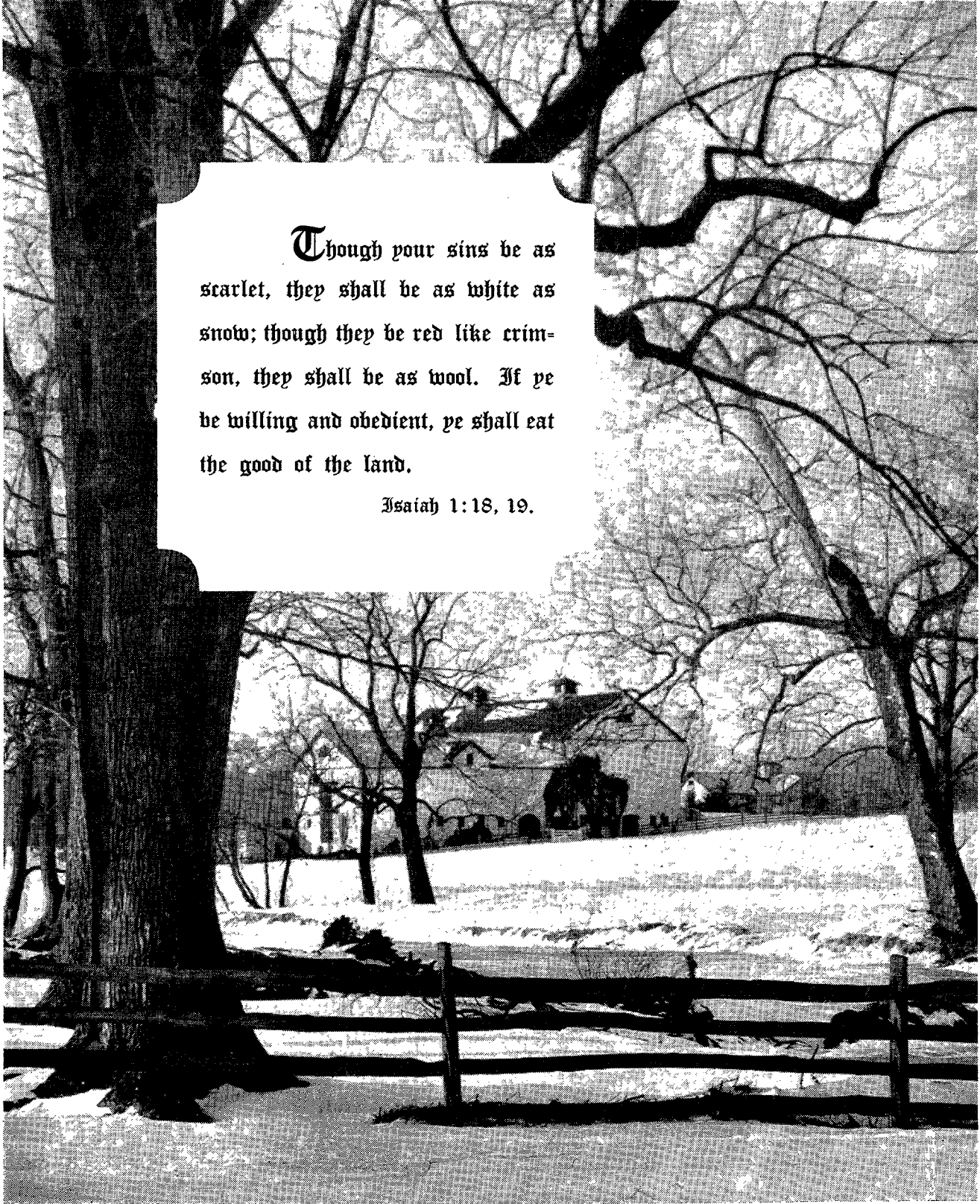


The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.

Isaiah 1:18, 19.

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ITEMS OF INTEREST

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

¶ DEAN LUTHER A. WEIGLE and 17 professors of the Yale University Divinity School have called upon President Truman to grant a Christmas amnesty to all conscientious objectors. In their letter to the White House, released by the Committee for Amnesty, the churchmen asserted that continued punishment of the CO's "violates our tradition of freedom of conscience and endangers the civil liberties of all citizens."

¶ A GOAL of a million tithers from the ranks of almost six million Southern Baptists was set by the Southern Baptist Executive Committee in its recent meeting at Nashville, Tennessee.

¶ PRESIDENT TRUMAN's order relaxing building construction regulations throughout the nation will permit more new church construction and virtually unlimited additions or repair to existing structures, according to informed Government sources. In his housing order President Truman specifically mentioned the need for new church construction, revealing that the campaign by different church groups had made an impression on the White House.

¶ NINETY-EIGHT per cent of Austrian children are receiving religious instruction, according to a survey made public in Vienna. The study showed that 70 per cent of the enrollments in Roman Catholic schools are of children from low-salaried workers' families.

¶ PROTESTANT, Roman Catholic, and Jewish Army chaplains held a total of 5,436,296 religious services from December, 1941, to August, 1945, the period of America's war participation, says Major Matthew H. Imrie, assistant chief of chaplains. The services were attended by 329,058,648 persons. Communion and sacramental participants numbered 42,501,315. The chaplains made 3,496,716 hospital visits to 71,311,680 patients, and conducted 32,350,251 pastoral activities which reached 289,180,769 soldiers.

¶ PLANS for the merger of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) have progressed "most satisfactorily," it was announced by leaders of both denominations following a four-day conference on the proposed union, in Atlanta, Georgia. Denominational leaders comprised a joint drafting committee, and the sessions were devoted to completion of plans for amalgamation of two church divisions which have existed since the Civil War.

¶ GOLD rings, bracelets, and family trinkets were sacrificed by Budapest's largest Lutheran congregation to rebuild its war-damaged church. Because of Hungary's sky-high inflation, gold was the only value the contractor would accept. Members of the congregation decided, therefore, to hold collections of gold ornaments on three consecutive Sundays, and in this way raised the equivalent of 500 grams of gold, enough to meet the builder's bill.

¶ A MESSAGE of good will from the British Council of Churches will be conveyed on Christmas Day to all German pastors interned as prisoners of war in Britain, it was announced here. The message will be signed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, president of the council and chairman of its committee on war prisoners. In addition, every German chaplain will receive a gift of wine for holding communion services, as a token of Christian fellowship. It is reported that many local churches have invited prisoner camp congregations to join with them in singing carols and in holding other seasonal services.

¶ VATICAN circles were noncommittal on rumors that Myron C. Taylor, President Truman's personal representative to the Holy See, has paid his last official visit to Rome and may return in the future only as a private citizen. An official of the Papal Under Secretariat of State declared that "the Vatican sincerely desires the return of Ambassador Taylor, but is well aware of increasing pressure by American Protestants against the maintenance of an American embassy to the Holy See." Pressed for further comment, the Vatican spokesman pointed out that "this is entirely Washington's business," but repeated that the withdrawal of an American representative "would be deeply regretted by the Vatican." Mr. Taylor, who arrived in Rome late in November on a month's "mission on behalf of peace," left Rome by plane for the United States, after having been received in audience by Pope Pius XII. Prior to his departure he also conferred with President Alcide de Gasperi.

75-50-25 YEARS AGO

1872

¶ "THE dedication of the new office building [Review and Herald], Jan. 1, 1872, was an occasion of much interest. The central room on the second floor, occupying the entire body of the main building, was closely seated and filled to its utmost capacity. The exercises were opened with singing and prayer. Bro. White gave a brief sketch of the rise of the publishing department of this work from its commencement in feebleness and obscurity, to its present extended and prosperous condition. Interesting remarks were also made by Elds. Andrews, Wardner, and Waggoner. With a closing hymn and prayer the exercises concluded. Thus another building is dedicated to the work of sending forth the light of truth among the people. The office is finished in a neat and substantial manner. The workmen have done their duty faithfully and conscientiously. It elicits the unqualified praise of all who behold it."

1897

¶ As the result of meetings held by D. C. Burch at Vance Creek, Wisconsin, forty or more have covenanted together to keep the Sabbath. A Sabbath school of about sixty members has been organized. Vance Creek is about nine miles east of Clear Lake, in Barron County.

1922

¶ REPORTING an itinerating trip in Malaysia, C. E. Weaks writes that following a ten days' meeting at Ipoh, a small company was baptized. At Batavia the Sabbath attendance averages one hundred, and in Borneo, from where missionaries were once deported, there is now a little chapel at Kuching, and a Sabbath school of a hundred members.

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS:
Frederick Lee, J. L. McElhany,
W. A. Spicer, F. M. Wilcox

Reaping the Whirlwind

THAT was a graphic figure of speech that came to Hosea by the Spirit of prophecy. The people of Israel had transgressed God's law so flagrantly that now destruction was coming upon them from Egypt and from Assyria. The message was "They have sown the wind, and they shall reap the whirlwind." Hosea 8:7.

Recently, in our own land, the authorities have been trying to arouse the public to resistance of the spirit of lawlessness that has brought about what they call a veritable crime wave.

Anciently the Lord, in this eighth chapter of Hosea, cited persistent transgression as the sowing of the wind that had brought the whirlwind: "They have transgressed My covenant, and trespassed against My law." Verse 1.

In Our Day

Even in some sections of the religious world of our day there has been for years a determined opposition to the law of God, the Ten Commandments, as the rule of life. God's law has been depreciated. "It is no longer binding," some teach. Such a sowing was sure to bring a whirlwind of lawlessness.

And what a constant panorama of low-standard life and lawlessness is passing before the eyes of children and adults in the moving-picture world, if we are to understand the advertising matter set before our eyes in newspapers and on billboards.

Some time ago a little boy of ten in New York City tried to hold up a restaurant cashier's money drawer with what proved to be a toy pistol. A waitress shook the little fellow and turned him over to the police. "He did not cry," says the newspaper. "I made a mistake somewhere," he said. "I saw it all done in a movie on Fourteenth Street."

Then there are the books. A Washington journalist sent out before the holiday season to study the latest in reading for the masses found that war had not lessened the demand for fiction of the exciting class. He said:

"Whatever the paper shortage may have been, it did not seem to affect the publishers of 'whodunits' [the slang trade name, we may guess, for the books that keep the reader in suspense as to who did this and who did that]. The detective story, mystery tale, whodunit, murder novel, call it what you will, long has held an honored place in the daily life of the nation's capital."

Government men, statesmen, and housemaids, we are told, read the books. Of a fair lady customer at one library it was said, "She was not interested in crime, as such, but read the murder books, 'because they have good plots.'" The journalist wrote:

"In one leading library three fifths of the shelves are devoted to general fiction, with two fifths to detective stories. Here, too, the most asked-for books are the stories of the ubiquitous Mr.—, who turns out a new model every year, or oftener, on a standard chassis."

Like the Drug Habit

So the mass production flows on. The journalist repeats the word *addict* a number of times in describing the victims of this reading habit. The word reminds us of the phrase used by the Spirit of prophecy,

describing the druglike effect of habitual novel reading. It is said to make people "mental inebriates." The phrase was coined for us sixty or more years ago. The stream of fictitious literature was flowing strong in those days. Some older workers may remember that a brother among us had the idea that it would be well to encourage our young people to read some selected fiction. Earnest warnings came to us.

This matter of the influence of harmful books is not mere theorizing. A few months ago a magazine for ministers printed the following news item from the Associated Press:

"Movie, magazine, and radio crime stories are increasing his work, New York's Police Commissioner Arthur W. Wallender complained Thursday, August 22, 1946. He said the 'whodunits' tend to increase crime."—*The Expositor*, October, 1946.

