

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

OUR GREATEST NEED

Opening Address at the Autumn Council, Monday, October 14, 1946

By J. L. McElhany

SILVER and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." You will all recognize these words as those spoken by the apostle Peter as he and John encountered the lame man at the gate of the temple.

A few weeks before this incident took place, these men, with the other disciples, had had laid upon them the mightiest responsibility ever committed to mortal man. They were to carry the gospel message of salvation to all the world. The great commission given to them called for a strong exercise of faith on their part. They had been called to do His work in all the world; yet they were so utterly destitute that they were unable to make a contribution to that poor lame man.

Have you ever tried to think through the meanings that are set forth in this remarkable and wonderful passage? Perhaps the answer to these questions is found in the word of the Lord to Zerubbabel, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Had Peter possessed a few coppers, he could have given alms to that poor man with which he might have bought the food for one meal, just enough, perhaps, to satisfy his hunger for that evening; but by morning the poor man would have been in just as great need. But see what he received instead of money: Health, physical vigor. Those poor twisted limbs and ankles were transformed into normal members, and he was able to stand to his feet and to leap and to praise God. How much better that was than what he had anticipated.

After reading these passages of Scripture it seems almost profane to talk about budgets and money, but I believe there is a need for money. I believe in the spirit of self-sacrifice that prompts men and women and children to give to God's cause. I believe in the souls that are saved from sin and prepared for the eternal kingdom through the expenditure of this money. I believe in the men and women who go out to the ends of the earth to preach the message of salvation and who are supported by the Lord's money.

I wish, my friends, that we had many times the amount of money we now have so we could send out an endless stream of recruits to the ends of the earth in answer to the unceasing calls that are rising in all parts of the world. I look around over the world and I see many needs—needs that are appalling in their magnitude. I hear insistent calls going up for help—calls for workers to go to needy places to sound the message. Yes, I believe in all the facilities that God has raised up in the church for supplying the answer to these calls.

In some countries the costs of living have gone up six or eight times, and in some of these lands our workers are destitute of food and clothing. The cost of restoring the work we used to have in these places is out of all proportion to our resources. In some countries soul-winning opportunities are so great that many more workers are needed. In order to train workers and to provide for

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[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.]

¶ CHURCHES which do not appropriate sufficient funds for music were scored by clergymen, choir directors, organists, and other laymen attending the forum sponsored by the Harrisburg chapter of the American Guild of Organists. The forum also discussed the lack of qualified persons on church music committees. It was stated that frequently church music is out of harmony with theological beliefs because the music is not properly selected.

¶ DEFINITE progress toward unity with other Lutheran bodies with which it does not now have official pulpit and altar fellowship was achieved by the American Lutheran Church at its national convention. The delegates voted overwhelmingly in favor of a "selective fellowship" resolution, and adopted without dissenting voice a companion resolution to continue efforts toward attaining official church fellowship with all Lutheran bodies. Organic union or merger with other synodical groups is not involved.

¶ A FORTY-EIGHT-PAGE monthly magazine for Christian youth will be published by the American Lutheran Church under plans announced at the denomination's annual convention held in Appleton, Wisconsin.

¶ WHEN a new baby is born to a Westminster United Church family in Winnipeg, Canada, the newcomer is welcomed by the playing of a twenty-five-bell carillon from the church tower. Parents telephone the church to report the new arrival. At the point in the church's morning service when the children are leaving for the Children's Church the carillon is played. In addition, the church calendar prints a notice as follows: "Carillon to welcome—" and adds the baby's name.

¶ RELIGIOUS films are shortly to be released on a large scale in Australian cities, it was announced by the newly formed Australian Religious Films Society. The films were made by Cathedral Films, Inc., Hollywood, California. The Australian Religious Films Society controls exclusive rights in Australia and New Zealand, and plans to make

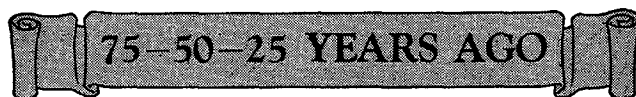
film libraries available to all denominations who wish to exhibit films after Sunday church services. The Reverend Hamilton Aikin, Presbyterian minister, recently returned from a world tour on behalf of the society, during which he purchased fifteen feature films as well as equipment for producing similar films "with an Australian approach."

¶ A MEMBERSHIP gain of 15 per cent during the past year was reported in Seattle, Washington, by the National Spiritualist Association of the United States at its 54th annual convention.

¶ AMERICA's schools should make the teaching of morals and good manners as important as vocational skills and academic subjects, Judge Gerald F. Flood, of Common Pleas Court, told 1,500 priests and religious leaders attending the 26th annual convention of the Catholic Educational Association of Pennsylvania. "Only thus can they produce a new generation of voters capable of remedying such ills as corrupt politicians, grasping businessmen, communist labor leaders, self-seeking farmers, black marketeers, and the 'double standard' of teaching tolerance abroad and lynching Negroes at home," the jurist asserted. "Such ills can be fully discussed in the classroom without cynicism, because our country is still one of the few places where freedom exists."

¶ UPON application by his parent or guardian, any school pupil in South Dakota may be excused from school one hour a week to receive religious instruction, according to an opinion given by Attorney General George T. Mickelson.

¶ MRS. D. LEIGH COLVIN, national president, Woman's Christian Temperance Union, predicted the return of prohibition in an address to the 72d annual convention of the Pennsylvania W.C.T.U., in York, Pennsylvania. "It will not be the dries that bring it back, but the liquor traffic," she said.



1871

¶ FROM North Creek, New York, S. B. Whitney writes: "There are now between fifteen and twenty keeping the Sabbath here, and they are among the most intelligent and substantial part of the community. A portion of them were first-day Adventists, but they had not become prejudiced against the present truth, and they readily and gladly received the third message."

1896

¶ FOLLOWING tent meetings held by G. W. Anglebarger and L. F. Trubey at Durango, Colorado, a Sabbath school of sixty-nine members is being conducted, and it is expected that a church will soon be organized at this place.

¶ W. G. KNEELAND reports a visit to the mission being operated at Bootooba, Demera River, British Guiana. Since the work started here a year ago, seventeen persons have received baptism, and others will follow soon.

1921

¶ CONCERNING the recent flood in San Antonio, Texas, R. P. Montgomery writes: "Several hundred lives were lost; it is difficult to tell how many. From four to six million dollars' worth of property was ruined. The water stood from three to sixteen feet deep all along Houston and Commerce streets, the two main streets in the city. . . . It is gratifying to report, however, that none of our people suffered either in life or property. Yesterday I asked them in the church if any of them lost any property, and not one raised his hand. The Lord has spared our lives. A good thank offering was taken up for missions."

EDITORIAL

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"Atomic Apocalypse"—Part 6

How Shall We Maintain High Standards?

SCARCELY a day passes but we receive in our editorial mail a letter from someone asking what position the denomination has taken relative to this or that detail of life. The detail may even be so small—we blush to admit—as the matter of toeless and heelless shoes. We like to think that there are few among us who allow their minds to work down to such small details. But there are too many among us, if we may judge from our mail, who feel that the denomination, as such, should make pronouncements on innumerable matters, some of them certainly of a minor character. Now we have never doubted the sincerity of those who thus write to us. We are sure that they seek above all else to live according to the will of God. And they hope, through some denominational pronouncement, to know more fully the will of God. Certainly their sincerity is to be commended, but their viewpoint, we fear, needs correction.

If the leadership of this advent movement is to measure up to its responsibilities and give a true sense of direction to the work, it cannot spend time legislating on every detail of life. What would it accomplish thereby? Only what the ancient Jews accomplished by their regulations—a legalistic form of holiness, and ever a new crop of even more detailed regulations. God did not raise up the advent movement to sit as a committee on resolutions to pass legislation on the endless details of what is required for holy living. Inspiration sets down certain principles of holy living. Those principles, judiciously applied with the aid of sanctified common sense and a constant consciousness that we are making ready to meet God face to face, can solve most of the problems of Christian standards. These basic principles the Adventist Church takes as its code. We move onto uncertain ground when we go beyond these.

Salvation for a Worldly Church

There comes to us not infrequently a letter from a good member describing his church as lacking in spirituality, as following the fashions in expensive attire, as participating in pleasures that are wholly worldly. And the letter writer, who may be writing from any of the States in the Union, or from overseas, often ends his epistle by declaring that the denomination should more definitely state its standards and strengthen the hands of those who would enforce all the regulations, that is, enforce them as they interpret them.

And what would be accomplished if headquarters should formulate and send to such a church a long list of regulations covering every possible infraction and encouraging the pastor or local elder to enforce those regulations with a vengeance? The answer is plain. On the part of some members there would be outward conformity. On the part of some others, open rebellion and departure from the church. But in no case would genuine reformation of life be produced by such means.

In contrast with this let a voice be raised in that

church reminding the members why we are banded together as a church and why we believe the advent doctrine, refreshing their minds on the great truth that we must make ready to meet God face to face. Let that truth be preached anew with fervor and in terms of its practical significance for our lives, until the members feel themselves drawn, as it were, into the presence of God with the very heavens opened before them. And what will be the result? The answer again is plain. There will be stirrings deep within, and church members will cry out as did Isaiah of old when he saw the glory of God: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.

Worldly Desires Depart

Gone will be the desire for vain display, for there will come to the heart with new force and meaning the declaration of our God that He dwells with him that is of a humble and a contrite heart. Gone will be the desire to spend all on selfish, personal pleasure and comforts. Material things will look less important and less attractive than they did before, and the call to give one's possessions for the advancement of the kingdom of God will seem increasingly appealing. Gone will be the desire to frequent places of amusement that are unheavenly in their atmosphere and activities. The person who has been led into the antechamber of heaven through the preaching of the solemn truth of the personal advent of our Lord will find no happiness in such places of amusement.

What this advent movement needs today is not more committees on standards. We have enough standards already. What we need is not more judges, sitting either in the pews or on the rostrum, to attack with cold and judicial invective the faulty standards and practices of fellow church members. What we greatly need in these dark hours, when the advent movement should be at its highest efficiency, is more preachers who have had the vision of God that Isaiah received, and who can in turn bring that vision of God to all their members. There is no other way to carry a church toward the kingdom.

Amazing Revivals Possible

What is needed at the same time, in order to uphold the hands of the ministry, is more members in the pews who have likewise seen the vision that Isaiah saw, for God will give that vision to a layman the same as He will to a minister. What amazing revivals and new strength would come into our midst if all of us who are sincerely troubled over lowering standards and waning fervor in the church opened our Bibles to the sixth chapter of Isaiah and called on God day by day in our secret prayer to give us the vision that He gave to Isaiah! Then would we see the Lord high and lifted up and hear, as it were, the angels proclaiming, "Holy, holy, holy, is the Lord of hosts."

Thus seeing and hearing, we would suddenly find ourselves transformed from judges of our brethren to humble suppliants before God. Strangely enough, often those in the church most vigorous in their declaration that standards must be raised, sorely need

spiritual help in their own lives. Help at least in developing a sweet and Christlike spirit!

But more than this would happen. If we have truly seen a vision of the Lord in His glory, something of the light of heaven will be reflected on our faces. We will bring with us to the church a little of the glory of the other world and a little of the atmosphere of that world.

But that is not all. We will bring with us to the church a spirit of prayer in relation to others instead of a spirit of judging. And what a world of difference there is between those two spirits!

Help for Erring Members

How often would erring members, particularly our youth, be saved to the movement if there were more radiant-faced members in the church who sought to hold them with the arm of love and of prayerful affection. What our youth need is not more legislation directed at them, either by members in the pew or by ministers from the rostrum. They need more living exhibits of what the power of God can do for others around them in the church, and how it is possible for men and women to lead holy lives and still be happy. What our youth need, as well as our older members, is to have their eyes dazzled by the glory of our coming Lord. Gazing on that light, the eye is blinded to the world.

God give us more mighty advent preaching in our churches today. Heaven forbid that at a time when all around us voices declare that the world must make ready for the end, we should be unprepared to do a maximum service for our God, helping men to make ready for that great day. We must be ready first in our own hearts, then collectively in our churches, and then finally in action for God to a degree we have never known before, in every form of evangelistic endeavor throughout the earth. We cannot do the latter successfully until we have accomplished the former. We cannot persuade others that there is joy and happiness in making ready for the end unless joy and happiness are reflected on our countenances and in our voices. If we are to be effective salesmen for the kingdom of God, we must be "sold" to the depths of our souls on that which we seek to sell to others. This is a great day in which to live! A great day in which to belong to a prophetic movement whose task is to help men and women make ready for the end of the world!

Next week we shall conclude this series with a discussion of basic standards that should be maintained.