There has been a sad sowing of the wind in our time. Our one work is to preach the message that points the way of escape from the gathering whirlwind.

W. A. S.

A Notable Protestant Meeting—Part 3

European Speakers at the Federal Council Session

IN THE last two issues we have given a running account of the recent biennial meeting of the Federal Council of Churches, with the exception of certain addresses by invited guests from Europe. Present was Miss Hanna Schokking, head of the Junior Red Cross of Holland, and former National commander of the Dutch Waves. During the war she spent some time in a Nazi concentration camp because of her activity in the underground. She spoke of the relation of the war to the faith of youth, and of the trust they placed in religion during that awful time. Her question was: Will the church be able to inspire the youth with fervor for the Christian religion now that the war is past? "Will the church's challenge be less strong and courageous than that of communism?" As to the future, she declared, in closing her address, "We over in Europe on the whole are fairly pessimistic about the prospect of the world today."

Power of Christian Conviction

Present also was Pastor Martin Niemoeller, often described as Hitler's most famous prisoner. A submarine captain in the first World War, he later became a Lutheran minister. At the time of his arrest by the Gestapo in 1937 he was the pastor of a prominent Lutheran church in Berlin. His arrest antedated the war by more than two years and was the direct result of his bearing a militant testimony against the pagan views being promoted by Hitler. Niemoeller spent eight years in prison—the first three in solitary confinement, the last five in the notorious Dachau concentration camp. At any time during his imprisonment he could have been released if he had promised not to attack the Nazi state.

We do not have to agree with all of Niemoeller's religious or national views in order to see in him a proof that Christian conviction gives courage—in this case courage to rebuke the most feared man in Europe

and to endure the awful years of imprisonment that inevitably followed. It is well for us to refresh our minds constantly on the fact that Christian conviction is the stuff of which the greatest heroes are made. Niemoeller's gaunt features were eloquent proof of the price he had paid for his resolute stand.

His address before the Federal Council of Churches was his first in America since his release from prison. He told how a small handful of ministers and churches resisted Hitler, but "strange to say, Hitler was never strong enough to overcome them." This, said Niemoeller, gave us a "new understanding of what the Lord said unto Gideon: 'The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me.' I think that has been a lesson from God. And we are badly in need of it, all of us, and not only the Christian church in Germany. We have become accustomed to thinking in numbers and to measuring success by figures."

Only One God to Serve

He declared that Hitler made himself the god of the nation, but that God's command declares that "thou shalt have no other gods before Me." With this command confronting them they "simply could not help resisting," Niemoeller explained. Then he added:

"The small minority at last has outlived its persecutors. Once again the Lord's promise has been fulfilled, 'The gates of hell shall not prevail against it.' Yet we cannot boast that the church has won the victory by herself. The Lord rather has done it. And He did it at the very last moment, when the small remnant of His fold was nearly suffocated. He acted in this way, I am sure, that we might keep in mind His lesson that He Himself is the master and the God of wonders. . . . Not the mighty, but the faithful and obedient church may rely on the promises of her Lord."

Perhaps the most striking part of his address, which was entitled "The Faith That Sustains Me," was a series of rhetorical questions he raised in his endeavor to show how he and others like him gained courage to resist:

"Was Hitler really the man of power, he who lacked the strength to do away with a handful of Christians? Or was He the man of power who uttered these words, 'All power is given unto Me in heaven and in earth? Was Hitler really the man of courage, he who trembled for his life whenever a leaf rustled? Or was He the man of courage who once said, 'No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again.' Was Hitler really the man of salvation, the longed-for saviour whom the crowds hailed 'Heil Hitler'—he who made people die for him, thousands upon thousands, in prisons and in camps, by murder and war? Or is He the man of salvation who criticizes all ways of selfishness and sacrifices His life for others? 'For the Son of Man is not come to destroy men's lives, but to save them.'—I am the Good Shepherd, and I lay down My life for the sheep."

"That," added Niemoeller, "was the content of our most important and essential lesson. Indeed, we overcame all doubts and difficulties the very moment when we professed this lesson which God had taught us."

Moving Incidents

In a later and more informal address at the closing meeting of the Federal Council session he related some of his experiences while in the Dachau concentration camp. For example, he told of preaching to a group of fellow prisoners who represented a variety of religious faiths and of being asked by them afterward if

they might partake of "holy supper" with him in his cell. The burden of this second address was to show how the Christian faith transcends sectarian lines and how the great goal of all Christian people should be to unite their endeavors for the salvation of mankind. He deplored denominational divisions. This attitude, set forth with fervor and high-lighted with moving incidents from his years of imprisonment, made a profound impression on the thousands who attended the closing meeting. It was on this note that the Federal Council closed its session.

Next week we shall make some observations on the session in view of the distinctive convictions of Seventh-day Adventists.

F. D. N.

Heart-to-Heart Talks

The Sieves of Testing

BY STANDING the test of time in this life, the Christian believer is prepared to enter the great eternity of the world to come. The trials and experiences met here are God's workmen, designed to fit and mold our lives and characters after the similitude of the heavenly image. If we are willing and submissive the Divine Potter will mold us into vessels appropriate and fitting for the Master's use. This is beautifully illustrated by the prophet. (See Jer. 18:1-6.) This proving process is expressed by the Lord in these words:

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

"Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold."—ELLEN G. WHITE in *Review and Herald*, April 10, 1894.

When the refiner can see in the molten mass a perfect reflection of his own image, then he knows that the dross has been purged away. If the purifying process is successful in our experience, our characters will reflect the divine image of Christ the Lord.

"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace."—*Mount of Blessing*, pp. 23, 24.

The Sifting Process

This molding, purifying process is represented further as an experience of sifting. Through His prophet the Lord declares that He will "sift the nations with the sieve of vanity." Isa. 30:28. Employing the same figure of speech, the Lord asserts through another prophet, "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

God sifts His people not en masse but individually. This was demonstrated in the statement of Christ to Peter: "Simon, behold, Satan hath desired to have you, that he may sift you as wheat." Luke 22:31. The sifting process was a painful one, but Christ's prayer for His erring disciple prevailed, and Peter triumphed in the end. Similarly, Christ prays for His children today.

Many and varied are the means by which Heaven permits circumstances to sift us. We have space to enumerate only a few.

The Sieve of Temptation

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Temptation resisted increases strength and endurance. Hence, the promise is not that God will remove temptation, but that He will give strength to resist, to bear the strain.

The Sieve of Prosperity

This is illustrated in the experience of the rich young ruler as found in Mark 10:17-22.

Many today are failing to stand the test, even as did this rich ruler. It is right and proper to earn money in wages or salary, to make money by investment, trade and barter, as long as this is done honestly. But the "love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. To the rich, the apostle gives this earnest admonition: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Verses 17-19. In these days of financial prosperity let us give good heed to this instruction.

The Sieve of Poverty

"And there came a certain poor widow, and she threw in two mites, which make a farthing." Mark 12:42. In her poverty she gave her all to the cause of God.

We may well pray the prayer of Solomon as recorded in Proverbs 30:8, 9. "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." God permits the poor to be always with us as a test of our love and liberality and compassion.

The fast acceptable to God is expressed in these words: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:7. Surely the world never before presented such opportunity as today for the exercise of this kind of fasting.

The Sieve of Persecution

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:20. "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." 2 Tim. 2:12.

Read also the experience of the apostle as recorded in 2 Corinthians 11:23-33; 12:1-10.

Through the centuries persecution has purified the church. It will have this effect in coming days.

The Sieve of Sickness

It was in this sieve that God permitted Satan to test the faith and integrity of the patriarch Job. (See Job 2 and 3.) So sore was Job's affliction that even his own wife said to him: "Dost thou still retain thine integrity? curse God, and die." Job 2:9. To this the patriarch made this noble answer: "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Verse 10.

Are you being sifted in the sieve of illness? Have you earnestly sought God for deliverance, and no answer has come from Him? Are you seeking to obey faithfully His laws morally and physically, and are you using every known rational remedy, and still you suffer on? Do not despair. "Hope thou in God." He is testing you as gold tried in the fire. He permits your experience for some good it will work out in you. (Read Hebrews 12:1-11.)

The Sieve of Sorrow

This is a sorrow-stricken world today. The Saviour who wept at the grave of Lazarus sympathizes now with every sorrowing heart. It is for us who may grieve to receive the comfort which only He can give. God will comfort us, that we may comfort others:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" 2 Cor. 1:3, 4.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225.

"God . . . has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward."—ELLEN G. WHITE in *Review and Herald*, Nov. 25, 1884.

The Sieve of Obedience

All must stand the testing of this sifting. In obedience is revealed the test of our love. "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

Christ declares: "Ye are My friends, if ye do whatsoever I command you." John 15:14. Christ is our truest Friend, faithful, loyal and true. May we earn the title given to Abraham, "the friend of God." To those who keep His commandments is given this precious promise: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Dear reader, I know not in what sieve God is permitting you to be tried and tested, but in some form the test will come to every disciple of Christ. Be true and loyal, brave and courageous, hopeful and trusting. The Lord will prove your mighty Helper. He will never leave you or forsake you.

F. M. W.

WORLD TRENDS

20,000,000 Get Federal Pay "UNCLE SAM is issuing pay checks to almost 20,000,000 persons," says a news dispatch found in *The New York Times* (Nov. 6, 1946). More than one person of every seven Americans receives a check from the Federal Government weekly, semi-monthly, monthly, or yearly. Figures given in this news item reveal the extent to which the Government of the United States is expanding under the present day urge to "let the Government do it." These checks total about \$20,400,000,000 a year.

Regular checks go to five large groups. Civilian employees total 2,761,172 persons. The military accounts for 2,454,056 officers and men and women. Veterans who receive regular payments number 5,636,041. The Social Security program embraces another 5,633,534 persons who receive payments under unemployment compensation, old-age insurance, pensions, and assistance and the dependent children and aid to the blind. Then 3,000,000 farmers receive subsidies from the Government once a year.

The question of individual initiative versus paternalism is a live one today. All too many are willing to shirk personal responsibility and let someone else worry about their future. There is too much inclination today to exchange liberty of action for so-called security. This plays into the hands of those who believe in state control and regimentation.

The remark of Bernard M. Baruch spoken some months ago is pertinent in this connection:

"Today we face a great political and philosophical issue—statism versus individualism. But no matter how rigidly organized society may become, in the last analysis each one must rely upon himself for the justification of life. Let us recall that truth, particularly now, when paternalism seems so soft and beguiling."—*The New York Times*, Feb. 25, 1946.

Guardian of the United States DECEMBER 8 was the Feast of the Immaculate Conception, according to Roman Catholic observance. It also was the centenary of the decree issued in 1846 designating Mary as the Patroness of the United States. An editorial in *The Tablet* (Dec. 7, 1946), organ of the Brooklyn Diocese, says:

"In this we all feel that we are singularly blessed, for the Blessed Mother of God has shown by her many apparitions, chief among which are those of Guadalupe in Mexico and Lourdes in France, her special delight in this title. [Mary Immaculate] On the occasion of both these apparitions, the Blessed Mother identified herself as the 'Immaculate Conception.' In these perilous times the protection of Mary Immaculate must give us all, as Americans, a sense of security against the possibilities of the uncertain future. Never has it been known that anyone who fled to her protection, implored her aid or asked her intercession, was left unaided. The special American predilection for Mary Immaculate gives us an unusual claim upon her limitless powers of intercession."