F. D. N.

Heart-to-Heart Talks

Ellen G. White and the Church

GOD'S divinely appointed watchmen upon the walls of Zion have ever been true to their important posts of duty. They have warned the hosts of Israel of approaching enemies, of the subtle and seducing snares of Satan tempting to sin. And while they have recognized sinful practices in the church, they have never withdrawn from the church. Even though their messages of reproof have oftentimes been rejected, they have still fellowshiped their brethren. This was illustrated again and again in the experiences of such men as Moses, Samuel, Jeremiah, Paul, and others.

This proved true in the experience of Ellen G. White, Heaven's special messenger to the remnant

church. Through the years various divergent groups have assumed a "holier than thou" attitude and have started side movements, seeking to draw away their former brethren after their own following. And in doing this they have used statements from the writings of Sister White to seek to justify their withdrawal. These quoted statements have been misapplied and misinterpreted.

This was well illustrated back in 1893, when a misguided brother felt that because of sins he recognized among his brethren the church had become Babylon. He issued a pamphlet entitled *The Loud Cry; Babylon Fallen*. From the REVIEW of March 21, 1893, we quote, "The whole intent of the pamphlet is to have every true child of God leave the Seventh-day Adventist Church." Needless to say, this call, so far as we are aware, met with no response on the part of the church membership, aside from a few persons who were temporarily unsettled.

Regarding this strange movement, Ellen G. White bore in part the following testimony:

"When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent. The message contained in the pamphlet called the *Loud Cry*, is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. . . .

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work. They make such selections from the *Testimonies* as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people."

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproofed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard." —*Testimonies to Ministers and Gospel Workers*, pp. 41, 42, 49.

Why Sin Pointed Out

We may diverge here for a moment to ask why the messenger of the Lord has so often pointed out sins in this church. She answers this question:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, . . . but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people." —*Testimonies*, vol. 2, p. 452.

Other divergent groups in later days have followed the course of this self-deceived brother in 1893. They have not claimed in so many words that the remnant church has become Babylon, but this in effect is the animus of their teaching. They claim that the church has so apostatized that a new movement inside or outside the church is necessary. They each regard the

particular movement with which they are connected as the true remnant, and that the true Israel of God will leave the parent church and unite with their organization. Their position in effecting another organization, their creation of a new literature, and their denunciation of their former brethren unmistakably bring them into the class of those who proclaim that the Seventh-day Adventist Church is Babylon. So, in reading the above quotations, we may justly consider that the principles enunciated by the messenger of the Lord have their logical application to these movements that exist today.

General Conference, 1913

In this connection it will prove profitable to read from a statement sent by Ellen G. White to the General Conference of 1913, the last public statement of this character, less than two years before her death in 1915:

"I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. . . .

"My interest in the general work is still as deep as ever, and I greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. . . .

"I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the author and finisher of our faith. . . .

"The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As He has worked in all ages to give victories to His people, so in this age He longs to carry to a triumphant fulfillment His purposes for His church. He bids His believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of His cause.

Hold Sacred the Message

"We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones.

"The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph. 'Wherefore,' my brethren, 'I desire that ye faint not' because of the trying experiences that are before you. Jesus will be with you; He will go before you by His Holy Spirit, preparing

the way; and He will be your helper in every emergency."—REVIEW AND HERALD, June 12, 1913, pp. 5, 6.

Let it be observed that in what we might designate as her dying testimony to the church she suggested no drawing back or away from the message this church has borne for years, but rather urged the church to stand firm as a rock and hold "very sacred the faith that had been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. This avowal of faith may well be considered by those who have drawn away.

Integrity of the Message

Of the integrity of the message for this time, we may profitably read these statements:

"The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Testimonies*, Series B, no. 2, p. 59.

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Ibid.*, p. 51.

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

F. M. W.

Of Many Peoples and Tongues

THIS advent movement was marked plainly in the prophecy as being for every people.

"Having the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people." Rev. 14:6.

As the pioneer believers came to see the scope of the movement they saw that converts would be coming from all churches and from all religions. How they rejoiced as the message of the "everlasting gospel" began to bring in people of many religions and no religion. In a book, *Life Incidents*, James White, our pioneer leader, wrote in 1868:

"As a people we have had our difficulties to surmount, our trials to bear, and our victories to gain. We are gathered from Methodists, Regular Baptists, Freewill Baptists, Seventh Day Baptists, Presbyterians, Congregationalists, Episcopalians, Dutch Reform, Disciples, Christians, Lutherans, United Brethren, Catholics, Universalists, worldlings, and infidels. We are composed of native Americans, English, Welsh, Scotch, Irish, French, Germans, Norwegians, Danes, Swedes, Poles, and others. To bring together a body composed of such material, affected more or less by the religious sentiments and forms of the several denominations, with all their national peculiarities, has called for much patient, and persevering toil. And it is by the grace of God that we are what we are."—Page 336.

And in the mold of the message in a little time no observer could tell the difference between original Gentile or Jew, Protestant or Catholic, or primitive unbeliever or pagan. It had become one fold and one Shepherd, one advent folk—"one Lord, one faith, one baptism." It is the "remnant" church of the prophecy, standing on the Scripture platform of "the commandments of God, and the faith of Jesus." Rev. 14:12.

We see the hand of Providence in the beginnings of the organized work of Seventh-day Adventists in
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WORLD TRENDS

Isolationist Tradition Ended

THE United States is becoming more and more deeply involved in the affairs of the world outside its borders. There is a sharp turn in the traditional isolationist policy of this country. President Wilson was unable to persuade the United States to abandon that policy and give its wholehearted support to the League of Nations after the first World War, and many have blamed the failure of the League to keep the peace on the aloofness of the United States in world affairs. But that situation is all changed now. We sponsored the United Nations, and its capital is in our midst. At the opening of the Assembly of the United Nations on October 23, President Truman said:

"This meeting of the Assembly symbolizes the abandonment by the United States of a policy of isolation. The overwhelming majority of the American people, regardless of party, support the United Nations. They are resolved that the United States, to the full limit of its strength, shall contribute to the establishment and maintenance of a just and durable peace among the nations of the world." —*The New York Times*, Oct. 24, 1946.

This, perhaps, is a change that is being forced upon her by new political and economic conditions throughout the world, but whatever the reason for the change, it is a most significant one in the light of the following prophecy:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . . . And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:11, 13, 14, 16.

A Federation of the World

ACCORDING to three different opinion polls taken recently, "fifty-two per cent [in the Gallup poll] favored American participation in a plan for all countries to liquidate their own separate armed forces in favor of an international police force. . . . Fifty-four per cent [in the Roper poll] believed that the UN should be transformed into a world government with power to control the armed forces of all countries. . . . Sixty-three percent [in the Denver poll] believed that the United Nations should go along with a plan to create a representative world congress empowered to settle all problems between countries and to enforce its decisions whether the disputing parties liked it or not." —*Newsweek*, Oct. 14, 1946.

Those who are advocating world government are of the best brains in the country. Large groups of thinking men here and there over the land believe that the time has come for a great renunciation of national sovereignty in behalf of world peace. They declare that nothing less than a true United States of the World will solve the problem of recurring wars. The vision of a federation of the world is no longer left to poets to sing about, but it is being seriously talked about and planned for by a great range of leading men—educators, businessmen, jurists, journalists, labor leaders, writers, and churchmen.

Commenting on this, *Newsweek* says:

"In any case, the world-government idea is nourished by the fact that nineteenth-century nationalism is obviously obsolete in the atomic twentieth century. Something will have to replace it. It is in search of this replacement that

so many Americans are encountering, for the first time, the idea of world government. And from all the evidence a surprising number of them are willing to give it a try."

No doubt under the leadership and prodding of the United States some radical experiment in a new world order will be tried sooner or later. In connection with that experiment the very final phase of Bible prophecy will be fulfilled.

Organized Religion and Society

Large numbers of the religious leaders of the popular churches are becoming more and more united in the idea that something must be done to make religion a practical force in society. The so-called social gospel is very much alive today. Groups in Catholic, Protestant, and Jewish ranks are finding ways to make their ideas in regard to politics, economics, and social reform felt in the world. Every now and then in recent years some joint statement is made by these groups with the idea of shaping opinion among the political leaders of the world. On October 16 a joint statement signed by forty-three Catholic clergymen and laymen, forty Jewish leaders, and thirty-nine spokesmen for Protestant groups was publicized.

The statement presented eight basic principles "to guide the world toward a rising standard of living and away from depressions and wars." The first of the eight read as follows: "The moral law must govern economic life. Economic problems are theological and ethical as well as technical."

If the religious leaders of the world were as busy and as enthusiastic in preaching the gospel of the Lord Jesus Christ, calling men to repentance, as they are in proclaiming new formulas for social reforms, there might be more hope for the world. What men need is not panaceas for war and economic oppression but the constraining influence of the love of Christ. Let the preachers preach the saving truths of God's Word. Then let the politicians, the economists, the educators, listen and apply those truths as best they can by moral suasion. This is God's only plan for the redemption of man.

A Sober Appraisal of Events

DAVID N. LEFF, a young American serving with the UNNRA Yugoslav Mission, penned some very sober thoughts on "The Progress of Progress," which appeared in *Fortnightly* (July), a magazine published in London, England. Here are two paragraphs from this article:

"If the atomic bomb could not shake us, nothing on earth can. If nothing on earth can save us, what about something not of earth? A fresh religious impulse capturing all mankind's imagination could rescue humanity from extinction, and, of greater importance to us, from the decay of society which presages extinction. Now if ever is the time for the second coming of Jesus; this is the hour for Messiah. Unless Someone or Something can teach humanity overnight that all men are brothers, then all men are goners."

"As extinction comes closer, within our lifetime, the ganglions of modern living will begin to pull gradually apart. World communication will falter and lapse. Standards of living will decline. Civil liberties will fail, and violence mount. Disease and famine will spread, and birth rates sink. Stable family life will deteriorate. Men will live and die amid 'wars and rumours of wars.' Or perhaps just one more war."

Again and again all over the world men are talking about the end of the world and the advent of Christ—men who until recently thought only in terms of inevitable progress, and continuous ascent to Utopia by human effort alone. The world was never before so willing to listen to the message of the second advent as it is today.

F. L.

The Book That Has Power

By William T. Ellis

[The writer of this article is the popular author of newspaper articles on religious subjects. He was asked by the American Bible Society to prepare it for use in the current promotion of world-wide Bible reading. We are glad to present the larger portion of the article for perusal by our readers.—EDITORS.]

NOBODY has ever written or will write the full story of this Book, which is the basis of all true preaching. Its real work is wrought in the secret places of the human spirit. It changes lives and institutions and communities and nations and civilizations. It goes forth into the remote regions of earth and to all varieties of human beings. It wrestles with the power of sin in man's soul. It incites to holy living. It provides a social philosophy which has eventuated in Christian democracy.

Emerson's diary has a passage to the effect that true refinement is seldom found apart from the religious spirit. This observation strikes deep; we may appeal to our own knowledge of the world for its confirmation. Ever-recurring scandals in "high society" and low remind us that the grosser evils of drunkenness and lust and greed and jealousy and utmost selfishness may too often be found, whereas gentle ways, refinement of speech, kindly judgments, and a sense of social responsibility are characteristic of multi-

tudes whose only book of etiquette is the Book that teaches the way of life. That is why even the worldling looks to the church and her ministers as conservators of the good life. The Bible makes over character from within out.

Our soldiers and sailors, returning from the Pacific isles, have borne witness to the marvelous power of the Word to transform primitive savagery into brotherly Christian communities. Someday somebody will tell that tale in all its dramatic fullness.

The Four R's

All the virtues that make life noble and beautiful spring from a familiarity with this Book of Life. It sheds light upon every one of society's perplexities. Take the ghastly situation with respect to divorce: in most cases, man and wife must be divorced from allegiance to the Scriptures before they can be divorced from each other. When a bride and groom begin their married life by reading a chapter of the Bible together and then kneeling down by their bedside in common prayer, there is little likelihood that they will ever have to stand facing a judge in a divorce court. Squabbling homes cease to be such when the Scriptures are recognized as the standard of living and Christ is known as a guest in the home.

In the latent power to transform life through the Bible lies our hope for a great victory now. We are living in a materialistic age. Secularism in its worst forms is rampant. Our contemporary literature, motion pictures, drama, and social life are saturated with sensuality.

The four R's of the good life—Reticence, Refinement, Reverence, and Religion—have already wholly disappeared from large segments of modern society. In practice the Bible is ignored or flouted.

A Drift and a Drive

Thoughtful persons see this trend away from America's historic standards and from the Power which made us what we are; but they also see, though not so clearly, an opposing trend toward spiritual awareness. From every side come pleas for greater "spirituality." Highest public officials, secular students of the times, authors without number, philosophers, and statesmen unite in a chorus of appeal for "spiritual" values.

Usually these appeals are too vague to be effective. "Spirituality" may mean much or little. In the Christian conception it is linked inextricably with obedience to God's Word. Our all-comprehensive need for faith in a living God who is also a Lawgiver channels into the old word of Scripture: "Faith cometh by hearing, and hearing by the word of God." We shall never have a world-wide restoration of justice, peace, and good will until we establish it upon the sure foundation of the Word of Power. We are leading men to the sources of Power when we open to them the Book through which the Spirit speaks.

Concrete spirituality finds an expression in such newsworthy facts as the distribution during the war years by the American Bible Society of 58,000,000



H. M. LAMBERT

Squabbling Homes Cease to Be Such When the Scriptures Are Recognized as the Standard of Living and Christ Is Known as a Guest in the Home

copies of the Bible, or of portions of the Bible, to peoples in hundreds of tongues as well as to our own servicemen.

When we add to the well-nigh incredible total of Scripture distribution by the American Bible Society that of other agencies which have been simultaneously at work, and the many million readers of devotional booklets based on daily scriptures and texts, we see "spirituality" taking form.

We can never overstress the truth that the kingdom of heaven, which includes all lesser schemes for the amelioration of human society, is fully expressed in the Bible. The final word is not with statesmen or philosophers but with God Himself. In the face of all human cleverness and inventive skill comes the prophet's word: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The Word That Makes Alive

Science is confessedly at a dead end on the vital issues of life and morality. The laboratory is looking toward the church for ultimate wisdom. Above the roar of exploding atomic bombs sounds the still, small voice of the Spirit, who speaks through the Scripture. Science itself confesses, in the words of Charles Steinmetz, that the next great discovery is to come within the realm of the spirit. Trusting Christians believe that the expected "break-through" will come, not by any breach made in the walls of materialism by science, but by the Book which Whittier apostrophized in his memorable words:

"We search the world for truth; we cull
The good, the pure, the beautiful; . . .
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

The explicitness of Scripture stands in sharp contrast with the vague "spirituality" upon which the world depends for the hope of deliverance. The Bible has the singular quality of taking hold of a human spirit and transforming it; which truth is the day's hope.

This living Book makes alive. Moody said, "I know that the Bible is inspired, because it inspires me." William Lyon Phelps declared that, given a choice between a college education and a knowledge of the Bible, the path of wisdom lies within the Book.

For in a dark day the Bible imparts light.

In a time of terror it quickens courage.

In sorrow it brings comfort beyond the wisdom of man.

For all—high and low, wise and foolish—it marks out a clear path of godliness.

As to Juvenile Delinquency

Newspapers, magazines, and discussion groups are deeply concerned over "juvenile delinquency." More practical than all these modern theories comes the wisdom of the Scripture: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."

There is not a need or mood within the human breast that is not explicitly met in the Scriptures. A life founded on and shaped by the teachings of the Word of God is equal to all vicissitudes the years may bring. For present problems our hope is in this Word which not only shows the way of life but imparts the power to follow it. In its ageless contemporaneity the Bible makes for clear thinking and noble purposes. Many of the greatest statesmen have professed their habit of daily Bible reading.

Any clear-headed student, in making survey of the

field of Scriptures, is struck by the portable quality of its teachings. To read most of the philosophers is to enter into a fog. The common people cannot understand them. But the Bible shines with epigrams that condense wisdom for powerful living. These are easily carried in the memory. In the compilations of quotations one finds no other book so abundantly quoted as the Bible. Like stars, its truths bedeck the heavens of wisdom. Truly one does not need a college education or an especially brilliant mind to get the Power that is in the Scripture.

One Man's Story

Let me tell a little story to illustrate this profound truth. There was once a man, known to me, who as a boy missed out in common education. He had to go to work before he entered his teens. But early in boyhood he was converted, and he turned to the Bible for daily reading. He was only a commonplace boy, with no signs of marked ability; yet he was laid hold of by such texts as: "If any of you lack wisdom; let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"; and "I can do all things through Christ which strengtheneth me"; and "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In simple faith the youth accepted the Scripture's promised power. He learned ambition from the Bible. He essayed tasks that seemed beyond his ability. He advanced in his work until he entered a profession, still without academic advantages. He dared great and unusual things for the kingdom. He came to a place of power and influence such as has been granted to few persons of this generation. Asked about his lifework, he said, "I have no native ability beyond the ordinary, but I have found in the Bible the power that enables the commonplace man to do uncommon things for an everlasting God."

This unique Book has as many angles of approach as a porcupine has quills. It is awesome to recall how every book in the Bible—every chapter, every verse, every word—has for centuries been the object of intensive study by myriads of trained minds. Ever new and greater goals are appearing in its pages; fresh truth breaks forth from the Word, as the Pilgrims affirmed. Thus Amos has been discovered by the sociologists, and his prophecy has become a modern source book for the new times.

A Traveler's Tale

Modern political history plus archeology has turned public attention to the geographical aspects of the Bible. My own greatest journalistic achievement was the covering of all the geographical background of the Bible in a whole year's travel. The land and the Book now constitute my outstanding interest.

I have traveled over all the regions mentioned in the Bible, from the traditional site of the Garden of Eden, down Babylon way, to the island of Patmos in the Aegean; I have crossed and crisscrossed the Sinai Peninsula and climbed the mountain of the law. I have traversed Arabia and Egypt and all the highways and byways of Palestine. I have explored the remains of the seven churches of Asia; I have stood with Paul on Mars' Hill in Athens, and landed with him in Malta after sharing his stormy sea experience on the Mediterranean.

Riding through Palestine, a famous New York

(Continued on page 23)

The Papacy and Sunday

By Frank H. Yost

ANTI-JUDAISM and speculative and allegorical interpretations of Scripture made by Christianized philosophers were important factors in the decline of Sabbathkeeping in the Christian church, and the introduction of Sunday observance. But these were not enough to accomplish this work. It needed a guiding hand. This guiding hand was furnished by the head of the church, centering in the city of Rome.

We read in Mrs. E. G. White's *Early Writings*, pages 33, 65:

"I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws." "The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the Decalogue, and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days."

This indictment the Roman Catholic system is willing to accept as true. But the Protestant churches say that this charge is not correct. Let us take the testimony of history.

The Observance of Easter

We are told by the church historian Eusebius, who wrote his *Ecclesiastical History* about the year A.D. 325, that a serious dispute broke out in the Christian church in the middle of the second century, concerning the celebration of Easter. The churches in the East were still keeping annually the Passover, evidently in commemoration of the crucifixion of Christ. Polycrates, one of the leaders of the Christian church in Asia Minor, declares that the apostles kept the Passover. Polycrates is quoted by Eusebius:

"We observe the exact day; neither adding nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate. He fell asleep at Ephesus. And Polycarp in Smyrna, who was a bishop and a martyr; and Thraseas, bishop and martyr of Eumenia, who fell asleep in Smyrna. . . . All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith."—EUSEBIUS, *Ecclesiastical History*, book 5, chap. 24.

But Rome was not satisfied with this. We are told in the ancient document *Book of the Popes*, in the section dealing with Pope Pius I, who was at the head of the church in Rome during the approximate period 146-154, that he had a brother named Hermas, who claimed to be a prophet. Indeed, there is still in existence a book he wrote called *The Shepherd*, or the *Pastor*, which contains a number of supposed visions. The *Book of the Popes* tells us that Hermas had a dream in which he saw an angel, dressed like a shepherd, who told Hermas that hereafter the Easter

should be celebrated on the "Lord's day." From this time on we find the Church of Rome making unceasing efforts to enforce the observance of Sunday. It was not enough, however, that the first day of the week should be kept annually at Easter time. Rome insisted that it should be observed weekly. We have already seen how Justin Martyr, writing to the emperor in the city of Rome, reports about the year A.D. 155 that the Christian church was assembling for worship on "the day of the sun."

It is necessary, however, to note to what length the heads of the Church of Rome went to enforce the observance of Sunday. When Victor was head of the Roman Church about the year A.D. 200 he insisted that all churches everywhere should observe Easter [*Pascha*-Passover], in commemoration of the resurrection, always on the first day of the week.

When many refused, says Eusebius, he

"immediately attempted to cut off from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox; and he wrote letters and declared all the brethren there wholly excommunicate. But this did not please all the bishops. And they besought him to consider the things of peace, and of neighborly unity and love. Words of theirs are extant, sharply rebuking Victor. Among them was Irenaeus, who, sending letters in the name of the brethren in Gaul over whom he presided, maintained that the mystery of the resurrection of the Lord should be observed only on the Lord's day. He fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom."—*Ibid.*

Irenaeus pointed out in his letter to Victor that John observed the Passover feast. Victor had to withdraw his excommunication from the churches of the East, but this did not end the controversy. It continued to rage through the next hundred years, and, little by little, the churches swung over to the Roman way of celebrating the resurrection annually on a Sunday, and the practice of observing Christ's crucifixion on the date of the Jewish passover gradually died out.

Letter of Emperor Constantine

Therefore when the Council of Nicaea was called by the emperor Constantine, in the year A.D. 325, to unite the entire Christian church in a common creed, one of the important observances to be unified was Easter. A letter of the emperor Constantine concerning the decisions of the Council of Nicaea, informs us:

"At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honorable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. [This statement is not true.] Let us then have nothing in common with the detestable Jewish crowd."—EUSEBIUS, *Life of Constantine*, book 3, chap. 18. (Insert and italics mine.)

Constantine then claims that Christ ordained the celebration that he was ordering and adds:

"It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule."—*Ibid.*

The uniformity here commanded is to have Sunday honored by the celebration of Easter.

Elevating Sunday Observance

Therefore certain definite things have become clear by A.D. 325.

1. The emperor and the head of the Church of Rome are working together to elevate the Sunday.

2. Hatred of the Jews is made an excuse for requiring this change.

3. All the churches are to be compelled to unite in this practice.

4. The authority of Christ Himself is claimed for the change.

Note again the chain of events. The Christian church has turned against Jewish practices, and the force of the Ten Commandments has been weakened. At the time when the Jews were in the worst light in the Roman Empire, just after the rebellion of A.D. 135, Justin Martyr records for the first time the observance of "the day of the sun," the first day of the week. At this same time a pope of Rome uses a supposed vision to enjoin the observance of Easter on the day of the sun, to replace the commemoration of the crucifixion on the day of the Passover. Half a century later a controversy has broken out between the head of the Church of Rome and the heads of the churches in the East, in which the Church of Rome demands the excommunication of those churches which decline to celebrate Christ's resurrection on the first day of the week.

A little more than a century later, when Christianity has become legalized, the emperor Constantine, at the close of the Council of Nicaea, demands that all the churches fall in line with the Church of Rome in celebrating Easter on the first day of the week. In the meantime the weekly observance of Sunday is insisted upon by bishops and theologians, while every effort is made to pour contempt upon the Sabbath, which is still being observed by the people.

At the same time that Constantine was sending his letter to the churches, requiring a unified observance of Easter, his contemporary, Pope Sylvester I, ruled in a church council held in the city of Rome that "the Lord's day" must be glorified through the Easter observance:

"Let it be required of all bishops and presbyters, that they observe the Easter festival from the fourteenth day until the twenty-first, so that *the Lord's day may shine forth.*"—HARDOUN, *Acta Conciliorum*, vol. 1, col. 527. (Italics mine.)

Discrediting the Sabbath

But along with the papal effort to elevate the Sunday, there were insistent efforts to make distasteful the observance of the Sabbath. Pope Innocent I, about the year 400, was doing all he could to put the seventh-day Sabbath in an atmosphere of gloom. We read:

"We observe the image of this same [resurrection] day, and we fast on the sixth day on account of the suffering of the Lord: *we ought not to make the Sabbath prominent*, because it is seen enclosed between the sadness and joy of that season. For assuredly it is evident that the apostles were for those two days in grief, and had hid themselves for fear of the Jews. Therefore it is not to be doubted, that inasmuch as they fasted on that memorable two-day period, as the tradition of the church has it, on these two days the sacraments ought to be sincerely celebrated: which plan is to be followed during each week, because the celebration of *that day [Sunday] is always to be kept.*"—*Ibid.*, col. 997. (Italics mine.)

It remained, however, for Pope Leo I (A.D. 440-461), who lifted the Papacy to its greatest height up to that time, to elevate the Sunday and to set it forth in the most glowing terms. In a letter which he wrote to Bishop Dioscurus of Alexandria, he said:

"On it [the Lord's day, Sunday] the world took its beginning. On it through the resurrection of Christ death received its destruction, and life its commencement. On it the apostles take from the Lord's hands the trumpet of the gospel which is to be preached to all nations, and receive the sacrament of regeneration which they are to bear to the whole world. On it, as blessed John the Evangelist bears witness, when all the disciples were gathered together in one place, and when, the doors being shut, the Lord entered to them, He breathed on them and said: 'Receive the Holy Ghost. . . .' On it lastly the Holy Spirit that had been promised to the Apostles by the Lord came: and so we know it to have been suggested and handed down by a kind of heavenly rule, that on that day we ought to celebrate the mysteries of the blessing of priests on which all those gracious gifts are conferred."—Letter ix, chap. 2.