It is thus that the Roman Church builds up her influence over the minds and hearts of men. According to her teaching she alone among all churches has this special access to the throne of God. American Catholics claim that the United States is blessed above all nations because it has chosen Mary to be the protectress of the nation. It is most surprising how many non-Catholics in the United States are being impressed with the teachings of the Roman Church. This church is making great headway in its efforts to win America. No doubt we shall hear more and more about such apparitions as are mentioned in

this editorial sustaining the pronouncements of the popes. We remember that it will be a combination of Roman Catholicism, Spiritualism, and False Protestantism that will bring about the great false revival of the last days when the second coming of Christ will be impersonated. The warning, "Take heed that no man deceive you," is one that we must not forget.

Teaching on Devotion to Mary IN the November 2, 1946, issue of *The Pilot*, diocesan organ of Boston, an inquirer wanting to know the basis for devotion to Mary is answered as follows:

"It is a common opinion among theologians that all graces come through the Blessed Virgin. This teaching is not defined as an article of faith; yet it is so widely accepted that it would be rash for any Catholic to deny it. Accordingly devotion to the Blessed Virgin would seem to be a necessary element in the spiritual life of any follower of her Divine Son. In fact theologians teach that any one who refuses to invoke the assistance of the Blessed Virgin is in imminent danger of losing his soul. . . . In the words of St. Bonaventure, 'he who neglects it [devotion to Mary] will die in his sins.'"

Such teaching as this is contrary to Scripture. The apostle John declares, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Thirteen Years Since Repeal IN commemoration of repeal thirteen years ago, the Alcoholic Beverage Industry is running full-page advertisements in the news magazines and newspapers of the country, telling of the merits of their business. One would gather from these advertisements that this industry is one of the great welfare organizations of the country. We are told that in thirteen years since repeal the industry has provided alcohol beverages of sound quality, that it has helped to speed recovery after a period of financial depression, that it has benefited many other industries of the nation, that it has given great help to the war effort in producing industrial alcohol, and that it has contributed twenty billion dollars in taxes, which have been used for hospitals, veterans' care, old-age pensions, and other necessary public services. "We take modest pride in bringing you this short review of progress on our thirteenth birthday since repeal," say the sponsors of this advertisement.

This sounds almost hypocritical when we think of the other side of the picture. Millions throughout the United States are becoming alarmed when they consider the actual record of these thirteen perilous years. Consider the rising toll of deaths and accidents because of reckless driving by those under the influence of liquor, the wide-spreading juvenile delinquency attributed both directly and indirectly to intoxicating drink, the growth of alcoholism among women, not to mention that among men, and the great train of evils that come from the wide use of liquor, which will cost the American people a vast sum beyond the twenty billion in taxes of which the Alcoholic Beverage Industry boasts.

It will take more than a questionable report such as the one put out in these advertisements to calm the rising temper of millions of disturbed citizens against this industry and its politicians. Surely the record of these years is nothing to boast about. It is a record of broken promises and shame. Indeed, it is time that those who believe in true temperance should begin to match the propaganda efforts of the liquor industry and unmask this spreading evil in our midst which is undermining the moral integrity of the men, women, and youth of our nation.

F. L.

The Verdict of History—Part I

A World at the End of Its Tether

By W. L. Emmerson

JOSHUA, who had led the tribes of Israel in the conquest of the Promised Land, had reached a great age. He realized that he must soon place the burden of administration in younger and stronger hands. Before doing so he determined to gather the people together, review with them the leadings of the Lord, and exhort them to press on to the complete fulfillment of His plans and purposes.

So he called them together to Shechem and, having rehearsed in their ears how God had fulfilled His every word, he declared:

"Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

Not One Thing Hath Failed

He might have added with equal truth that not one thing had failed also of all the tragic things which He had declared would come upon the enemies of God and the persecutors of His people. All, both evil and good, had indeed come to pass. History had fully corroborated the prophetic outline of the exodus movement. No wonder, therefore, that the people, realizing anew the surety of the Word which had been their guide and stay, exclaimed, "The Lord our God will we serve, and His voice will we obey."

More than four hundred years later another leader of Israel, this time King Solomon, summoned the people to Jerusalem for the dedication of the temple he had built. He, too, took the opportunity of reminding the congregation of Israel that there still had "not failed one word" of all that the Lord had spoken by the mouth of His servant, the prophet Moses. (1 Kings 8:56.) Right down to Solomon's day history had fulfilled prophecy to the very last detail. The Israelites could be fully assured that their faith was solidly based upon the Word of Him who knew "the end from the beginning."

As with Israel of old, God has outlined to His church in the Christian Era His divine program of action. He has indicated specific waymarks on the road to the kingdom, multiplying as the goal should draw near, and, like Israel also, He would have His people today compare prophecy and its fulfillment in order that we may encourage our hearts that "not one thing hath failed," nor will yet fail, till the kingdom of God be fully established in the earth.

So we propose in this series of articles to examine our momentous times in the light of the advent message, which began to be preached more than a century ago, and in the light of the prophetic Word from which, by prayer and study, that message was derived.

We will ask ourselves, How does the message stand today? Can we believe it as surely as did the pioneers of this movement? Have the years that have gone by invalidated it, or is it more sure now even than it was then?

What is the verdict of history upon the advent message?

Let us begin by going back to the time when this message began to be preached. Into what sort of world did the pioneers look out? What was happening in their day?

It was actually a very wonderful world. The turn of the nineteenth century had inaugurated the steam age. The steam engine gave prospect of a veritable revolution in industrial processes. The invention of the steam locomotive and the launching of the first steamboat opened up unimagined vistas of speedy communication by land and sea.

The power printing press marked the beginning of a new era in the dissemination of knowledge through the medium of the printed word, while the invention of the electric telegraph provided a means of gathering and sharing knowledge from the ends of the earth hitherto beyond the bounds of possibility.

The early nineteenth century was a time of awakening thought in other directions, too. The tyrannies of state and church, which had held peoples in an iron grip through the Dark Ages, were being thrown off in the "liberal revolutions," and in many lands liberty and democracy had become the keywords of a new age in human society.

The imagination was captured by the thrilling prospects before civilization. Men began to dream dreams and see visions of an era of prosperity and plenty, of world brotherhood and peace.

First Reactions to the Warning Message

It was at such a time as this, amid the amazing scientific and social progress of the mid-nineteenth century, that the pioneers of the advent message began to declare that the world had entered the time of the end.

On the authority of the Word, they asserted that the new powers of which mankind had become possessed would, because men's minds were alienated from the Creator of these powers, serve only to multiply his miseries; that wars, instead of being eliminated, would be intensified; that iniquity and violence would increase, and that the world, instead of moving forward in increasing splendor, would race ever more swiftly to its doom.

This startling announcement of the imminent "end" of all things was received by the great majority with howls of derision. The world coming to an end? Why it was only at its beginning! Civilization had been sleeping for centuries and was just waking up. The best was yet to be!

To the support of the scientists with their multiplying evidences of progress and achievement came the philosophers with a new theory as to the course of human history.

Charles Darwin, developing the speculations of his predecessors, claimed that he had traced life back to the simple beginnings from which he alleged all things had evolved, and began to paint roseate pictures of

the evolutionary heights to which man would yet attain.

"We may look forward with some confidence," wrote the apostle of organic evolution, "to a secure future of inappreciable [he means incalculable] length. And as natural selection works solely by and for the good of each being, all corporeal and mental environments will tend to progress toward perfection."

Students of Bible prophecy were not deceived. They were quick to point out that this very philosophy of evolution was but another evidence that the world had entered the last days. For had not Peter declared centuries before, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things *continue* as they were from the beginning of the creation." 2 Peter 3:3,4. Nevertheless, the prophetic word declared the day would come when the hearts of these very prophets of continuity and progress would fail "them for fear, and for looking after those things" which would come upon the earth.

Like a Bolt From the Blue

For decade after decade, however, mankind sped on his scintillating way through the "Century of Optimism," brushing aside with scant consideration or regard the so-called "prophets of doom." There seemed no end to the possibilities of human achievement, no limit to its scientific ingenuity. Man surely was master of his destiny!

True, there were signs and portents for those who had eyes to see, but they were small as the shadows cast by the sun barely past its zenith, and amid the glory that suffused the age of progress they passed almost unnoticed.

Then, like a bolt from the blue, came the first World War with its fearful devastation and its ten million dead. It was a shock to the Utopians, but they refused to be discouraged, buoying themselves up with the thought that it was the last unpleasant lesson mankind would have to learn. It was "a war to end war." And when, at its close, the League of Nations was organized as part of the peace settlement, they were sure that it marked the inauguration of the "parliament of men, the federation of the world."

But their fatuous hopes were quickly dashed by the rise of the totalitarian states and the catastrophe of the second World War, which at its ending brought to light a weapon "so ruthless, so indiscriminating, foreshadowing such terrible possibilities for the future, that its own authors stand appalled."

Scientists Become Preachers

And today, less than five decades removed from the end of the so-called "Century of Optimism," the voices of scientists, philosophers, and statesmen are uniting to warn mankind that the "end," which they once could not conceive, may be at hand!

Well might Harry Emerson Fosdick, the great American preacher, comment in the *Christian World*:

"Consider this strange thing that has come to pass. Science has turned preacher. It mounts the pulpit. It says what some of us in our wildest dreams never supposed we should hear science saying. Look to yourselves, science cries to mankind; you had better repent; . . . Hiroshima and Nagasaki are but the first dim tame intimations of what war henceforth will mean. 'Except ye repent, ye shall all likewise perish.'"

No more striking example of the deflation of the the prophets of progress may be cited than the experience of the late H. G. Wells.

In his earlier days his scorn for the Bible philosophy of history and for the "cranks" who pored over the

pages of the Revelation was as unbounded as his enthusiasm for the evolutionary scheme which he expounded in his *Outline of History*, and other works.

Though the first World War was a shock to him, as to all the secular Utopians, he was in 1933, when he wrote *The Shape of Things to Come*, still "the happy possessor of a faith that, in the end, mankind cannot fail to solve the problem of how to live upon this planet."

But a profound change came into his thinking with the onset of World War II, as is indicated in one

The youth ought to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth.—"Counsels on Health," p. 102.

of his addresses before the London School of Economics while the conflict still raged:

"We seem to be living at present, not in a civilization that is fixed and working out its inevitable destiny, but in a civilization that is very rapidly going to pieces. . . . The world is visibly collapsing as we talk here. There is something tumbling down, something breaking, something going out, and it is impossible to guess how far this ruin may extend."

By the last year of his life he was utterly disillusioned about the prospects of Homo Sapiens, and voiced his bitter disappointment in a book, written only a few months before his death, with the significant title *Mind at the End of Its Tether*. He declared:

"The world is at the end of its tether. The end of everything we call life is close at hand and cannot be evaded. . . .

"To a watcher in some remote entirely alien cosmos . . . it might well seem that extinction is coming to man like a brutal thunderclap of *Halt!*"

Almost Biblical Language

Though Wells never admitted the existence of a personal God such as the Bible reveals, he came surprisingly near to Bible language when he went on to assert that some "unknown implacable which has endured life for so long by our reckoning . . . has now turned against it so implacably to wipe it out."

Wells anticipated that his colleagues would refuse to listen to his "last word" and would seek to evade his conclusion. But he reiterates:

"It will perish amidst its evasions and fatuities. . . . Mind near exhaustion still makes its final futile movement, . . . its last expiring thrust, [but] there is no way out or around or through. . . .

"Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind."

"Frightened Men"

To the last, H. G. Wells, with stoical fortitude, declared that the fate of civilization did not move him to fear, but others of his fellow scientists have confessed openly the terror which is gripping their hearts, as also the hearts of the masses of mankind, just as prophecy declared it would.

"I am a frightened man. All the scientists I know are frightened men," wrote the atom scientist, Dr. Harold Urey, in *Collier's Magazine*. And later, in a broadcast talk, he admitted again, "The gravity of the world situation is frightening beyond words to express."

For such confessions to be forced from the lips and pens of erstwhile apostles of progress is vindication indeed of the message of the advent pioneers and of

the prophetic Word upon which they took their stand.

Very belatedly, too, the modernistic religious teachers who swallowed, "hook, line, and sinker," the doctrine of eternal progress, are being forced to admit that the verdict of history is on the side of those who believed what the Bible said.

"Let it be said, in defence of these people," writes Dean W. L. Sperry in his book *Religion in America*, "that contemporary history seems to be on their side rather than on the side of those of us who are heirs of an old-fashioned, up-grade omnibus liberalism."

Truly "not one thing hath failed" of the prophetic outline of man's tragic descent from the pinnacle of achievement to the brink of the abyss of destruction. But though the late H. G. Wells and others of the disillusioned secular Utopians are convinced that there is now "no way out" of irretrievable ruin, we know that there is just one avenue of escape. The world and all its works is doomed to perish, not indeed at the hand of man but by the judgment of God. Yet there will be delivered a remnant who have found shelter from the consuming fire in the salvation of Christ.

It is our blessed privilege to avail ourselves of that refuge and to lead others to it ere it is too late.

In the Service of God

P. E. Berthelsen

IN THE titanic and global warfare in which the nations of earth have been engaged, it was found necessary to conserve all the elements of the life and resources of the nations. All were laid under tribute to one common end—victory.

Another great conflict is now taking place. It is the war between the forces of good and evil, light and darkness. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. In his ministry Paul knew the severity of this conflict. At the close of his earthly career he could say, "I have fought a good fight." 2 Tim. 4:7. He urged Timothy, his son in the truth, to "endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

In the present great crisis hour of earth's history there can be no higher aim, no nobler achievement, placed before our youth than the heaven-appointed purpose of being or becoming good soldiers of the Lord Jesus Christ. It is a work of rescuing and saving life, not of destroying it. Love, not force, is the motivating power. The Lord is calling for a great army of youthful volunteers to engage in this service.

The Gateway to Service

Our schools are the Lord's training camps, the gateway to service in this great world-wide work; they are a haven of refuge at the present time, a shelter from the tempests of evil without that are overwhelming the world. The training must begin inside the heart. David felt the necessity of this when he prayed, "Create in me a clean heart, O God; and renew a right [constant] spirit within me." Ps. 51:10. Some years ago, in the early days of the auto, I passed a filling station in the suburbs of Chicago on which a large sign-board had been erected reading, "Filling Station, Power." To the extent that the missionary idea prevails, our training schools become the powerhouse of the Advent Movement.

"God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Multitudes will be called to a

wider ministry. The whole world is opening to the gospel."—*Education*, p. 262.

This becomes very apparent as we view the situation throughout the world at the present time. Even now from all quarters of the globe Macedonian calls for help are sounding. While physical needs are appalling, spiritual needs are even greater. It is heartening that the church is awake and is planning for this opportunity. We have come to a great day in the history of God's work in the world.

During the recent war men left their businesses, their positions, their homes and families, to devote themselves unreservedly to the great task of winning the war. In the great world task confronting the church at the present time do we set Christ's kingdom above all other interests? God is calling for volunteers in His great work. Our young people are responding nobly. They are willing to abandon worldly inducements, position, money, honor, to devote their lives wholly to the work of God in the earth.

This is a great day for our Christian young people, trained in our schools and medical institutions. The situation is unique. We have a great work to do for God, a spiritual warfare to be fought. May this army of volunteers know that in their own lives a real spiritual victory has been experienced. May they know that by faith Jesus, their Lord, has entered into their hearts and controls their lives. They will have to endure loneliness, separation from friends and loved ones, but love "endureth all things. Love never faileth."

Life Only in Christ—Part 3

The Hope of the Resurrection

By A. G. Stewart

NO TRUTH is taught more plainly in the Bible than this: the future existence of man depends upon either a resurrection of the dead or a translation without seeing death. Paul's hope of a future existence was based upon a resurrection of the dead. In writing of his efforts to "win Christ," he says, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11.

Belief in this fundamental doctrine was the foundation of the Christian church, for which the apostle was called in question by the Jewish council at Jerusalem, when he boldly declared, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6. When he subsequently made his defense before Felix, he affirmed his faith in the resurrection, saying, "Have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

The Power of Death Broken

While engaged in His public ministry, Christ claimed for Himself the power of the resurrection in these words, found in John 6:40: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

When one of Christ's loved disciples in Bethany passed beneath the power of death, to the keen distress of his sisters, each said in faith to the Saviour, "Lord, if Thou hadst been here, my brother had not died." Commenting on this experience, the author of the book *The Desire of Ages* says on page 528:

"Had Christ been in the sick-room, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But He knew that because of the struggle through which they were now passing, their faith would shine forth with far greater power."

Standing before the tomb He commanded them to take away the stone, "And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth." John 11:43, 44.

What was done that day in the little town of Bethany will yet be repeated with much more demonstration in all the earth, for this same gospel narrative assures us in the words of Christ:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5:25-29.

Had sinful man been left to bear the penalty of his

own transgression, then he must have been eternally separated from his heavenly Father. Death meant eternal separation; but in Christ Jesus the gulf is spanned, the banished are not eternally expelled; they are brought back from the land of the enemy.

Enters the Prison House

But this necessitated Christ's entering the prison house of the tomb, wresting its key from the hand of the archenemy. This He could do, for no seed of sin was found in Him. Here He prevailed, as the prophet Isaiah predicted: "Therefore shall He win victory, He shall succeed triumphantly, since He has shed His life-blood, and let Himself be numbered among rebels, bearing the great world's sins, and interposing for rebellious men." Isa. 53:12, Moffatt. He can now exultingly say, "I am He that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The resurrection of Jesus Christ is the God-given pledge that there shall be a resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive." "There shall be a resurrection of the dead, both of the just and unjust." Therefore it is by virtue of the resurrection of the dead, and not by the supposed immortality of the soul that there shall be a hereafter for the dead, whether just or unjust.

Commenting on the fifteenth chapter of first Corinthians, Dr. Adam Clarke says:

"One remark I cannot help making. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now.

The Basis of God's Ownership

By ARTHUR E. LICKEY

IN ORDER to make it very clear, we shall set forth four propositions which support God's avowal of ownership.

1. He created all things. We find this testimony right in the heart of the eternal Ten Commandments. Notice: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Every weekly cycle and every Sabbath day testifies to God's act of creation. God's ownership thus rests upon the act and fact of God's creatorship.

When I was a boy I made a bobsled to coast on the snow of north Missouri bluffs and hillsides. I furnished the material. I did the work. I painted it royal blue and lettered my name in black on the runners. It was mine, all mine. On packed snow it was the swiftest sled in Grundy County. Scores of boys and girls rode that sleek and shining sled, but everybody knew that it belonged to me. That was just one of those settled matters.

God made the earth out of nothing. (Heb. 11:3.) He hung it upon nothing. (Job 26:7.) He took of the dust of the earth and made man. He made everything and furnished the material. He owns everything. Some men think they own it or ought to. Some think they ought to rule it. But the owner and ruler is God, and let us not ever forget that He is still alive. He holds the deed by virtue of the act of creation.

2. He upholds and sustains all things. "Upholding all things by the word of His power." Heb. 1:3. "By Him all things consist" (or hold together). Col. 1:17.

Thus it is that the force which holds all the suns and worlds in their circuits, the force that holds the atoms together, is the power of God. Men give it names like gravitation, but it is the power of His word and will.

And God sustains life. "For in Him we live, and move, and have our being." Acts 17:28.

3. He gives man power to get wealth. We thus read in Deuteronomy 8:13-19: "When thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied." "And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. . . . Thou

shalt remember the Lord thy God: for it is He that giveth thee power to get wealth. . . . And it shall be if thou do at all forget the Lord thy God, and walk after other gods . . . [that includes the god of money], I testify against you this day that ye shall surely perish."

Yes, God gives men power to get wealth. Some are better managers than others. Some are hard, shrewd, and crafty. Some are honest and hard working. Remember, our talents are gifts of God. We may use them wisely, misuse them wickedly, or half use them lazily. Our talents basically belong to God, and the glory of their fruitage belongs to God. "For thine is the kingdom, and the power, and the glory for ever." Matt. 6:13.

4. He purchased that which was lost. Yes, He bought back the possession. Here we read it: "Which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:14. The day is coming when this earth will be restored to its Edenic beauty. Its primeval glory will not be marred by thorn or thistle, burning deserts, infested swamps, or destructive floods. "The desert shall . . . blossom as the rose." "And the parched ground shall become a pool, and the thirsty land springs of water." Isa. 35:1, 7.

Not only did He purchase the possession, but He purchased the people to inherit the possession.

Said Peter, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

Thus God created us and then redeemed us. He made us and He bought us.

THE BOY AND THE BOAT

One relishes again and again the story of the boy and the boat. This boy made a boat—a small, toy sailboat. He tied a string to it, and let it sail on a lake. A gust of wind caught the sails, snatched the string from his fingers, and his boat sailed away. One day when the boy and his father were walking along the street they saw a boat in a pawnshop window. Believe it or not, it was the same boat. They bought it. At home the boy sat down with his boat. He looked at it. He felt it. He rubbed it. He patted it. He hugged it. And he talked to it. He said, "Little boat, I love you. You are mine twice. I made you, and I bought you."

So friend, be you sinner or saint, "Ye are bought with a price." God creates. God sustains. God gives power to get wealth. God redeems. Thus are we His, not twice, but four times over. Yet, most of all because He bought us with His blood. He set us free.

How is this? The apostles were continually insisting upon it, and exciting the followers of God to diligence, obedience, and cheerfulness through it, and their successors in the present day seldom mention it. . . . There is not a doctrine in all the gospel upon which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*Clarke's Commentary*, p. 1266.

One may well ask the question, Why is this? for it is indeed surprising that it is so. But it is easily explained. The fact is that the doctrine of the immortality of the soul has been so all-pervading "in the present system of preaching" that there is no room for the doctrine of the resurrection of the dead. For if the doctrine of the immortality of the soul be true, then the doctrine of the resurrection is of no consequence. Eternal life is a gift from God, made possible by the death and resurrection of Christ.

Consequent upon His resurrection, Christ ascended to His heavenly Father. He did not go alone, however. He took back with Him trophies of His resurrection; for, as the apostle Paul says, "when He ascended up on high, He led a multitude of captives [marginal rendering]." Eph. 4:8. Those who arose when the graves were opened and who appeared to many in the city were no doubt the captives He took with Him as a wave sheaf of the harvest of the earth yet to be reaped.

Therefore the doctrine of the second coming of Jesus Christ, to give life to all His sleeping saints, is very closely connected with the doctrine of the resurrection. But this doctrine of the second coming is likewise subverted by a belief in the immortality of the soul. Without the second coming of Christ there would be no resurrection of the dead. Therefore the Christian believer longingly awaits the return of Christ, to call forth the sleeping saints, as the apostle Paul also assures us:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Only by a resurrection from the grave or by being changed and caught up with Christ when He comes the second time, can we have eternal life. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Yes, victory through our Lord and Saviour in whom is life eternal.



Christ's Rule of Dealing With the Erring

By Mrs. E. G. White

THOSE who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers.

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the Word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish."

Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts!

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed.

Advantages of Christ's Methods

When brethren come together in harmony with the directions of Christ, Jesus Himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the works of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the Word: "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as Christ would do if He were upon the earth.

The Perfect Rule of Conduct

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles.

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to every one in His Word, and that Word is luminous with light, and

weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of His law.

In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's Word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. . . .

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be His followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the Word that shall be justified.

A Pernicious Habit

I know of nothing more injurious to the soul than this habit of talking of one another's errors, or reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of His saints. The rebuke of God is upon every one that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,—obedience to the commandments of God.

We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness, love, courtesy, and delicate regard shown for one another here and now.

To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother.

Talk Less and Pray More

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are My disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without Me," He said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me."

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts.

This is our great need to-day in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. . . .

Brethren, God would work for us if He could do it safely; He wants to do great things for His people, but the strife of tongues has dishonored God, weakened the hands of His professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be His followers?—*Review and Herald*, July 22, 1890.

Conducted by Nora Machlan Woolley

Reading—Family Style

Part I

By Mae Carberry Bradley

STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim 2:15.

"Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. . . . Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study."—*Counsels to Teachers*, p. 138.

I wonder whether we realize what valuable instruction is contained in these few lines. This world offers many forms of study, but not so much of it meets God's approval.

Selecting Good Reading

I am sure there is no group of people on the earth so fortunate as Seventh-day Adventists. Think what a wealth of valuable publications we have! We can meet the needs of every member of the family with comparatively small expense. Even the preschool child can now enjoy his own little paper, *My Bible Story*. *Our Little Friend* will delight the school-age child for years. At last he grows into *The Youth's Instructor* age. Eventually he learns to enjoy our excellent

continue with milk only when you could add to it. We can go to the same extremes in reading. Let us not say that Jack has outgrown any paper, but add to it as we see his interests and understanding will allow. None of us can afford not to have coming into our homes the papers that will meet the needs of the various individuals.

Let us take a few moments to glance over our books. There are books for every age and taste—good books that are both uplifting and enlightening. They cover many fascinating subjects—almost any subject we are eager to study. Some are inclined to compare their price with cheap comic books and novels, and so they look very expensive. Compare them with standard worth-while books, and ours are just as reasonable in price. We do not have *cheap* books. When you buy a book you have paid only a small fraction of the actual value of a good book. Your Book and Bible House is glad to supply you with a catalog, and you will be delighted with the variety of books offered.

You are acquainted with the Missionary Volunteer Reading Course plan—Primary, Junior, and Senior books carefully selected for each year. Perhaps your children and youth are enjoying these books from the church school or Missionary Volunteer library, but it is possible and practical to purchase for the home library the sets your age group requires.

If you wish to broaden out still further, the Missionary Volunteer Department can supply you with a leaflet, "What Shall I Read?" which gives additional lists of books carefully selected and approved for our young people to read. Of course every Seventh-day Adventist home library should include the writings of Mrs. Ellen G. White. These can be enjoyed by both children and adults.

Read to Your Children

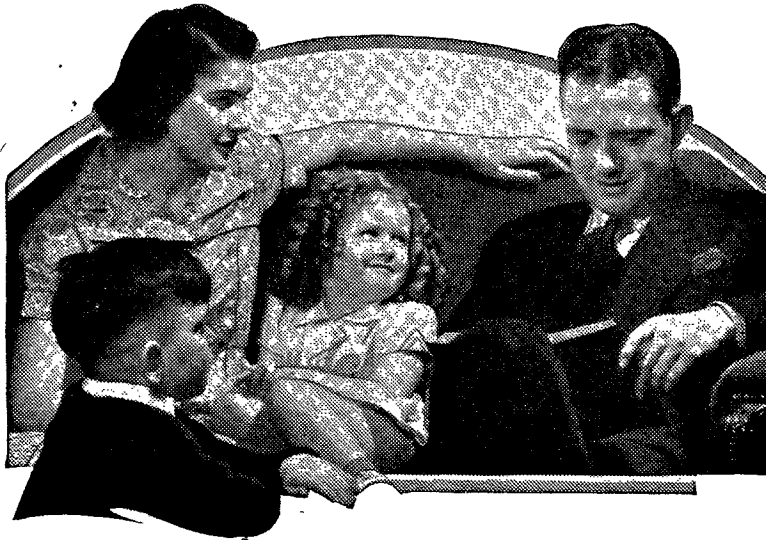
Now we know what to get and where to get it—what shall we do with it? "Take time to read to your children."

"What!" you exclaim, "In this busy age? Impossible!"

Not at all. We find time for those things in which we are most interested. If you have a task more important than preparing your children for the soon coming of Jesus which we are most interested. If you have a task more important than preparing your children for the soon coming of Jesus

I cannot imagine what it is. Children are going to think about something. It is your privilege to give them in interesting form the thoughts you wish them to have. If you neglect your opportunity you may be sure someone else will provide something for them to think about. Satan is always on hand to fill in the gaps we parents leave. Let us leave out of our program some of the many things not so important and put in those that will help to save our children.

I have enjoyed some wonderful privileges that caused me to pity the poor parents who were being



REVIEW AND HERALD and the others of our publications too numerous to mention here.

Notice that I have not said he *outgrows* any paper. He begins to enjoy the Junior stories of *The Youth's Instructor* and the fascinating mission stories of the REVIEW while he is quite young, but he never gets too old to enjoy *Our Little Friend*, at least I haven't yet, and I still receive valuable suggestions from reading it. I notice my parents still enjoy it. You didn't stop drinking milk when you became old enough to take more solid foods, did you? Neither did you

left out. When I have had a child in my home, whether my own or not, I have practiced having a story hour each evening. Company seldom interferes. Either they listen or take part themselves. Occasionally the children have little visitors who enjoy the stories.

In one community where I lived in a three-apartment house, a little girl from one of the other apartments happened in at story time and enjoyed the stories so much she did some advertising. Soon I had four regular callers for the "program" at seven o'clock. A few others came occasionally, and when any of them had company they brought them along.

Teaching Children to Pray

For the benefit of my children we closed with the Sabbath school lesson and their evening prayer. Our guests seemed really embarrassed because they did not know how to pray. Peggy learned to say, "Now I lay me down to sleep," and added, "Bless mother and daddy. Forgive me my sins. Help me to be ready to meet Jesus, for Jesus' sake, Amen." Once she said, "Bless all the missionaries and colporteurs," and her mother began to inquire what a colporteur was.

Betty asked me to write a prayer that she could memorize, so I gave her, "Jesus, tender Shepherd, hear me." Hattie and Margaret's mother sent a word that she would like me to teach her children to pray. Hattie chose Betty's prayer, and Margaret learned, "Father, we thank Thee for the night." Now after the story hour we knelt to hear seven children pray. Some of the mothers came, and at times remained to ask questions about the Bible. I was fortunate in having Miss Painter, another church school teacher, with me that winter, and she helped answer questions and entertain both mothers and children. I tried to persuade these mothers that they could and should have a story hour for their children at home, but they were "too busy," "didn't have enough patience," or "didn't care about reading."

These children and their mothers were not from Seventh-day Adventist homes, and I wish I could say the same condition does not exist in the homes of any of our people, but I cannot. Far too many of our homes give no thought to reading to the children. They have no time. No, not even enough to read the Sabbath school lesson with them. Not many mothers have more to do than I. I put in full time, and

often extra, teaching church school. I keep my home going (with the help of the children, of course), keep my children clean, clothed and fed, do a bit of missionary sewing or baking occasionally, have company often for Sabbath dinner or over night, and yet we have time to thoroughly enjoy the story hour. It is my recreation.

Did I hear someone say, "I'm not a good reader?" Then aren't you fortunate to have such a tolerant audience and such a splendid opportunity to practice? You will soon improve. If the children are old enough they will gladly take a turn. Both father and mother should share in this close contact with the child. Many opportunities to talk things over and to understand the child better will present themselves. Children who are old enough to read for themselves still like to be read to, and profit greatly from family discussions.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil.—Lowell.

Some parents offer the excuse that they cannot read to the children and have time to read the Sabbath school lesson helps and other good books for their personal mental culture. My suggestion is to weave a little of your favorite reading into the family reading circle. Did you ever read *The Desire of Ages*, or *Thoughts From the Mount of Blessing* to them? If you seem to enjoy a book, they really want to know what it is about. Stop while they still say, "Please read more," and they will be just as eager to hear it again. Gertrude used to beg me to read aloud when I prepared ninth- and tenth-grade Bible lessons. Many nights I sat by her bed and read *The Desire of Ages* or *Patriarchs and Prophets* until she fell asleep. The next night she wanted more. You might be surprised at how much your child can understand of these wonderful books. After you have read to them you may not have time to read all you would like for yourself, for the price of parenthood is self-sacrifice. It cannot be otherwise.

If there were no other reason for reading to your child than to improve his vocabulary and self-expression, it would be worth while. In school the teacher hardly has to visit the homes or ask questions before she knows that certain children have been read to a great deal and certain others little or none. Those who are read to usually carry on a more intelligent conversation and readily give the impression of being brighter than average. They may not be better in arithmetic or grammar, may not even read better in class, but they have more to think about and so have more worth-while topics to discuss. They get more pleasure out of almost anything in life. While taking a walk they see much that they have heard about at home, and these familiar things lead to new acquaintances. In church the minister mentions something you have read to them, and you see flashed in your direction an appreciative smile, reminding you that they know about that.

Throughout life your child makes impressions by his conversations. He lives with his thoughts. You can make his life richer, fuller, and more successful by reading to him and with him now. If you wait until he can read it for himself, he has missed several years of possible and pleasant instruction and is much less likely to develop the reading habit, and you have missed more than you may realize.

Bible Games—No. 5

Bible Numbers

By Mrs. Leslie Hardinge

Aim of the Game.—General Bible knowledge.

Materials Required.—Some pieces of card about one inch square and others one inch by about 2½ inches, two rubber bands and a box to hold the game.

To Make the Game.—On the square cards copy the numbers from the key; and on the longer cards, the objects. Secure each set of cards with a rubber band and keep with the key in an attractive box labelled Bible Numbers.

To Play the Game.—Share out the larger cards among the players and let them spread them out in front of them. Put the number cards in a pile, upside down. Turn one up beside the pile. Each player in turn takes either a turned-up card or one from the pile and sees whether it will fit one of his cards. If so he puts it beside the card. If not he puts the card right side up beside the upside-down pile.

When all the upside-down cards have been taken or turned up, slightly shuffle the cards which are now all right side up, and turn upside down and start again, of course turning one face-up beside the pile. Players try to fit numbers to all their cards.

(Key on page 23)

Travels in Uganda and Ruanda-Urundi East Africa

By F. Brock Wells

IT WAS my pleasure and privilege to assist at an African workers' institute in Uganda and then proceed to Ruanda-Urundi and help at the camp meetings of that field. So Friday, May 31, Mrs. Wells and I left Ikizu Training School and Mission, Musoma, Tanganyika, for these two countries. We spent the Sabbath at our Kamagambo Training School, which prepares workers for our Kenya Mission Field, and we were the guests of Principal and Mrs. S. W. Beardsell. I am sure our people at home would be proud of Ikizu and Kamagambo, for within its classrooms are trained the consecrated African pastors, evangelists, and teachers that form the backbone of our work in this part of Africa.