It is striking that Leo's contemporary, the church historian Socrates, should declare that just at this time Rome and Alexandria were peculiar and different in *not observing the Sabbath*:

"Although almost all churches throughout the world celebrate the sacred mysteries *on the Sabbath of every week*, yet the Christians of *Alexandria and at Rome*, on account of some ancient tradition, *have ceased to do this.*"—*Ecclesiastical History*, book 5, chap. 22. (Italics mine.)

Sunday was being observed at this time, and especially in the West. But here Socrates tells us that the Sabbath is being observed in the East. In fact, he says the Lord's supper is being celebrated on the Sabbath in all the churches except Rome and Alexandria, the difference in observance being due to "some ancient tradition." This tradition, we know, is the insistence of Rome in fighting the Sabbath. The agreement between Rome and Alexandria is made under-

Friends, in this world of hurry and work and sudden end, if a thought comes quick of doing a kindness to a friend, do it that very moment! Don't put it off, don't wait; what's the use of doing a kindness, if you do it a day too late?—Kingsley.

standable by Pope Leo, who in the letter already quoted wrote to Bishop Dioscurus:

"Fatherly and brotherly conference, therefore, ought to be most grateful to you, holy brother, and received by you in the same spirit as you know it is offered by us. For you and we ought to be as one in thought and act, so that as we read, in us also there may be proved to be one heart and one mind."—Letter ix, chap. 1.

What more was needed? It was needed yet to make Sabbathkeeping anti-Christian, and Pope Gregory I (A.D. 590-604) endeavored to do this. There were Sabbathkeepers in Rome in his day, to his great irritation, and they were preaching the observance of the seventh-day Sabbath. To the proud pope of Rome, these opponents of the papal sacred day were preachers of Antichrist. He says:

"It has come to my ears that certain men of perverse spirit have sown among you things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?"—*Epistles*, book 13, chap. 1.

He then proceeds to argue that Antichrist, whom he believed would be the personal agent of Satan on earth at the last day, would at his appearing compel idleness on both the Lord's day and the Sabbath.

Just at the time that the Papacy is consolidating its power, in accordance with the 1260-day prophecy, the Sabbath, the day of which Jesus is Lord (Mark 2:28), is declared by the pope a sign of Antichrist. This is blasphemy, quite in keeping with the explicit prophecy of Daniel 7:25.

Our Greatest Need

(Continued from front cover)

institutional expansion, large sums are urgently demanded. We have not fully realized the extent of war losses in many lands, nor have we, as yet, made adequate provision for them. As we have studied the increasing requests for financial help from all parts of the world, we keenly realize that we cannot hope to supply all these funds from our present income.

Many Calls Will Go Unanswered

By way of preparation for this council some of us have been giving study to the budget. We have checked over the requests that have come in from all the divisions of earth. If every dollar asked for could be provided, it would be none too much. But all the fields are going to be disappointed in not having their needs fully supplied. And that, notwithstanding that the church today is passing through the time of its greatest financial prosperity. Yes, it is perfectly true that the cause needs more money to meet the costs of an ever growing and expanding work. And it is equally true that this need will continue to increase rather than decrease. The situation we face today takes on the aspects of a real crisis. I trust that none in attendance at this Autumn Council will be in doubt about that fact.

We will make large appropriations to the division fields; we will distribute large sums over the world. Yes, that will all be something to be thankful for, but the real crisis will come through the unanswered calls, the need of workers that cannot be provided, the schools and the institutions that cannot be supplied. When I think of all the world and of these requests that have come to us, I feel a tremendous responsibility.

During a brief devotional study with the General Conference officers just previous to the late General Conference session, I made a statement that I want to repeat here tonight. This is it: "The finishing of God's work in all the world is not tied to the General Conference budget." Do you believe that? [Voices: "Amen."] Perhaps that is a staggering thought to some of you, when you think of the institutions, the churches, the fields that you serve in, and of some of the plans you have on foot for greatly strengthening them and upbuilding them, and also of the money you could use in helping to bring those projects to completion. And yet, my friends, I want to say boldly tonight that the finishing of God's work in all the earth is not tied to the budget. In other words, money is not the thing of primary importance. It has a place, to be sure, but not the first place.

Greater Than Silver or Gold

Peter and John were on their way to the temple. They had neither silver nor gold, but they had something else. Peter said, "Such as I have give I thee." Oh, I am so thankful tonight, my friends, that their gift to the poor lame man was of infinitely greater value than any money they might have contributed to his needs. That was the manner in which the work of the apostolic church started. That was the equipment, those were the facilities given to those men with which to start the work.

The finishing of God's work in all the world is tied to something besides the budget, and that is the outpouring of the Spirit of God in the latter rain. I believe with all my heart that it is by this means that the work of the remnant church will be finished. I would give anything in this world if I could impress that solemn fact upon your minds tonight. The crisis

we face today is a spiritual crisis, not a financial one. Money is not the thing of first and primary importance. What we need tonight is what Peter and John had that day. If our pockets were empty and our bank accounts all exhausted, and we had what Peter and John had that day, we wouldn't be troubled about finishing the work. I believe the hour has come when we ought to avail ourselves more of the divine resources that have been promised to us.

The Power of the Holy Spirit

I have been greatly impressed with the words spoken to us by the messenger of the Lord, and I am going to read you a few paragraphs selected from volume 8, pages 19, 20.

"God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. . . .

"Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . .

"With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them." Acts 4:33. Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand." . . .

"So mightily can God work when men give themselves up to the control of His Spirit. To us today, as verily as to the first disciples, the promise of the Spirit applies."

May He today endue men and women with power from above as He did of old. He has made full provision. It is our place to put ourselves in line for the reception of that help.

"At this very hour His Spirit and His grace are for all who need them and will take Him at His word. . . . Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfillment is not seen as it might be."—*Ibid.*, pp. 20, 21.

I have attended meeting after meeting where no prayer was uttered for the outpouring of the Spirit of God. My heart responded as Elder Branson in the opening prayer tonight asked for the outpouring of the Spirit of God upon us. That is what we need. That is what we ought to be praying for.

"The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude."—*Ibid.*, p. 21.

What are those "all things" that follow in its train? Money, facilities, equipment, institutions? I believe, brethren and sisters, that a church enjoying the baptism of the Spirit of God will be a giving church. There will be more money under those conditions than there would be otherwise. If we would supply all these needs we ought to be praying the Holy Ghost down from heaven upon the movement in order that we might put first things first.

"The presence of the Spirit with God's workers will give the presentation of the truth a power that not all the honor or glory of the world could give. The Spirit furnishes the

strength that sustains striving, wrestling souls in every emergency, amidst the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes."—*Ibid.*, p. 22.

"The message will be carried [as was the midnight cry of 1844] not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

Praying for the Latter Rain

That is the way the work is going to be finished. I believe in our publishing houses, in our institutions, in our literature, in our colporteurs, in our missionary endeavors. I believe in the plans we adopt. But, brethren, the time has come when the church must pray for the latter rain to fall upon the seed that is being sown. Yes, all other blessings will come in its train. Everything we need, everything that God sees is for the good of His cause, He will give, with the outpouring of the Holy Spirit. What we should be doing at these meetings is praying earnestly for this power from on high.

The hour has come for a change, a change in emphasis. Instead of depending on what we are doing for God, the time has come when we ought to be depending on what God wants to do for us. The time has come when we ought to recognize the need of this hour.

The world today has an entirely new vocabulary; the world talks about the atomic age. Men of literary training and brilliant minds write about the fact that man has at last succeeded in discovering the means for destroying himself. They write and talk about the end of the world and the doom of civilization. What a change there has been in the sentiment of the world!

The world today needs the testimony that the church can bear in a time like this. Yes, it is a fearful responsibility. We must hurry. We must hurry to warn men everywhere that the world is soon to end and the Lord is about to come. The world must be evangelized. The truth must be proclaimed far and near. Every preacher in this cause ought to be fired with the mighty spirit of evangelism.

Today I listened to something that encouraged me very much. I sat in a meeting where the union conference presidents discussed their hopes and their objectives in the coming union conference sessions. This winter the union conferences are to have their sessions, and in connection with those sessions the workers are to be gathered in for institute work. The brethren were telling about what they hoped might be accomplished in behalf of these workers. I was encouraged, my heart was made glad, as I listened. Yes, brethren, the time has come when every minister in this cause ought to have kindled in his heart the flaming fires of evangelism.

Every member of our churches should be a soul winner for God. The time has certainly come when the church should be called into universal action. God expects this of us. He will be disappointed with anything less than this. How can we bring it about?

I do not think it is a complicated formula by any means. The leaders of this cause must lead this peo-

ple in a new experience in praying for the outpouring of the Spirit of God. We must stop talking so much about the material aspects of the work and talk more about the mighty power of God that can be prayed down through the Holy Ghost. That is the thing we should talk about. In all the meetings that are held among the workers in our conferences I believe this is the thing we ought to emphasize.

Council Prayer Season

We have been told that in every meeting prayer should be offered for the outpouring of the Spirit of God. We dare not go on in our usual way in approaching the great problem of evangelizing the world, in getting men and women ready for the coming of the Lord Jesus. I pray tonight that this attitude of importunate prayer may start with us. May God help us to realize what we need in such an hour as this. Why not start praying tonight? Why not make this opening session of this Autumn Council a prayer season for the outpouring of the Spirit of God on this cause the world around? [Voices: "Amen."]

We are going to send these men who are here from overseas back to their fields in a little while, and they will carry the word that not all their requests could be granted, because there was not enough money. That may be disappointing, but if they can carry back the word that the church has taken on a new earnestness in praying for the outpouring of the Spirit of God upon His work and His people here in the homeland, and in all parts of the world, it will

**Does it seem an idle thing,
A pleasant word to speak?
The face you wear, the thought you bring,
A heart may heal or break.**
—Whittier.

encourage the workers out in the ends of the earth more than anything else that could happen. [Voices: "Amen."]

Those men and women will be greatly heartened when they find that we had upon our hearts the solemn responsibility of praying for the outpouring of the Spirit of God upon them as well as upon ourselves. Why not start here tonight? Why wait? As far as I am concerned, I would like to start. Is there anyone else here who would like to start too? Would you? [Voices: "Amen."] You can express your desire by standing where you are. [The congregation arose.] That seems to be a unanimous response. Thank God for that.

Shall we all lift our hearts to God in prayer? It may be that He will answer by sending conviction of sin. It may be that when the Lord sends the Holy Spirit down upon us as individuals, we shall realize some things over which we ought to have the victory. It may be that He will send to some men's hearts the conviction that they ought to go out to the ends of the earth and join their hands and hearts in service with those who have gone out.

It would be impossible for me tonight to attempt to describe what the Spirit of God might do in any case, but I do know that we can all earnestly join in prayer that God will work for us as we have never seen Him work before. Oh, brethren, if we carry right through this council that spirit of devotion and earnest intercession, may we not look to God for an apostolic blessing? I believe we may. Let us all unite our hearts in prayer, that the Spirit of God may come upon us.

Conducted by Nora Machlan Woolley

The Importance of Being Uncle

By Harold Smith

THE dictionary defines *uncle* in two ways, namely, "the brother of one's father or mother," and, "a diminutive suffix; as *carbuncle*."

Whichever way you take it, *uncle* appears to function merely as an accessory after the fact, and I suspect that that portion of the world at large which revolves about Janet will always look upon me as a mere diminutive suffix—"Janet's uncle."

The title is satisfactory. I feel, somehow, that it is far better to be known as Janet's uncle than, for instance, as a *carbuncle*, and I shall be quite content with whatever reflected glow the term may shed about me.

My own definition, however, is much simpler. It says nothing about mother or father or *carbuncle* but deals directly with the principals involved and flatters my ego by playing up to the party of the first part thus: "Uncle—one who has a delicious little particle of humanity called a niece."

I have been an uncle for several months, but the full importance of the title and the overwhelming responsibility which accompanies it came suddenly as a revelation. Of course, I was thrilled by Janet in a wondering, curious sort of way the very first time I saw her cradled in the nurse's arms. Such a perfect miniature of the human form! Pug nose, round, shiny eyes, shell-pink ears, and perfect hands no bigger than the end of my thumb, with dimpled fingers and

murmured, "Ogaloo aloo," and finished with a little chuckle.

This phrase is not in the dictionary, but from her smile and her air of contentment, I think she said, "Well, uncle, you funny old duck, it's about time we became acquainted. I've been waiting ever so long to get into your arms."

In a moment they took her from me and carried her off upstairs, but the glow she kindled remained. It is, in fact, still there, and I have an idea, an earnest hope, rather, that the dent those tiny kicking feet made in my complacency will never be straightened out.

So I was brought face to face with the problem which every uncle sooner or later must meet: how to be a real uncle, a diminutive suffix to the word perhaps, but to Janet or Jimmy or the twins, as the case may be, a good, old-fashioned, dependable, lovable uncle.

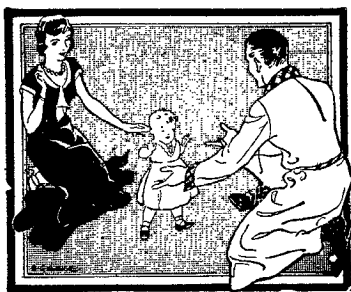
At present the job is rather simple. Anyone, for instance, who can quack like a duck or miaow or make queer clucking noises with the tongue can win, at this stage of Janet's career, a heavenly smile. I have a notion that even now my antics win the most appreciative approbation, but this, of course, is no time to assume conceit. At any rate, I have acquired these graces to some degree and, in addition, the art of holding the bottle at the correct angle so that she neither sucks air nor strangles. I have also become as skillful at piloting the baby carriage as at driving a car.

These practical aids, however, appeal to Janet's mother rather than to Janet herself, who accepts all such services quite as a matter of course, regardless of the instrument. But what of the time when her lips shall form the word *uncle* and her mind distinguish the personalities that hover about her? How, then, shall I make myself a "stout fella" in those eager eyes?

There is, I think, much to be said about and to uncles, but few, apparently, have said it. I can discover no textbook on the subject. The book of etiquette, I find, studiously avoids uncles as if they were taboo in the best drawing rooms; yet even the little rich girls must have uncles. As for the correspondence schools, nowhere among the courses advertised can I locate one on "How to Be an Uncle."

In reviewing the uncles of my own youth, I find that they fall naturally into two classes: first, the uncles who appeared only at large family gatherings, on which occasions we eyed one another with that curious detached gaze with which one views the animals at the zoo. They were creatures entirely beyond the sphere of my small world.

In the second class are the one or two rare members of the species who combined in their lovable persons the importance of Uncle Sam, the affection of Uncle Tom, and the entertaining abilities of Uncle Remus. Such an uncle has a limitless fund of knowledge and boundless patience in dispensing it. He can tell a



microscopic pink nails. A marvelously delicate work of art, to be watched and admired, but never touched, lest she break in my clumsy hands.

So I bided my time and paid homage from a respectable distance while she cooed and slept and cried through the first few months. Then came the day when she made her first visit to our house.

When the car stopped in front of the door, I ran down to help them out, and they put her into my arms. What a triumphal entry that was for us both! As I turned to mount the steps I felt the rhythmic breathing of her little body through the clothes. Her tiny wriggling feet beneath the quilts and blankets beat a tattoo against my heart, releasing such a flood of new emotion as nearly smothered me.

Inside I pulled the things away from her face and said inanely to cover my confusion, "Well, Janet, here we are."

In reply she smiled engagingly up at me and

good story upon demand, or listen eagerly to one. He can fix old broken toys or make new ones, and is always turning up at unexpected times just to "play with the kid a while."

This is the sort of material of which Janet's uncle must be built. He must invoke a sense of comradeship so deeply rooted in her developing consciousness that he becomes a part of her environment, beyond the routine of daily life and discipline, yet close enough to share her little problems and her joys.

As she grows, Janet's uncle must enter naturally into each changing mood and age, shedding the prejudices and sophistication in which the years have wrapped his aging spirit, meeting her youth with youthful understanding.

When, in time, she assumes the loveliness of womanhood, and the radiance of her charm illumines an ever-widening circle of friends and admirers, Janet's uncle must be content to draw aside, retaining only a small place in her heart.

And on some distant day, when I am drifting through the sunset years along the outer edges of the pool of joyous life about her, I shall be quite content to overhear, in answer to a query as to my identity, "Why, you must know who he is; He is Janet's uncle."
—*The Parents' Magazine*, May, 1929.

A Providence

By Mrs. A. B. Corth

ABOUT twenty-five years ago in Finland, the land of a thousand lakes, lived a Swedish family. Their two little girls, about whom this story is written, were Emma, ten years old, and Edith, seven.

On a long-remembered summer's day they decided to go berry picking. Taking a gallon can and a quart jar with them, they started off for the woods about one eighth of a mile from their farm home. They were looking for berries similar to large salmon berries that grew on the swampy land. None could be found, however, so they began picking blueberries.

When they had filled the gallon can they set it down and marked the place. Then they filled the quart jar and went back in search of the gallon can, but they could not remember exactly where they had put it. They wandered around in a circle for some time before they finally came upon it.

Their joy was short lived at finding the berries, however, for they soon realized that they did not know in which direction to go home. Edith became frightened and began to cry. Emma, being the older, faced the situation bravely at first, but as her sister continued weeping, she, too, broke down and began to whimper and cry.

But God had not forgotten them, not for a minute. He sent a little bird to lead them. Its loud peeping overhead attracted Emma's attention first, as it flew from a small fir tree near them to one a short distance away and continued flying back and forth between the two trees, peeping all the while.

Emma said to her sister, "Do you suppose God has sent that little birdie to show us the way home?" Edith wondered too. At Emma's suggestion they followed the bird over to the second tree. It then flew on to another tree, peeping as it went, and came back as they hesitated. Then it flew to the third tree again and continued flying on from tree to tree, peeping at the same time as they followed, or flying back and forth if they did not follow immediately.

It led them for about one-half mile through the woods out to a well-traveled road, which Emma recognized. They were overjoyed, although they knew they had a long walk of two or three miles ahead of them before they would reach home. As to the little bird, they saw it no more. It had completed the mission for which God had sent it, and disappeared.

When the girls finally reached home, weary but greatly relieved, they asked their mother whether she, too, didn't think that God had sent the little bird to guide them. She heartily agreed with them and said that they should always believe in God and He would show them the right way. He never fails even the smallest child.

LIFE'S PATTERNS

HAPPINESS THIEVES

A YOUNG woman complained that she had a neighbor who was always stealing from her. Unfortunately, it was nothing so trivial as clothespins or soap or sugar. It was not even the loose change she sometimes left around. What her neighbor stole was her happiness. "This was a perfect day," she'd say, "until Mrs. Black came along. She spent nearly an hour of my time telling me her troubles, troubles which she cannot solve and which I cannot help her solve. And every time she tells them they seem bigger—to her and to me. In fact, she doesn't really seem to want to have them solved. I believe she is almost happy in her misery and in constantly rehearsing her woes to others. But it always spoils my day. Why does she have to do it?"

Why indeed? Simply because she has allowed her troubles, many of which are imaginary, to enlarge in her own mind until they have colored her entire life. She could find some pleasant things if she would only look for them. There are always a few. But she complains as easily as she breathes, and everywhere she goes she leaves gloom and depression.

One of my dearest friends has had more trouble than I would think



was her rightful share. But you seldom hear her talk about it. Every time I see her she is bright and cheery and says that "the Lord is good." And you know He has been to her. You can see it in her face, because the goodness of the Lord does not have to be measured by things. It shows itself in serenity of heart, which we may have in spite of trouble.

Someone has said that "we give our troubles a shaking for fear they may go to sleep; we run them around the square that they may not grow weak from lack of exercise; we air them constantly lest they die for want of oxygen; we massage them and train them to keep them fit; we bathe them, shampoo them, marcel them, dress them, brush them, and do

all in our power to keep them always presentable; whereas a little wholesome neglect is what they really need."

Honestly, wouldn't you have to confess to being a happiness thief sometimes? I would. But how small and mean it makes me feel when I think of it now. From here on I am determined to keep my troubles to myself and share my fun and happiness. And I have a lot. Don't you?
N. W.

Bolivian President Visits Mission

By R. E. Kepkey

THE president is coming! The president is coming to our town tomorrow!" Thus might you have heard the children of the village of Collana, located on the high Andean plains of Bolivia, shout in the streets one chilly spring day. The president and his party were coming to inaugurate the town into a canton and take part in a day's program in his honor.

But in a certain part of Collana all was not happiness the night before this great celebration. In the headquarters of the Seventh-day Adventist mission station the station director and the writer were considerably perturbed over a part in the program that involved the mission. Dinner was to be served on the mission grounds on the morrow, and we had just learned that a considerable supply of alcoholic beverages had arrived in town for the occasion. Of course the mission grounds were no place for the use of liquor, even by the president and his party.

The subprefect of the province, who had arrived the day before and was staying in the mission, was called in for counsel after he had finished his supper. Being a young man and very recently appointed, he was not anxious to make a change in the program. We showed him the predicament we were in, and that since we taught our members not to drink and everyone there knew our standards, it would be impossible for us to permit liquor to be served to even the president of the republic on the mission property. He could see our point and said he would see to it that the place of the dinner was changed. But he added that if it rained, he did not know what could be done, as the only other place available was an uncovered patio. We assured him that there would be good weather, though it did not look like it at the moment, and then went to our rooms and prayed earnestly that the Lord would give us good weather for the morrow.

Welcoming the President

Awakening in the morning to find the ground covered with snow and the sky dark and threatening, we prayed again that the Lord would change the weather. We were thankful to see the clouds begin to break and the sun come out at about nine o'clock. When the celebrities arrived a little after ten o'clock, the sky was blue, the snow had melted, and the ground was fast drying under an equatorial sun.

The *corregidor* (comparable to a constable), who happens to be an Adventist; Moisés Aguilar, the director of the mission station; and I formed the welcoming committee for the president and those of his ministers who had come. Shortly after the welcome had been extended, a parade opened the day's program. It was interesting to see one after another of the Adventist schools pass by the reviewing stand.

The pupils present from that small section of Bolivia totaled several hundred and made a profound impression on the minds of the officials present, as the government schools in the country are few and far between. During the parade two or three *diputados* (representatives of the federal congress) engaged Mrs. Kepkey and me in conversation and expressed their wonder at the work being done by our mission and their desire to see our work extended into their districts. Later, the most influential minister in the

government told my wife that if there was ever anything he could do for our mission, to let him know, and he would be glad to help us; if there were any laws that we wanted passed to benefit our work, he would give them support. Since that time he has given us definite help on two occasions.

After the parade the dedication of the plaza took place. Among the speeches made was that of a Catholic priest who had come from La Paz to join in the celebration. He highly praised our work in Bolivia, especially our converting the people from the use of alcohol and coca, and went on to say that he was our friend and that there was no reason why Catholics and Adventists couldn't get along.

Talk With Peruvian Ambassador

Afterward we returned to the reviewing stand, and Mrs. Kepkey and I were invited to join the presidential party on the platform for the inauguration of Collana into a canton. There were a number of speeches by officials of the government and a representative of the town of Collana. We were surprised to hear two of the speakers terminate their discourses by leading the thousands present in shouting, "*Viva el presidente, viva la Republica, viva las Adventistas.*" Among the group on the reviewing stand were ambassadors from four South American countries.

During the ceremony the Peruvian ambassador engaged us in conversation and commented on the large number of Adventist schools in the parade. He asked about the various phases of our work in Bolivia and showed a genuine interest in the work of Seventh-day Adventists. He mentioned having seen our headquarters, college, and hospital in Washington, D.C., and having been favorably impressed by what he had seen there. He wanted to know what our church was doing in other places, particularly in Peru.

We told him a little about the work in Peru, including a brief account of the opening of our work in the Amazon by Elder F. A. Stahl, and after the inauguration ceremony was over, introduced him to John I. Hartman, secretary-treasurer of the Inca Union, who gave him more information concerning our work in Peru.

After the inauguration we went to a dinner prepared by a group of Indian women under the direction of Mrs. Aguilar and Mrs. Kepkey. The workers of the mission were all invited, and Dr. Pitman, of the Chulumani Hospital, and I were seated almost directly across the table from the president. It was interesting to notice that among the entire group at the president's table, the only ones furnished with soda pop instead of liquor were our workers and the president of Bolivia. The *diputado* of Collana gave an after-dinner speech in which he highly praised the work of Seventh-day Adventists.

On the Mission Grounds

Following dinner, the president and a few others went to the mission house and rested awhile. A little later a short program was held on the mission grounds in honor of the president. After the *diputado* and I had given short introductory and welcoming speeches, the children from our various church schools presented a program of poems, recitations, and songs. The president seemed to enjoy it very much and afterward spoke to both Brother Aguilar and me and ex-

pressed his appreciation for what our mission was doing in Bolivia. The other officials gave us the Bolivian hug and expressed similar sentiments.

From the mission all went to the site of a hospital being constructed by the town of Collana, where a short ceremony was held. When we asked who was going to operate the institution after its completion, we were told, "The Adventist mission, of course." That was news to us!

These events just recounted served as an excellent means of creating future interest in our work in the minds of many men of influence. Since then, the government then in power has been overthrown. However, the new officials manifest the same friendliness and enthusiasm for our work. This lays upon us the heavy responsibility of responding to the needs and opportunities presented here. The doors are open, but unfortunately the means needed for opening new work in unentered parts of Bolivia are not available. Geographically speaking, a very small portion of Bolivia has heard the three angels' messages. May the Lord grant that the means and workers will be made available to accomplish our God-appointed task while conditions are favorable.