Sunday morning saw us headed toward Uganda. We stopped at Kisumu for a few minutes to have a chat with the Bannisters before proceeding to Kampala. Brother Bannister is the secretary-treasurer of the East African Union Mission, which is made up of the Uganda, Tanganyika, and Kenya mission fields. That evening we arrived at our Kireka Mission, which houses the headquarters of the Uganda Mission, at which place we were entertained by Pastor and Mrs. G. A. Lewis. Brother Lewis is the superintendent of this mission. Kireka Mission is well situated, on a hill overlooking beautiful Lake Victoria on the one side, Kampala on the other, and the verdant countryside in the other directions. Before leaving Kireka Hill for Nchwanga we were happy to meet Miss Ruth Hurlow, the successor to Miss Mary Sachs. Miss Hurlow is the secretary-treasurer of this mission field.

Workers' Institute in Uganda

Uganda is a fertile and prosperous country and is peopled for the most part by a highly intelligent class of natives. The inhabitants of Uganda have had Christianity for many decades, and up until the advent of Seventh-day Adventists, mission work had been carried on by the Catholics and the Church of England Church Missionary Society. Uganda has an excellent network of motor roads and fine towns.

Our African workers' institute began Wednesday, June 5, and closed Monday, June 24. G. A. Lewis

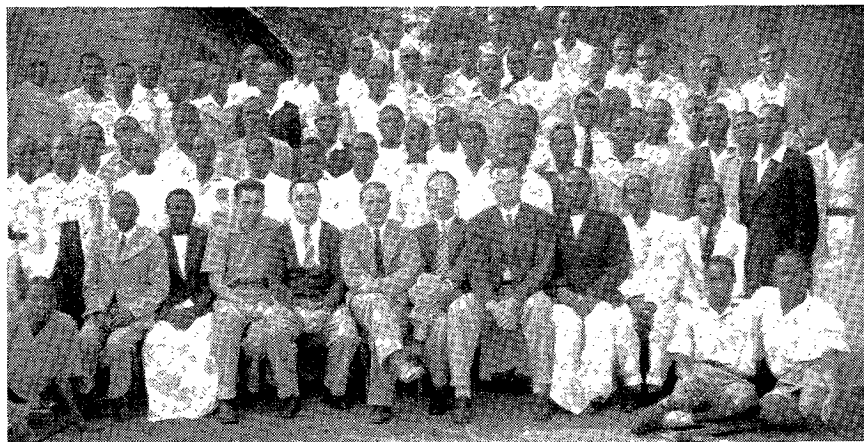
acted as chairman of the institute and M. E. Lind, R. J. Wieland, G. J. E. Coetzee, and I led out in the discussions. The institute began at 7 A.M. with a devotional and consecration service, followed by regular class periods of one hour's duration when various assigned books of the Bible were studied. Then there were also forum discussions where problems in the field were open to discussion, and, under the leadership of the Europeans present, the workers were helped in finding a solution to these problems. Of course, God's Word and the Spirit of prophecy were the foundation stones for the entire institute. The workers were given a Luganda translation of some of Mrs. White's writings, which were taken from *Gospel Workers*.

These brethren expressed their thanks and appreciation for this little translation. There was a fine spirit throughout the entire institute, and each worker present rededicated his life anew to the service of the Master.

After we had spent a happy time for nearly a month at this station we started on our way to Ruanda-Urundi for the camp meetings that would begin June 28. Traveling from Nchwanga to Ruanda we stopped near Fort Portal, where we were the guests of Pastor and Mrs. M. E. Lind. The mission is within sight of Uganda's magnificent Ruwenzori Mountain range, which is snow-capped the year round at its highest point. Traveling south from Fort Portal, we paralleled this imposing mountain range through one of Uganda's game reserves. Much to our disappointment we saw no elephant or other game. Soon we were in the mountains of western Uganda that border the Ruanda boundary.

Thursday, June 27, saw us at Gitwe Mission, which is the headquarters for the Congo Union Mission. It was our pleasure to be the guests of Pastor and Mrs. J. R. Campbell, he being the superintendent of the Congo field. Gitwe Mission is a large station, for in addition to housing the mission headquarters, it also has the training school for the Congo, a dispensary, and the Congo Printing Press. There we met P. S. Marsa, director of the seminary and Gitwe Mission district, and his family; Mr. and Mrs. LeRoux and their family and J. A. Birkenstock, the men being teachers in the school; Miss Ruth Carnahan, the nurse in charge of the dispensary; and Mrs. Ellingworth, acting secretary-treasurer of the Congo Union Mission.

A. L. Davy, director of Rwankeri Mission, took me to the first camp meeting near Muhina. Brethren Davy, H. J. Bennett, and I conducted the services at this camp. It was my happy lot to baptize a number of Africans and also to have the closing service, which was the marriage of two native believers. The next camp was held at Ndora Mission, a beautiful place bordering the edge of a dense forest and hemmed in by mountains. There we got better acquainted with Brother and Sister Bennett and their family. Pastor Campbell joined us at Ndora, and we also met Miss Julia Hoel, a nurse who was on



The Group Shown Here Were in Attendance at the African Workers' Institute Held Recently in Uganda, East Africa

her way to our Ngoma Mission Hospital from Songa Mission. Brother Bennett was especially popular at the Muhina and Ndora camps, for he is a registered nurse, and many natives came to him to have teeth extracted, sores dressed, and to receive medicine for worms, malaria, etc. The natives greatly appreciate the medical missionary work.

Our next camp meetings took us into the Gitwe area. Formerly there was a large camp meeting at Gitwe Mission, at which time 10,000 or more people would attend. Because of this large attendance, the brethren thought it best to have three camps, thus breaking the meetings down into smaller units. Everyone agreed after the meetings that this was an excellent plan, as it was easier to get near to the people. Then we proceeded to Ngoma Mission, where A. Matter is director. We have a fine mission hospital at Ngoma with Dr. F. L. Visser in charge. This station is on a high hill overlooking scenic Lake Kivu and is surrounded by mountains. There is no motor road as yet into the mission, so one either walks or is carried by porters to the mission. In either case it is at least an hour and a half walk to the station. After the Ngoma camp Brother Matter, his son, the writer, and our native pastor and cook went on safari to a place about one hundred miles south of Ngoma, where we lived in the bush and had a small camp meeting for the brethren of that area. Then Brother Matter took us about one hundred miles north of Ngoma to another camp. After a good camp at this place, we then proceeded to our last camp meeting at Rwankeri Mission.

A Thrilling Sight

At all the camps except three there were thousands in attendance, but Rwankeri had the largest attendance, with around 10,000 present. We appreciated the warm hospitality of Brother and Sister Davy even though Rwankeri is a *cold* place. This mission station is some eight thousand feet above sea level and is near the base of Mt. Karisimbi, an extinct volcano. It was on this mountain that Martin Johnson took many of his gorilla pictures. Even though this mission is only a few miles south of the Equator, it is very cold because of its elevation. In the daytime it was necessary to put on woolen sweaters and coats, and at night we enjoyed the fire in the fireplace.

What a thrilling sight it is to watch our people coming to these camps! Many of them must walk from thirty to forty miles to come to the meeting, and so they start before daybreak, around three or four in the morning. Then an hour or so before Sabbath school time you will see them coming over the mountains in every direction in single file. Many of them try to purchase a brand-new piece of white cloth for the occasion, and what a sight they make as you see them coming off in the distance. This is a scene that we will long remember. After Sabbath school they like to line up and march into the space reserved for the church service. We were deeply impressed with the orderliness of the natives and their reverence, even though there were such huge crowds present. Of course there was bound to be some restlessness where so many were packed in, but on the whole, the decorum and attention were good.

I have really witnessed some genuine sacrificing at these camp meetings. Our African brethren bring excellent offerings to these annual meetings, and they look forward to this privilege. Thousands of francs were brought, and all the African workers gave at least one month's salary and some even more. This means a real sacrifice on the part of those who do this, since the wage for a common day laborer is only

2 francs a day, about five cents American. How many of our brethren at home would like to work for five cents a day and then give a month's wage or more to the cause? How attentively the people listened as their district leader told them how much was received from their territory. These people were happy to give to the Lord. There was an excellent response on the part of heathen and nonbelievers to join the hearers' class, looking forward to the time when they, too, could join with the people of God by baptism. Our hearts were made happy as we saw sinners and backsliders reclaimed for the Lord. God's Spirit was manifested in a remarkable way at all the camps.

There is a great interest in M.V. work in Ruanda-Urundi, and at every camp meeting session a good number were invested. At one camp there were some who were invested as Companions. The Africans must pass a stiff examination before being invested, and some were rejected and told they must go home and study further before they could have a part in the investiture service; thus the M.V. standards are kept high, and those Africans who have been invested feel that they have attained something.

These camp meetings are not the same length as our camp meetings at home. They last two days. It is impossible to conduct them for longer periods of time because the people have their stock, etc., to look after; hence the many camp meetings in the country. I wish to pay tribute to the faithful work of our African pastors, evangelists, and teachers. It is due largely to their personal work among the heathen that we have such fine responses to the calls that are given during the services for new people to join the hearers and baptismal classes. It is our African working force that carries the brunt of our work in this part of the world, and may God bless them and their fellow European brethren as they carry on in the name of the Lord.

Heartening Reports From Southern Europe*

Part II

By W. R. Beach

A RECENT letter from one of our leaders in Yugoslavia had this significant statement: "These people have a hungry look." Our brother was not alluding to bread and water. He was talking about spiritual things. He meant that in that country, more than ever before, the people want spiritual food, and our workers in Yugoslavia are laboring as best they can under the circumstances to give the message to these hungry people.

S. Manestar, of Zagreb, tells us of the success of their efforts in the Sava Conference. He writes that in many places it is now necessary to hold several Sabbath services. They must begin in some towns at seven-fifteen in the morning in order to be able to provide spiritual food for all the members. Recently in the Zagreb district three hundred were baptized.

These reports bring courage to our hearts, because going has not been easy in Yugoslavia. A very interesting letter came to hand from that country a short time ago. The letter told how the author was very much interested in Bible study. He said he knew we were interested in Bible study too, and so was giving a little report. He said he had arrived as far as Acts, chapter 5, verse 18. He asked, "What do you think about this text?" This verse, as you know, tells how the leaders

*Address delivered at the Autumn Council.

of the people laid their hands on the apostles and placed them in the common prison. This report was rather disquieting for us, but we have learned since that in Yugoslavia, too, the truth, overcoming every obstacle, is cutting its way through to success. It seems that it must be so at a time when men's hearts in Yugoslavia, as elsewhere, are stirred by the need of a divine solution to world problems.

A Zealous Colporteur

I attended the union session of the Italian Union in Florence just a few days before coming to this Fall Council. We had a wonderful meeting. It was the first contact with the whole field since the close of the war. Sabbath afternoon was a high moment in the session, for that afternoon was given over to reports from church elders, workers, colporteurs—all who had something to say in praise of God's providence. In the course of the afternoon meeting a young colporteur came forward and told his story.

He was canvassing in the Naples area, and how pleased he was when he heard from his field superintendent that he was to go to the Florence annual meeting. He got his luggage ready and started out. He came third class. The colporteurs in Italy have always said, "We travel third class because there is no fourth." Well, train travel in Italy—first, second, or third class—is not easy today, and this young colporteur traveling third class had to ride on the outside of the train. He hung on as best he could all the way from Rome to Florence. At one stop another man climbed up and hung on right next to him.

As they rode on for many long hours, they fell into conversation. Our young colporteur told how he was going to attend a religious meeting. The other man, who was going to Bologna, asked, "But what kind of religious meeting are you going to attend?" Our colporteur replied, "A meeting of Seventh-day Adventists." The stranger said, "Oh, I know a Seventh-day Adventist. I was in Bologna during the war, and we had, as you know, a frightful experience in that city. One of the great block-busting bombs fell and shattered a whole section of the city one night. The next morning they found that in all that section only one lone piece of wall was still standing. Up on one of the floors, a little kitchen was still clinging to the corner of the wall. In the kitchen was an old lady, reading her Bible. She was a Seventh-day Adventist." And this stranger said, "Of course you couldn't make us believe that God doesn't love Seventh-day Adventists and answer their prayers. They must have a lot of faith."

This young colporteur went on with his story. He said that as they continued he managed to hold on with one hand, asking God to give him strength to do so, and then with the other he slowly and methodically pulled out his prospectus. There, hanging on to the train, riding from Rome to Florence, he managed to canvass the stranger and sell him a book. That was the faith, the ingenuity, and the resourcefulness of this colporteur in Italy.

The Time to Advance

The main point I wanted to make, brethren, is that we have become known. The stage has been set by the world-war experiences, by spiritual valor on the part of our people, for a great ingathering of souls, for the triumph of the Advent Movement. Brethren, the great days of this movement are right before us. What a wonderful time: God is signaling for the last assault on the strongholds of the enemy.

I think we should resolve at this Fall Council to step into the battle, girding up our strength for the fight. We must renew the old advent fighting spirit, the old

ardor. When I speak to some of our people about lending us a hand in the work in Europe, they hesitate a moment sometimes, and then ask, "But what do you think Russia will do? Aren't you afraid of war?" My only possible reply is: "What matters war or peace? Does not God's message have to be heralded to the extremities of the earth?"

I think of the spirit of my saintly old father, past eighty-five years of age today, but still faithful in God's truth. I remember many years ago when I hesitated to take a call that had been extended to me, stating that perhaps it was a difficult place, not a promising field. My father replied in the spirit of the Advent Movement, "My boy, I would be ashamed of a son who wouldn't go anywhere and do anything he was asked to do for the advent cause."

A Vision of Calvary

I believe, brethren, that we should rear our families in this spirit.

I believe, brethren, that we should be inspired with this spirit. I believe that our institutional workers should have this bold, advent ardor. Yes, if we are to take advantage of these great days, we must first get a vision of a lost world, a vision that will "stir our hearts with passion." We must get a vision of these millions still sitting in the deep death shade of sin, and then when this vision of the world is complete, we must get a vision of the cross, a vision of Calvary. First a vision, then a mission—a mission inspired by the fire of God's Holy Spirit. Shall we not open our hearts and pray God to give us that fire, to send us the fire that will make it possible for us to finish God's work in this great hour?

Our church in Lagos, Nigeria, taught me a lesson a few years ago on this point. I stopped at Lagos unannounced. Our ship touched the port just in time for church service and was leaving a few hours later, so I had time to visit only the church. I hailed the first taxi driver and asked him for the Seventh-day Adventist church. He said he didn't know it. He knew the Anglican church, he knew the Methodist church, but he said he didn't know the Adventist church. Finally, after some discussion, I said, "But don't you know the Seventh-day Adventist church?" He replied, "No, I don't, and what kind of church is it anyway?" Touched in my pride a bit I guess, I replied, "It is a good church." "Oh," he said, "a good church. I think I know the good church. It is out a few miles on the Yuba Estate." And he took me out just in time to hear the brethren singing for Sabbath school. I knew it was our church. The leaders were all up country for a meeting. I had before me exclusively native believers, and they were very kind. They asked me to speak, and at the close of the service, at which I spoke of the need of the fire of God's Spirit, I had to hasten away. I couldn't stay until the end of the meeting, because the boat was leaving. And as I departed I could hear our African brethren singing as only they know how:

"God of Elijah, hear our cry,
Send the fire;
To make us to live or die,
Send the fire!"

"Lord, send the fire." Should that not be our daily supplication? We want to be equipped for service. We must be equipped for service. Then, Lord—

"To burn up every trace of sin,
To let the light and glory in,
The revolution now begin;
Send the fire!"

May God give us the fire we need in this mighty hour of opportunity.

Union Presidents' Symposium

North American Division

Lake Union

By L. E. Lenheim

APPROXIMATELY twenty million people live within the borders of the Lake Union Conference. Our territory, consisting of five conferences, comprises the States of Michigan, Indiana, Illinois, and Wisconsin. Our constituency is made up of 27,566 loyal and faithful believers.

The work of God is onward in this large union field. Our primary interest is in the saving of souls. For the first ten months of this year approximately 1,500 people have been baptized, and we expect to increase this figure to about 2,000 by December 31. Several large evangelistic efforts have been held this year, with good results. Many new church buildings are being erected at the present time, and in other sections some fine buildings have been purchased. Within our territory we have about 400 churches, and we are anxious to provide a suitable place of worship for each church.

The Lake Union Conference also operates three major institutions: Emmanuel Missionary College, Hinsdale Sanitarium and Hospital, and the College Wood Products organization. We also have nine academies divided among the five conferences in our field.

A huge building program is now under way, which will eventually call for the expenditure of several million dollars. New academies are planned in Michigan, Wisconsin, and the Lake Region Conferences. The new girls' dormitory at Emmanuel Missionary College is now well under way and is simply one big unit in our master plan for the college. Our enrollment this year is the largest in the history of the school. We have about 1,000 students in the academy and college. The housing situation is acute. Many of these students are living in trailers and quonset huts, and in some instances several are occupying one room. The new dormitory will greatly help to relieve this congestion.

A new hospital and nurses' home is planned for the Hinsdale Sanitarium. This institution is one of our older sanitariums, and the time has come when we must provide new quarters and facilities for the work in that place.

The College Wood Products is enjoying the very best year in its history. Our sales for this year will run between \$1,500,000 and \$2,000,000. The organization operates two factories: one at Emmanuel Missionary College and the other at Broadview Academy. These plants furnish considerable labor to students as well as provide a nice income for the respective institutions.

Northern Union

By J. D. Smith

IN SPITE of a number of changes that have taken place in the working force of the Northern Union during the year 1946, the work has continued to make progress. At the time of the General Conference session, M. V. Campbell, who had served the Northern Union as president for a number of years, accepted the presidency of the Central Union, and he was succeeded by J. D. Smith, formerly of the Iowa Conference. W. A. Dessain, who had been in South Dakota as president, moved to Iowa, and G. H. Rustad, formerly of the Northern Union home missionary department,

went in as president of the South Dakota Conference. George Butler was called from Georgia-Cumberland to take the home missionary work in the Northern Union, and is now located in the field. These are but a few of the changes that have taken place.

Our baptisms for the year thus far have held up remarkably well, running a little higher than for the same period a year ago. The conferences throughout the union have also shown an increase in tithe, and our sixty-cent-per-week statement shows a gain of six cents per capita over that for the same period of a year ago. We feel that we have been remarkably blessed of God in being able to make these gains.

At the present time we are conducting two major evangelistic campaigns in the union, besides more than a dozen smaller efforts. J. L. Shuler is carrying on large evangelistic meetings in Des Moines and is being assisted by about fifteen younger workers, who are not only helping to carry on in this evangelistic work, but are attending a school which is being conducted by Elder Shuler at the same time. It is a little too early to tell what the outcome of these meetings will be, but there are already more than one hundred people who have shown definite interest in commandment keeping.

M. K. Eckenroth, who has been carrying on a city-wide evangelistic meeting in the Twin Cities of Minnesota during the last year, has already baptized more than 150 people, and his attendance, in the large Lyceum Theater of Minneapolis, continues to hold up very well indeed. There are prospects of many more being added as the result of the meetings, which are still being continued.

Numerous smaller efforts are being carried on in both the Dakotas, with excellent results.

The four academies in the Northern Union have the largest enrollments this year that they have had for many years—all of them filled to capacity. The academies are also enlarging their physical plants and making numerous needed repairs.

We look forward to the future with faith and courage, realizing that there will be innumerable obstacles, but also bearing in mind that God, who has led us thus far, can guide us in the right direction in the future.

North Pacific Union

By V. G. Anderson

EVERY branch of God's work has made steady progress during 1946. The most important of these is that we have baptized 1,159 during the first three quarters of this year. Our membership for the North Pacific Union stood at 27,999 on September 30, the end of the third quarter. When I tell you that our membership has doubled in the past fifteen years, you can realize the necessity of enlarging our quarters for our churches, academies, and the college.

The opening enrollment of Walla Walla College this year was 1,027 and it has now passed the 1,140 mark. A new boys' dormitory is under construction, and some of it is occupied. Large army units have been moved to the campus for students. The enrollment has increased about 400 in the past year. In spite of these crowded conditions, a wonderful spirit of unity prevails, and an outstanding Week of Prayer was recently conducted by Elder Don Spillman, president of the Washington Conference.

The opening enrollment at our nine full-fledged twelve-grade academies was 1,672, and the opening enrollment for our elementary schools was 3,238, giving a grand total of college, academy, and elementary enrollment of 5,937. This figure has now passed the 6,000 mark.

What a host of young people being trained for workers in God's cause in this one union alone! Nineteen forty-seven beckons with its responsibilities and opportunities. May every member of the North Pacific Union go forth consecrated fully to the Master's service.

Pacific Union

By C. L. Bauer

WHEN we look back to the first of the year and note how richly the Lord has blessed the work in this Pacific Union Conference, it is not hard for us to say that the mighty power of God has been seen and felt among us.

Our baptisms for the first nine months stand at 132 more than for the previous year, and although this is not a large number, yet we hope for even greater attainments before the close of the year. A spirit of evangelism is surging throughout the field. Our ministers are planning for a greater evangelism during 1947, and may God bless them and speak through them to His glory.

The tithe received for ten months stands at \$3,399,009.80, an increase of \$260,058.50 over last year's. Our people gave \$61,803.10 more to missions in the first ten months of this year than in 1945, reaching a total of \$1,276,253.01, a per-week-per-member amount of \$.724. Our Sabbath schools certainly are a great resource for mission giving, as \$657,711.25 was realized in this department. Ingathering is also a strong resource for mission giving, as \$442,019.61 was received through this activity.

The publishing work is another of our great missionary endeavors. We have sold \$384,465.56 worth of literature. Our young people have very definitely dedicated themselves to a program of evangelism for and by our youth. Already special evangelistic services such as Voice of Youth and Youth for Youth are in full swing. We are proud of this activity on the part of our youth. In some places as high as three fourths of the attendance at these meetings are youth not of our faith. God bless our youth as they carry on these projects for Christ in their various communities.

Our educational work is also expanding by leaps and bounds. All our schools are filled until bulging. Following is the enrollment in our schools this year: elementary, 6,500, a gain of 424; secondary, 2,532, a gain of 105; and in our two colleges, 1,531, which is an increase of 622. This great desire on the part of our youth to gain a Christian education pleases us, even though it brings us added perplexities in the way of housing and teaching facilities.