"Out of the Devastation of War"

By W. R. Beach

THE superintendent of the North African Union, Henri Pichot, presented a very interesting and encouraging report at the recent union session in Algiers.

This important gathering of delegates from the entire North African field, the first since the outbreak of the war in 1939, was held in tents pitched under the great spreading trees of Parc d'Hydra, just a stone's throw from the union headquarters and the Health Institute. Some three hundred persons were in attendance from the first to the last meeting, including a large group of young people. The week-end meetings had a larger attendance still. The session ran over a period of five days, from September 4 to 8, and was followed by a youth's camp lasting two weeks.

I was happy to meet with the brethren in North Africa again after an absence of eight years. F. Charpiot, a division field secretary, joined me in this privilege and stayed on for a two-day canvassers' institute following the session proper. What a joy, indeed, to meet with brethren of like faith after eight momentous years of crisis and war!

At the opening meeting Elder Pichot recalled the dark days through which the believers in North Africa had passed, and concluded:

"But out of the devastation of war has come progress for the church in North Africa. From Casablanca in the west to Tunis in the east the story is the same: faithfulness and success under God. Our membership has grown from a little over three hundred to five hundred. Amid the ruins of battle, a new church has been born into the advent fold. Just a short distance from old Carthage, at Ferryville, a first group of seventeen members has been baptized and organized in a regular way. We thank God for this victory."

The effort in Ferryville was started a few months ago by Elders D. Riemens and H. Jaquenod. These brethren had a definite conviction that greater things should be undertaken in North Africa, and set out to accomplish them. New methods were developed, including the use of life-size prophetic beasts and images. There was no little stir in Ferryville, and the end is not yet as many interested folk continue to prepare for baptism. The enthusiasm created by this experi-

ence is spreading to other parts of North Africa, promising greater things in evangelistic endeavor among the European populations.

The present difficulty at Ferryville is that of finding a shelter for this newly organized church. The surge of battle left practically no buildings undamaged, making it impossible to rent. Money will have to be found to build a modest edifice at Ferryville.

Another encouraging phase of the work in North Africa concerns the very large group of young people in our churches. More than one hundred Juniors and Seniors were present for the camp meeting. Paul Bernard, the union Missionary Volunteer secretary and leader of the Algiers Training School, is doing an excellent work in their behalf. The brethren are co-operating with him and are anxious to provide better facilities for the school. I think that this would be a most profitable enterprise. I am persuaded that scores of young people could be won to the truth through the creation of a proper educational center.

The union staff in North Africa has been considerably strengthened. Elder Pichot continues as superintendent of the union and director of the Algerian Mission, while Pierre Douay takes charge of the Moroccan Mission and D. Riemens is the director of the Tunis Mission. Better staffs have been provided for the local missions, and two strong men have joined the union group: Robert Birckel, of south France, as secretary-treasurer, and Robert Dunkel, of Switzerland, as secretary of the publishing department.

Yes, "out of the devastation of war" brighter prospects are emerging in North Africa.

Restoring the Work in Canton, China

By D. D. Coffin, M.D.

THE summer is wearing away, and the weather is becoming more endurable. That is one consolation. I have never before felt the heat of a summer as I have this one. Perhaps it is partly due to postinternment debility, along with the bicycling back and forth to the city clinic daily. It is only about three miles. I ride down about 9:30 A.M. and back at 1 P.M. The Japanese took the '29 Ford coupé which we formerly used daily. I always enjoyed bicycling and do yet, but in this weather when one perspires freely when at rest, you can picture the effect from bicycling. I presume that before another summer arrives, the hospital will possess some means of transportation. We have a two-and-a-half-ton Dodge truck now, but nothing lighter.

J. P. Anderson and I have never been sorry for one minute that we stayed here. It was our object to be on the job at the time that the Japanese vacated the property, so that we could prevent petty thieves from destroying and stealing. This we were able to do. The Japs left the buildings without serious damage, and the other parties had no chance. I have read of one institution which had to replace nearly a hundred wooden doors which had been used for firewood. It might have happened here.

We have been able to level up the grounds, fill up the bomb shelters, repair the big iron gate which they had nearly ruined, and besides that, Mr. Anderson has used mostly old materials and built an addition to our hospital kitchen, which is 8 by 24 feet in size, and is used for dining room (helpers and nurses), hospital laundry, two storerooms, and several living rooms for helpers.

We have received half a dozen or more lots of medical and surgical supplies from the UNRRA, the

International Red Cross, the Kwangtung Relief Administration, etc. This consists of absorbent cotton (several hundred pounds), surgical gauze, sheeting, blankets, bathrobes, surgical gowns, mosquito nets, patients' pajamas and shirts, bandages, large quantities of all the sulfa drugs, quinine, carbarson, procaine, ether, chloroform, a fine microscope and chest of laboratory supplies. A conservative estimate of these drugs and supplies would total several thousand U.S. currency. We accept them with thankful hearts, but we also know that if we had not been here, the hospital would not have been open and receiving patients, and under such conditions we could not have gotten these supplies. Our hospital and dispensary in Waichow and Fatshan have also received much help.

This help has enabled us to do considerable charity work; in fact, our reputation for charity work in this district is good. For a time we had the medical responsibility of an orphans' home—200 or so—which is located near our city clinic. Many of them received more or less hospital care.

Our native workers here have done their best to hold things together. A number of new members were added while we were still in concentration. Since we have been back, there have been two baptisms in which a total of twenty-four were baptized. Most of them joined the city church, where our clinic is held.

Our hospital work is getting under way. We have the sanitarium nearly full now; counting the city clinic and the outpatient work at Tung Shan, we see from twenty-five to forty outpatients daily.

Radio Work Growing in Mexico

By H. A. Robinson

WHAT is the total number enrolled in our two courses offered now, the Home and Health, and the Voice of Prophecy?" I asked a few days ago. "Here it is on this slip," said my assistant—"nineteen thousand nine hundred." Nearly twenty thousand persons have asked for these two courses which we offer free on the air by mail and advertisements. Only one year ago we had but 2,600 on the lists. For these blessings we thank the good Lord and take courage, believing that greater things are yet to be done in Mexico for the millions here still in darkness.

Laymen and colporteurs have been helping swell this list in a remarkable way as the homes are visited, a program left, and names are added to the growing lists. Schoolteachers are finding the Home and Health radio programs so interesting every Sunday morning that they are continually requesting copies of them for use in their domestic science classes as well as in parents' societies. They then take the correspondence course, and will later be invited to take the Bible course.

One mother writes, "Send me the course you offer, for I would by no means want to be without it, taking into account all the good I hope to get out of it." Another writes, "I always listen to the very interesting programs on the radio, as they help me directly in carrying out well the important and difficult duty of a mother." A merchant in one city asked for all the copies of programs existing, as "they should be heard in every home in Mexico, and really in every home in all the world."

One station presents the programs three times a week although we pay for only once a week. The manager says his listeners want it. "That is our favorite program," he hears them say.

This good will be used as a basis for presenting

the Voice of Prophecy course. Of that some already write, "I understand the Bible now better than I ever did during the forty years I have been reading it." "It strengthens my faith, and I am even able to sleep better after a study." "I have been able to win the fight over tobacco and alcohol." "I want to be baptized," says another, as she presents herself to the nearest worker; "I have studied all the course and am ready to be an Adventist." Thirty-two stations now carry our health program weekly.

War Years in China

By I. V. Stonebrook

WE DID NOT realize when we accepted the call to China in June, 1940, that we would be the last missionary recruits to reach that field before the war. During our six years in China we have had to travel a great deal. But they have been interesting years mixed with work, pleasure, sorrow, and tears. It was September 29, 1940, at sharp noon when our ship, the *President Pierce*, pulled away from the pier and we were under way—out through the Golden Gate and into the Pacific. In four days we reached the beautiful isles of Hawaii, where we enjoyed a half day before proceeding to Japan.

Each day we received news bulletins printed aboard ship, telling of the war between England and Germany, and then one day the newsheet brought the report of strained relations between Japan and the United States. We learned on our arrival in Japan that many missionaries of other denominations on the *President Coolidge*, which was following us, had disembarked in Hawaii and returned to the States. After remaining in Tokyo for a week we received no orders other than to proceed, so we secured passage on the *President Coolidge* to Shanghai. As we pulled into this Oriental port we were happy that the sea voyage was over.

One of our China Division workers met us at the customs wharf and informed us that perhaps we would not get off the ship, for the workers were planning to evacuate China, and that we were assigned to go to Burma with a few other young couples, where we would begin to study the Chinese language. It was arranged, however, for us to get off the ship and catch a glimpse of China before proceeding southward. Our stay in Shanghai was very brief, only two days, and we sailed October 25 on a small ship for Hong Kong. There we had the pleasure of spending four days making some necessary purchases, visiting our China Training Institute, the grave of our pioneer missionary to China, Abram La Rue, and the lovely Memorial Chapel we had in Hong Kong at that time.

We obtained passage on a small Swedish vessel going to Rangoon, Burma. After we left Hong Kong harbor, the sailing was rather rough. Some passengers with more stable ballast than I were enjoying themselves at a game and invited my participation, but I told them that the only "move" I could make was to the rail. However, after readjustment to sea life we all enjoyed the remainder of the journey, getting up during the night to see the Southern Cross and also taking our turn at piloting the ship. Judging from the wake that followed the ship when I was at the helm, we would have been much longer getting to Burma had I held that post for any considerable length of time. We appreciated the opportunity en route to visit our mission centers in Singapore and Penang.

After leaving the latter city it was only a short journey before we could see the muddy water of the

Irrawaddy depositing its silt out into the sea. Then we were soon sailing up the river to Rangoon, where we were met by E. A. Crane. He arranged for our housing in the Burma Mission summer homes, which were located in the mountains at Kalaw. Our Chinese teachers arrived later, and we had a very joyful time there studying Chinese. The first letters and our church periodicals seemed to be a long time arriving from home, but they became frequent visitors. Friends in the community had radios, and we sometimes went to hear the San Francisco Missionary Mailbag Hour, thus receiving messages from home over the air waves. This was a very exciting experience—especially to T. S. Geraty. He had broken his leg and was lying in the hospital in Rangoon when the Mailbag Hour came on, and he heard the voices of his own loved ones 10,000 miles away.

The War Comes to Burma

With the Japanese attack on Hawaii and her thrust southward, we wondered just how much longer we would be in our Burma home. It was only two weeks after Pearl Harbor that we received word that Rangoon had been bombed and two thousand people killed. Two days later, Christmas morning, O. G. Erich arrived at our hill station, and the following day I returned to Rangoon with him, taking the passports of all our group to get them in order for evacuation up the Burma Road into China through her back door. The back door is not always the prettiest way into a home, but this was a lovely entrance into China. Some of our group flew into Chungking, which was only a matter of hours from the Burma-China border airfield at Lashio, but the remainder of our group went in with the sixteen mission trucks, setting up cots at night by the side of the road near some stream, paddy field, or on top of the loaded truck. Ours was a never-to-be-forgotten journey. We left Burma the early part of February and had just crossed into China when Rangoon fell. In Kunming we were delayed when some of our group had an attack of malaria and in Kweiyang, where one brother had typhus fever.

The first of April our convoy of trucks arrived in Chungking. After two weeks there we were joined by G. L. Wilkinson, who accompanied my wife and me on our way to Yencheng, Honan, with one of the trucks and a five-ton load. That trip had its items of interest: once turning over, fording streams, crossing rivers on scows, breaking through bridges, and even taking down some of the structure of city gates so that we could get through. About the seventh of May we pulled up before our lovely Yencheng, Honan, compound—journey's end. As we walked through the entrance, tears filled our eyes to think we had been so fortunate as to be assigned to such a favorable place and with such kind people.

We were quite aware that our language was still very amateurish, and so settled down to digest a few more Chinese characters. We had been in this pleasant environment but three months when Elder Wilkinson passed away. The entire Honan Mission keenly felt this loss. Then for some time we were alone there in the interior of China and only sixty miles from the Japanese front lines. The following winter of 1942-43 brought one of the worst famines in the history of Honan, and we were located in the heart of it. The dead and dying were everywhere, and babes were left on the streets to be taken by whosoever might so choose.

The summer of 1943 was blessed with better crops, and the situation changed. We had a fine group of young people enrolled in our school that fall. My work with the school was cut short for a few of the winter months while fighting malaria. I was thankful

that this fever was checked and my strength regained before the Japanese drive into Honan. We had been hoping that we could at least finish out our school year, but the enemy did not wait for that, and since they came faster than had been expected, we found it necessary to take our departure April 24. We started on our trek out of Honan through the plains and mountains to the West. It was with heavy hearts that we left Honan. It was impossible to take everything with us. The furniture stayed behind to fall into the hands of the next comer, the goats and Midget, the pup, went gleefully out the gate as without a worry, the mother cat stayed with her little kittens that were just opening their eyes, but the birds rode along in a cage under the two-wheeled mule cart and sang along the way as if to show that there was still a cheerful note that could be struck.

The psalmist says the horse is a vain thing for safety, but after twenty-three days we, with our carts, came down out of the mountains and into the Shensi plains. We arrived in Sian with five hundred miles behind us, but with the Japanese still on our trail.

Refreshed

By MARGARET LOCKE

**THROUGH an earthen vessel, weak and worn,
Came the blessed Word with power,
And into my heart there was reborn
The Christ in that very hour.**

**The vessel was frail and felt his need
Of strength from the strong Divine,
And the Christ looked down and heard him plead,
And He poured out the Spirit's wine.**

**And I was refreshed, and my spirit was cheered,
For the blessing from heaven was sweet,
And the Christ to my heart was again endeared
In the joy of His love complete.**

It had been two years and more since we had seen a train, and the sound of the whistle made one feel he was back in civilization again. The situation in Sian was tense with habitual air raids, so we sold some of our possessions and took the remainder with us by train to the end of the railway. There we secured a truck to take us to Kuan Yuan Yuen, and then we were twenty-some days on a large rowboat going down the Chia Ling River to Chungking. We arrived at our college on July 24, three months after leaving our Honan home. It is always a joy to be at journey's end—at least over here.

It was a pleasure for us to be associated with the teachers and students of our college who are fitting and training for service. In December of 1944 it appeared we foreign workers might all have to leave China, but the enemy retreated, and we were at hand to assist, following the cessation of hostilities.

On October 4, 1945, Elders Longway, Appel, James, and I flew to Shanghai. It was a real joy to meet with our believers who had been under enemy control for so long. After a short time I flew back to Hankow, where I assisted in the repossession of our property in various parts of Central China.

China's need is great, but the laborers are exceedingly few, especially in respect to our foreign workers. One nurse, eight couples, and six men without their families constitute the strength of our foreign group scattered throughout this great field at present. Some workers will soon be on the way out here. There is a great work yet to do, and I am sure many of our youth at home are willing to serve in China or other fields where the Master may lead.

Washington Conference

By Don H. Spillman

THE two-year period of 1944 and 1945 has been a good period for the Washington Conference. The Lord has been good to us and has greatly blessed in many ways. During this time four new churches were built—Snohomish, Snoqualmie, Forks, and Kirkland. In addition to this, the church at Port Orchard was finished and dedicated in December of 1945, and the church at Sequim was dedicated on January 1, 1944. Besides these new churches, we have carried on an extensive remodeling and renovating program throughout our conference, and the following churches were worked on to a greater or lesser degree with the financial assistance of the conference: Arlington, Clear Lake, Ferndale, Harper, Highland Park, Kent, Langley, Nordland, Oakville, Port Townsend, Puyallup, Rainier, Renton, Tacoma South Side, and Winlock.

Many efforts have been held by our faithful group of workers, both in the larger cities and in the small communities. Evangelistic efforts have been held in the following places during the past two years: Aberdeen, Auburn, Bremerton, Carnation, Centralia, Everett, Granite Falls, Harper, Highland Park, Issaquah, Jackson Prairie, Kirkland, Oakville, Olympia, Port Orchard, Port Townsend, Puyallup, Seattle, Snohomish, Tacoma, and Yelm. While the results in the efforts held in the smaller towns and communities are naturally not so great as they are in the more populous centers, yet we feel it has been well worth while to hold meetings in our smaller towns and villages.

Souls won during the two-year period, 1944-45, total 822. This compares with a total of 554 for the two-year period 1942-43. These figures include those taken in by baptism and profession of faith. The conference membership at the beginning of 1943 stood at 4,944. At the end of 1945, two years later, our membership was 5,369, a net increase of 425. The tithe received for the two year period, 1944-45, was \$804,286.22, compared to \$615,189.09 for the two-year period previous, or a gain of \$189,097.13. The mission offerings for 1944-45 were \$305,931.64, compared to \$224,222.68, or a gain of \$81,708.96 over the previous two-year period. The Rehabilitation Offering that was taken in February of 1945 amounted to \$38,810.83, the Washington Conference being third in per capita in this offering in North America. Our Book and Bible House sales for the two-year period amounted to \$179,269.98, compared to \$119,064.59 for the previous period.

Shuler Meetings in Des Moines, Iowa

By W. A. Dessain

AS WE scan the REVIEW from time to time, it is good to know that the third angel's message is being proclaimed prominently in many large cities in our land, and in large halls.

At the present time J. L. Shuler, of the Seventh-day Adventist Theological Seminary, assisted by seventeen young ministers and one Bible instructor, is conducting an evangelistic effort in the city of Des Moines, Iowa.

The first two Sunday night meetings of the campaign were conducted in the new KRNT Radio Theater, which is the finest and best public hall in Des Moines and the most centrally located. Over 2,000 attended each of the first two Sunday night meetings, about 1,700 of whom were non-Adventists. The offering on the first Sunday night was \$341 and on the second Sunday night the gifts amounted to \$480. Requests from 765 non-Adventists for literature were received at the second Sunday night meeting. The non-Adventists at the first Sunday night meeting requested 1,639 reserved seats for the second Sunday night lecture. The audience at the second Sunday night meeting requested 1,340 reserved seats to hear the third Sunday night lecture.

The week night meetings and the Sunday night meetings, beginning with the third Sunday night, are being conducted in the Woman's Club auditorium, which seats 1,500 people. It is not too centrally located, but good crowds are attending night after night.

On the third Sunday night an aftermeeting was conducted on the subject "The Forgiveness of Sins." A group of 465 people remained for this aftermeeting. Of these 327 filled out decision cards, among which were 25 who indicated that they were giving their hearts to the Lord for the first time, while 43 backsliders indicated their decision to return to the Lord.

We feel that the Lord is blessing in Des Moines, and that the meetings conducted by Elder Shuler are off to a strong start. The city is being stirred, and a sustained interest is evident.

Orlando Evangelistic Effort

By F. W. Avery

BEYOND the city limits, in a section never before worked with a series of meetings, an effort was opened in Orlando, Florida, the City Beautiful, September 1, under the direction of Mitchell R. Garrett. Associated with Elder Garrett are F. W. Avery, music director; Mrs. George Retzlaff and Miss Martha Ferree, Bible instructors; Vance Swinson, custodian of the tent; and Mrs. M. R. Garrett, hostess. These workers are nobly supported by the energetic services of the Society of Missionary Men. Their duties, in addition to the customary help of passing out announcements, include ushering, parking cars in the parking lot, singing in the choir, and some personal visiting.

From the opening date an unusual interest has been manifested in this meeting on the outskirts of the city. Some have remarked that it is a modern "voice crying in the wilderness," because of its location. The attendance has been steadily climbing from 600 on the opening night to 900 on the fifth Sunday night, when the subject of the "Antichrist" was presented. An unusually serious spirit seems to pervade the congregation, and many are already deciding for the Sabbath.

While the meetings are supported by our own people, which is greatly appreciated, yet it is gratifying to note that at least two thirds of the congregation are those not of our faith. This is especially encouraging when consideration is given to the fact that Orlando has had many efforts in the past. It is the home

of the local conference headquarters. And in addition to this is the home of the Florida Sanitarium and Hospital. No doubt the influence of the sanitarium, which is indeed a "savour of life unto life," is pervading the community and placing Seventh-day Adventists in a favorable light.

And so, in it all, we take no glory unto ourselves, but unto Him be the glory; "great things He hath done." Please join with us in praising the Saviour and pleading for His continued blessings.



The Hope of the World Radio Group of Boston, Elder Reeves Sitting at the Table

Boston Evangelistic Effort

By C. A. Reeves

IN OCTOBER of 1945 I started my public evangelistic program in Boston Symphony Hall, home of the famous Boston Symphony Orchestra. Meetings were conducted regularly three nights a week, and on several occasions the attendance reached a capacity crowd of three thousand. This effort was continued for approximately seven months. Later on in the effort, the meetings were transferred to the Jordan Hall. We are happy to report that as a result of this effort one hundred and twenty persons have been baptized into the church. It is interesting to note that approximately one third of the candidates came out of the Catholic Church.

Another effort was launched at the Copley Theater in downtown Boston, Sunday evening, October 13 of this year. Although a second effort presents some problems not prevalent in the first campaign, we believe another large harvest of souls will be realized.

The radio program Hope of the World has been in operation for a year and is continuing with a very good sustaining listening membership. The program has a wide coverage in the New England States and is also reaching parts of Canada. It is quite remarkable that radio income more than covers the expense of the broadcast.

This program of greater evangelism has invigorated every department of the Boston Temple Church. The church has been organized for a strong soul-winning program. The enthusiasm and energy of the church was exhibited in a special way during the Ingathering campaign when in eight days it reached its Minute Man goal and solicited a total of \$6,500.

We believe the day is here for the advent message to again go with power here in the East. To make this come true, we are laying plans for an even more aggressive program of evangelism in the entire Southern New England Conference. Under God's leadership greater things will be accomplished.

OBITUARIES

PIPER.—E. A. Piper was born March 13, 1878, in a copper-mining settlement on the Upper Peninsula of northern Michigan. Early in life he became interested in religious things, and after marrying a Canadian girl, Emma Cobean, he decided to enter the ministry. He was baptized and joined the Seventh-day Adventist Church in 1907. He attended Emmanuel Missionary College for four years and began his ministerial career in 1912. He filled pastorates in Michigan and Wisconsin, and in Devils Lake and Minot, North Dakota. After coming to Minnesota in 1932, he labored in Duluth for four years. After that he served in Alexandria, and lastly in Stillwater, where he passed away very suddenly in the Stillwater church just at sundown, Friday, May 17.

He leaves his wife, a daughter, a son, and a brother in Michigan.

McALEXANDER.—John F. McAlexander was born Jan. 3, 1860, in Cass County, Missouri; and died Oct. 2, 1946, at Yelm, Wash. He was a member of the Seventh-day Adventist Church for sixty-eight years. He is survived by his wife, two brothers, and one sister.

AAGAARD.—Viktor M. J. Aagaard was born March 14, 1888, in Denmark; and died June 6, 1946, at the Grand Canyon. He is survived by his wife, two children, three brothers and a sister in America, and his mother, a brother, and a sister in Denmark.

BELTZ.—Alexander Beltz was born July 23, 1863, in Kutter, Russia; and died Sept. 16, 1946, at Boulder, Colo. He was a member of the Seventh-day Adventist Church for fifty-six years. He is survived by his wife, two brothers, one sister, six sons, four daughters, sixteen grandchildren, and five great-grandchildren.

WALIN.—Gladys Manchester Walin was born Oct. 7, 1894, in Marshalltown, Iowa; and died April 1, 1946, at Los Angeles, Calif. She was a member of the Seventh-day Adventist Church for twenty-nine years. She is survived by one sister, three aunts, and an uncle. Many years of her life were spent as a teacher of music in our colleges and as a Bible worker.

KING.—Phoebe Annie King was born June 3, 1855, in Harrisburg, Pa.; and died Sept. 28, 1946, at Wamego, Kans. She is survived by eleven children.

MUSGRAVE.—Edith Catherine Musgrave was born May 5, 1886, in Van Rensselaer, N. Y.; and died Oct. 10, 1946, at Turlock, Calif. She was a member of the Seventh-day Adventist Church for thirty-five years. She is survived by her husband, mother, daughter, son, two sisters, two brothers, and one grandson.

BROSY.—Eva Luella Brosy was born June 28, 1870, in Crawford County, Ohio; and died Aug. 25, 1946, at Portland, Ore. She is survived by two sons and four grandchildren.

DRAKE.—Mildred Powers Drake was born March 21, 1913, in Albion, Mich.; and died July 30, 1946, at Ann Arbor, Mich. She was a member of the Seventh-day Adventist Church for twenty years. She is survived by her husband, her son, her parents, five brothers, and one sister.

CRAWFORD.—Lawrence Vincent Crawford was born Oct. 12, 1869, in Appleton, Ill.; and died Sept. 19, 1946, at Vicksburg, Miss. He was a member of the Seventh-day Adventist Church for sixty-one years. He is survived by his wife, two brothers, and one sister.

WINTERBERG.—Carl Winterberg was born July 17, 1888, in St. Paul, Minn.; and died Aug. 21, 1946, at Lemoore, Calif. He was a member of the Seventh-day Adventist Church for about fifty years. He is survived by his wife, two daughters, one granddaughter, one sister, and four brothers.

VOSS.—Fritz Voss was born Feb. 6, 1853, in Schleswig-Holstein, Germany; and died Oct. 6, 1946, at Southard, Okla. He was a member of the Seventh-day Adventist Church for fifty years. He is survived by two sons, seven grandchildren, and ten great-grandchildren.

ROSS.—Saphia Cordelia Carmean Ross was born May 23, 1874, in Seymour, Ill.; and died Sept. 30, 1946, at Bronson, Kan. She was a member of the Seventh-day Adventist Church for four years. She is survived by her husband, three children, one sister, three brothers, and two grandchildren.

HAIGHT.—Merle Vosburg Haight was born Dec. 25, 1883, in Earlville, Ill.; and died Sept. 7, 1946, at Sanitarium, Calif. He was a member of the Seventh-day Adventist Church for thirty years. He is survived by his wife, and one daughter.

CATON.—John Caton was born April 8, 1875, in the Azores; and died Sept. 4, 1946, at Fallon, Nev. He spent the last few months of his life in sweet fellowship with Christ.

JONES.—Gilbert Jones was born in 1930, and died Sept. 3, 1946, at Wellington, Nev. He was a member of the Seventh-day Adventist Church for one month, having been baptized August 3.

PIERCE.—Jennie Conover Pierce was born May 6, 1850, in Chenango County, New York; and died Sept. 27, 1946, at Riverdale, Md. She was a member of the Seventh-day Adventist Church for fifty-nine years. She is survived by one daughter, a granddaughter, and several nieces and nephews.

HAUGHTON.—Mrs. Piersie Haughton was born March 31, 1863, and died Sept. 21, 1946, at San Francisco, Calif. She was a member of the Seventh-day Adventist Church for twenty years. She is survived by two daughters, one sister, and two brothers.

WALLAR.—Effa May Pond Wallar was born June 3, 1875, in New Antioch, Ohio; and died Aug. 8, 1946, at Long Beach, Calif. She was a member of the Seventh-day Adventist Church for thirty-two years. She is survived by two sisters and one son.

BYLER.—Elsie Evelyn Moody Byler was born Aug. 23, 1871, in Olathe, Kans.; and died Aug. 17, 1946, at Long Beach, Calif. She was a member of the Seventh-day Adventist Church for twelve years. She is survived by three brothers, two sisters, and one daughter; Doris Byler.

BEHRENS.—Charles Bernhardt Behrens, M.D., was born June 23, 1900, in East Helena, Mont.; and died Oct. 19, 1946, at Richfield, Utah. He was a member of the Seventh-day Adventist Church for about twenty-six years. He is survived by his wife and three daughters. Dr. Behrens was a member of the staff of the White Memorial Hospital in Los Angeles.

JONES.—Harriet Ida Jones was born May 20, 1864, in Trevorton, Pa.; and died Sept. 9, 1946, at Cleveland, Ohio. She was a member of the Seventh-day Adventist Church for thirty-four years. She is survived by three sons, three grandchildren, and eight great-grandchildren.

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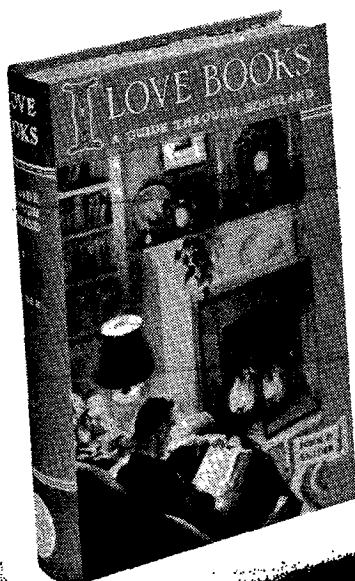
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FLETCHER.—Sophia E. Fletcher was born Sept. 23, 1888, in Willoughby, Ohio; and died Sept. 14, at New London, Ohio. She is survived by her mother, a son, three daughters, six grandchildren, two brothers, and four sisters.

JUHL.—Christian Juhl was born March 29, 1862, in Toftlund, Denmark; and died Oct. 18, 1946, at Boone, Iowa. He was a member of the Seventh-day Adventist Church for sixty-two years. He is survived by his wife, seven sons, two daughters, forty-six grandchildren, and forty great-grandchildren.

EVERITT.—Noella L. Everitt was born March 27, 1865, in Sharps, Va.; and died Aug. 27, 1946, at Florence, N.J. He was a member of the Seventh-day Adventist Church for fifty-six years. He is survived by his wife and three sons.

Requests for Prayer

A SISTER in New York desires prayer for her son, who is a cripple and afflicted with epilepsy.

Of Many Peoples and Tongues

(Continued from page 5)

North America. The United States was evidently ordained to be the great gathering place of European peoples and tongues. When James White wrote so joyfully of peoples and nations represented in our work in 1868 the tide of immigration into the New World had not reached a high mark. Soon the flood tide began, however, and when the first World War checked the flow half a million people, more or less, were coming into North America each year. Converts from among these peoples have been a wonderful blessing in the North American home base and in our world-wide work.

All our publishing houses have helped in printing the truth in other tongues than English, but the real burden of other-language publishing in North America has been carried these many years by the Pacific Press Publishing Association (of Mountain View, California). This house has established a branch for foreign-language literature in North America. The Pacific Press diary says of this International Branch:

"To provide Christian literature for the people in the United States who speak alien tongues, a branch factory was erected the same year [1916] at Brookfield, Illinois, twelve miles southwest of Chicago. A large addition to the building was made in 1920. There go forth from this branch factory books and periodicals in twenty-six languages, including Arabic (Syrian), Armenian, Bohemian, Croatian, Danish-Norwegian, Dutch (Holland), Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Livonian, Polish (Latin type), Portuguese, Rumanian, Russian, Ruthenian, Serbian, Slovakian, Swedish, Syriac, and Yiddish. The plant represents an investment of more than \$200,000."

That shows a marvelous language growth in our work in North America since 1868, when James White joyfully recorded early progress.

W. A. S.

The Book That Has Power

(Continued from page 8)

clergyman cried in enthusiasm, "It fits! It fits!" The land testifies to the Book, as photographs by an author.

Of the whole Exodus story it may be said that the man who wrote the Pentateuch made the trip. No scholarly recluse dwelling in exile in the flat lands of Babylonia could have imagined the conditions of Sinai and Trans-Jordan and Palestine as the Bible portrays them. We have all seen what blunders great writers have made with geographical descriptions of places of which they have had no firsthand knowledge.

On my last visit to Jerusalem I talked with the late Dr. Clarence S. Fisher, "the archaeologists' archaeologist." I asked him, "Dr. Fisher, with your comprehensive knowledge of archaeology, do you know of any

discovery which in any essential particular disproves the historicity of the Bible?" Dr. Fisher looked at me steadily for a moment and pressed his hand on the table, as he said, "Not a single one! Not a single one! On the contrary, there are confirmations without number"—and he proceeded to recite a few.

Proof by the Spade and Life

Within a dozen years discoveries at Lachish and Ras Shamra have pushed the date of the existence of Hebrew script back two thousand years. Yet a generation ago skepticism was proclaiming that Moses did not know how to write! It pictured Abraham as dwelling in the misty beginnings of civilization, whereas the archaeologist's spade has proved that it was a ripe old world into which revelation came.

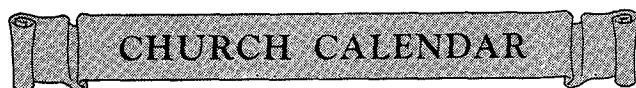
Biblical sites have been identified, for instance, that of fallen Jericho destroyed under Joshua, uncovered by Dr. Garstang.

Dated documents, such as scarabs and pottery and inscriptions, have been dug up to confirm Biblical events and personalities. In the Rockefeller Museum in Jerusalem the visitor may see fragments of ivory from Ahab's palace at Samaria. While some extravagant claims for archaeology's testimony to the Scriptures have been made by overzealous amateur archaeologists, the body of indisputable evidence is overwhelming. If settled conditions follow the war in Palestine, we may reasonably anticipate still further major discoveries.

No thoughtful person can travel in Bible lands without receiving an impression of the persisting Power that has preserved the church and the evidence of the Bible's authenticity throughout tumultuous ages. As has been said countless times, "History is His story."

(To be concluded)

CLEANSE the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right.—*Testimonies*, vol. 1, p. 158.



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.)



GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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SUBSCRIPTION RATES

	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.00	\$3.35	\$3.50
Six Months	1.65	1.85	1.90

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both old and new addresses.

NEWS AND NOTES

Food Saves Lives in Austria

D. G. ROSE, who is carrying on relief work in Europe for the General Conference, writes:

"Brother Struve, who just returned from a tour in Austria in which he attended a workers' meeting and visited many of our churches, has given me an account of his experiences.

"In the first place he said that the workers' meeting could not have been held if it had not been for the packages. There is no food to be had in the hotels.

"Brother Grabner, the colporteur leader, was so weak before the food arrived that he could not speak in public, and he was a strong man formerly.

"Sister Rollet, the treasurer, fainted in the office and remained unconscious for a time because of undernourishment.

"One sister, who formerly weighed 240 pounds, weighed 90 pounds when the packages arrived, and now she weighs 130.

"Many of our people lay at the point of death and assert that they would have died like flies if the food had not arrived in time. Our brethren and sisters wept tears of joy over the fact that the General Conference had not forgotten them. It has given them renewed courage and hope, and Austria is today on fire with her love for the truth."

Literature Sales in China

THE publishing work in the China Division is making good progress in spite of the inflation of Chinese currency. A report from the China Division for the second quarter of 1946 has just reached the General Conference office. This report indicates that there were 123 colporteurs in China at the close of June of 1946. These faithful workers put in 11,384 hours during April, May, and June. The 26 colporteurs of the Central China Union sold \$14,831,750 (national currency) worth of literature. The 12 colporteurs of the East China Union delivered \$11,510,540 (national currency) worth of literature. The total for the China Division reached the sum of \$74,307,290 (national currency). This amounts to \$49,538 United States currency. When we think of conditions in China and consider these marvelous reports, surely we are reminded once again that God is still at the helm.

D. A. McADAMS.

Return to Mission Service in Japan

PAUL H. ELDRIDGE, who has returned to Japan for mission service, sends this firsthand description of that shattered land:

"Well, here I am, back in Japan again, after nearly six years of absence. Things are certainly different, too. War has left devastation on a colossal scale, and the people themselves have changed—this was the biggest shock to me. After Manila I was prepared for the ruins, but I was not prepared for the bewildered, dazed appearance of the crowds on streets and trains. You would never think of the difference these crowds present. Remember how colorful and cheerful they used to seem? Now they trudge along, sober and anxious looking, their lives all but absorbed in the task of finding a little more food and fuel and clothing. The nondescript garments they wear reflect both scarcity and lack of soap.

"General living conditions here are bad but im-

proving. A good harvest is anticipated this fall, which will help a great deal. As far as missionaries are concerned, our houses can be lived in, and the food ration given to Allied civilians by the Japanese Government is much better than the one which the Japanese receive themselves. With what food can be brought along as baggage, missionaries ought to get along fairly well. Medical supplies are quite good, and we have four of our Adventist doctors with the Army in the Tokyo area, who will probably be here for some little time yet. The situation could be far worse. Actually, I think it is perhaps better than in Manila. Then, too, almost certainly some kind of mail and freight service will soon be opened between Japan and the United States."

Youth's Camps in Australia

FROM a recent letter from E. L. Minchin, who has just returned to Australia preparatory to assuming his new responsibilities as M.V. secretary of the British Union, we quote this inspiring note of progress:

"On my arrival here I found that the South New South Wales Conference, which is the largest in our union, had just purchased a beautiful site for our youth camp. It eclipses anything we yet have in Australia and is very handy to the city of Sydney. This will be the fourth permanent camp we will have in Australasia. Other conferences are searching for sites."

E. W. DUNBAR.

Heavy College Enrollment

THE youth of our denomination are flocking to our schools in the greatest enrollment that our work has ever seen. More than 8,700 students are in our colleges in North America, of which more than 6,400 are in the college grades. Every college is full to overflowing. Our housing facilities are taxed to the utmost. Walla Walla College reports over 1,000 college students, and several colleges report over 800 enrolled.

This is indeed a large army of youth being prepared for the final hour. Many of these young people are those who have been in the service of their country during the war. They have been out and seen our work in foreign countries and have now come back to train for service in those mission fields.

Following are the enrollments by colleges. This is not complete as several were just starting. The figures today are larger than those reported.

Walla Walla College	-	-	-	-	1,002
Emmanuel Missionary College	-	-	-	-	874
Union College	-	-	-	-	813
La Sierra College	-	-	-	-	780
Pacific Union College	-	-	-	-	750
Washington Missionary College	-	-	-	-	621
Southern Missionary College	-	-	-	-	464
Oakwood College	-	-	-	-	338
Atlantic Union College	-	-	-	-	330
Southwestern Junior College	-	-	-	-	168
Madison College	-	-	-	-	133
Canadian Union College	-	-	-	-	110
S.D.A. Theological Seminary	-	-	-	-	60
Oshawa Missionary College	-	-	-	-	40

We thank God for this army of youth united in purpose and consecration. May we, with them, go forward in prayer and faith and earnest endeavor to finish the work.

E. E. COSENTINE.