Pacific Union College is entering into an expansion program. We are to build a girls' dormitory in the near future; this will be followed by other facilities such as a library, a new science building, and a cafeteria.

La Sierra College is just now completing its library and administration building, which is a real asset.

We are happy to say that our sanitariums are filled to the capacity of our ability to man them and care for the patients. St. Helena will be entering upon a half-million-dollar expansion program soon after the first of the year, which will give it the much-needed hospital and other facilities. Paradise Valley also has a building program in regard to remodeling its hospital building.

We feel to praise God for His many, many blessings that have made this report possible. "The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. . . . 'Go forward' is the command of God to His people." —*Testimonies*, vol. 9, p. 271.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

¶ THE City Temple church building in New York was sold to the Northeastern Conference some months ago. Since that time the Temple congregation has been meeting in the Presbyterian church at 96th Street and Central Park West. Recently a property was purchased in Greenwich Village, on 11th Street near Waverly Place. Repairs are being made on the building, and the congregation will move to its new location early in the spring.

¶ A SECOND Spanish church was organized last year in New York City through the efforts of the Spanish worker F. W. Thorp. A church property has been purchased for this congregation on 123d Street near Third Avenue. R. W. Prince, from Puerto Rico, will hold evangelistic meetings this winter in the new church property.

¶ THE German Brooklyn church in New York City, under the sponsorship of the Dorcas Society, recently gave a program for the benefit of famine sufferers. Mrs. E. Gedney, Mrs. Henry Ulloth, Franz Ketterer, Karl Tulaszewski, and Harry Hadley Schyde contributed their services. The net proceeds for famine relief, including a freewill offering, amounted to \$1,930.66.

¶ L. E. SMART has been elected educational and Missionary Volunteer secretary of the Greater New York Conference, filling the vacancy left by the transfer of E. A. Robertson to Minnesota. Gilbert Gibson has been asked to serve as principal of the Greater New York Academy. Mrs. Byron Patrick has been added to the academy faculty.

¶ J. J. REISWIG, of Montana, has been elected president of the New York Conference, O. T. Garner having accepted a call to the Montana Conference.

¶ W. A. FAGAL is conducting evangelistic meetings in the Brooklyn Academy of Music. Associated with him are Mrs. Ena Ferguson, Miss Harriet Holloway, R. M. Ruf, and A. J. Johnson. There has been an average attendance of about one thousand at the first ten meetings of this series. The offerings have exceeded \$2,200. Through the Academy of Music effort, during the last seventeen months 140 have been added to the church by baptism.

¶ TWENTY-SIX have been added to the German New York church in recent months by baptism. The pastor, J. A. Wasenmiller, is conducting a series of evangelistic meetings in Yorkville Temple, 157 East 156th Street, New York.

¶ THE ONEIDA, New York, Sabbath school, with a membership of thirty-one, raised \$512 for the recent Sabbath school Investment offering.

¶ G. R. NASH, formerly superintendent of the Zambesi Union of South Africa, is now serving as home missionary and Sabbath school secretary of the Southern New England Conference. Carl Guenther, who had served in this capacity, recently accepted a call to the Minnesota Conference.

¶ C. A. REEVES is conducting an effort in the Copley Theater in Boston. During the last eight months of 1946, 134 members were added to the Boston Temple by baptism.

¶ A GROUP of medical workers in the Southern New England Conference, with R. R. Bietz, conference president, recently met for a social evening. Plans were made for providing needed medical equipment to doctors in foreign fields and for the co-ordination of the efforts of doctors and the conference in developing the medical work in Southern New England.

Canadian Union

¶ C. G. MARACLE, who has been connected with the Canadian Watchman Press ever since its inception, over twenty-five years ago, has been transferred to the Review and Herald. H. P. Evens, former Book and Bible House manager of the Michigan Conference, succeeds Mr. Maracle as manager of the Canadian Watchman Press.

¶ C. W. DEGERING, president of the Alberta Conference for the past nine years, has accepted a call to the presidency of the Wyoming Conference. E. H. Oswald, former president of Wyoming, has transferred his duties to the presidency of the Alberta Conference.

¶ A FINE new young men's dormitory is nearing completion at Oshawa Missionary College. Considerable renovations and alterations are planned also for the girl's dormitory and the administration building. The following joined the teaching staff of Oshawa Missionary College at the beginning of the school year: H. W. Bedwell as head of the Bible department, E. Monteith as teacher of French, E. Lange as dean of men, Miss E. Lehman as dean of women.

¶ THE circulation of the Canadian *Signs of the Times* has been increased more than five times during the past four years—from a little over 8,000 in 1942 to 40,000 in 1946.

¶ R. E. METCALFE and associate workers are conducting a successful campaign in the city of Toronto. Forty-one have been baptized to date, with others preparing for this sacred rite.

¶ O. J. RITZ has already baptized fifteen people in Paris, Ontario, as a result of evangelism and follow-up work. In addition, three were received into the church on profession of faith.

¶ A NEW church was organized in Welland, Ontario, on December 14, with a membership of twenty-one.

¶ A. E. MILLNER and O. B. GERHART plan to hold a series of meetings at Palmer Rapids, Ontario, where a group of people who have been taking the Voice of Prophecy Correspondence Course are located. Several are already keeping the Sabbath in that neighborhood.

¶ FIVE radio broadcasts are now being held in the Ontario-Quebec Conference. Four stations carry the Voice of Prophecy program, and W. J. Hurdon broadcasts each week over Oshawa's new radio station.

¶ THE Rest Haven Sanitarium sends a year's subscription to the Canadian *Signs of the Times* to each patient discharged during the year (approximately 1,000 during 1946). This courtesy has brought in many letters of keen appreciation.

Columbia Union

¶ GREENSBURG, Pennsylvania, church members gathered on November 14 to witness an official ground-breaking service for their new church building. W. C. Fleisher, charter member of the church, removed the first spadeful of earth. Also present were W. C. Moffett, recently elected president of the West Pennsylvania Conference; Hollis Wolcott, present pastor; A. R. Nordcliffe and L. G. Cornelius, former pastors; and the mayor of Southwest Greensburg.

¶ THE Richmond, Virginia, academy will have seven graduates this year, all of whom plan to become teachers.

¶ A SERIES of evangelistic meetings was begun in Liverpool, Ohio, October 13 by Wilson S. Johnson, assisted by Brother and Sister Lessner and Brother and Sister James. Forty-one have signed a covenant to keep the Sabbath, and one hundred are being visited.

¶ J. C. DEAN is now pastor of the Hillside, Maryland, church and the Kilmarnock and Vienna, Virginia, churches, which previously have been served by local elders and visiting ministers.

Central Union

¶ THE Dighton and Bazine, Kansas, churches were dedicated on Sabbath and Sunday, December 14 and 15, respectively. M. V. Campbell and J. H. Roth were guest speakers for both occasions.

¶ THE Enterprise Academy Oratorio Society, under the direction of N. L. Krogstad, presented Handel's Messiah at the municipal auditorium in Abilene, Kansas, December 19.

¶ INTEREST continues in the Whitsett-Keymer evangelistic crusade, which is being conducted in the municipal auditorium in Pueblo, Colorado. To date 31 have been baptized and others request baptism each week.

¶ A CHURCH of 29 charter members was organized at Trinidad, Colorado, on Sabbath, November 30. N. C. Petersen and B. L. Schlotthauer officiated in the organization ceremonies.

¶ EDUCATIONAL superintendents and teachers from the Wyoming, Kansas, and Nebraska conferences met at Union College on November 25 and 26 for a teachers' institute.

Lake Union

¶ S. M. McCORMICK, Sabbath school secretary of the Illinois Conference, recently held a Child Evangelistic Institute for the Chicago area. The session, which lasted over one week, was attended by more than three hundred people. Eric B. Hare and Miss Louise Meyer, from the General Conference Sabbath School Department, assisted.

¶ FROM Michigan comes a report of a very successful evangelistic effort which is being held at Mio under the leadership of Judson Habenicht and Herbert Hosford. Already a baptismal class of twenty has been organized, and ten of the members have never missed a meeting and have accepted every point of doctrine as it has been presented to them. The Lord is pouring out rich blessings in many places, and His workers are reaping a bountiful harvest of souls.

¶ THE church school at La Fayette, Indiana, has set a record in giving during the Week of Sacrifice. Twenty-three children contributed \$23.08, with the help of their teacher, Mrs. C. A. Van Fossen. Congratulations to the La Fayette church school!

Northern Union

¶ SEVENTEEN persons have recently been baptized as the result of the evangelistic effort conducted by W. O. Berry and his associates at Rapid City, South Dakota.

¶ UP to December 7 there had been forty-four baptized at Des Moines, Iowa, as the result of the evangelistic effort being conducted there by J. L. Shuler and those associated with him. A baptismal service was planned for each Sabbath during September.

¶ DURING the Week of Prayer, C. A. Renschler baptized four believers at Aberdeen, South Dakota. One of these became interested through hearing the Voice of Prophecy radio broadcast.

North Pacific Union

¶ C. LESTER BOND, who recently took up his work as manager of the Upper Columbia Book and Bible House, was recently asked by the conference committee to carry the responsibility of Bureau of Press Relations secretary. He will work with representatives in the different churches to keep items of interest in the local newspapers.

1947 MINISTERIAL READING COURSE

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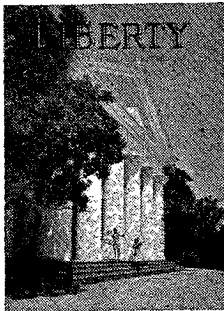
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¶ I. J. ROOD, who is interning in the Oregon Conference, has begun a series of meetings in our church at The Dalles. He is assisted by J. R. Worley, the local church elder.

¶ SOON after the first of the year the Oregon Conference expects to launch a conference-wide literature program that will involve the entire constituency, including the young people and children. It is planned to reach every home in that territory with a new series of tracts.

¶ LLOYD E. BIGGS has accepted the invitation to become secretary-treasurer and auditor of the North Pacific Union Conference. Elder Biggs is resigning his position as vice-president and comptroller of the College of Medical Evangelists in order to fill the vacancy caused by the resignation of W. E. Abernathy, who sailed for China on December 2.

¶ THE evening of December 15 the Montana Conference office workers had a surprise gathering to welcome Elder and Mrs. O. T. Garner and son, Keith. Elder Garner has recently taken up his work as president of the conference, having exchanged places with J. J. Reiswig, the former president.

¶ JACOB MEHLING, treasurer of Auburn Academy, has been invited to join the faculty of Walla Walla College, to take up his new duties as instructor in business administration with the beginning of the winter quarter, December 30. He will assist Professor Wilbert Schneider, head of the department.

Pacific Union

¶ THE Southeastern California Conference recently purchased 110 acres in the San Pasqual Valley near Escondido for the establishment of an academy. The new school will be unique in that boarding students only will be accepted.

¶ A CONVENTION of publishing department secretaries and Book and Bible House managers of the Pacific Union Conference was held in Fresno, California, December 2 and 3. Counselors included L. H. Christian, W. P. Elliott, and George Huse, of the General Conference; C. L. Bauer and E. M. Fishell, of the Pacific Union; the presidents of the local conferences; and representatives of the Pacific Press Publishing Association.

¶ A NUTRITION cooking school for the Southeastern California Conference began December 8. Churches throughout the conference sent delegates, with the understanding that each delegate will utilize the knowledge gained to teach a like class in her home church.

¶ THE recently erected brick church building was dedicated by the Beacon Light Church of Phoenix, Arizona, December 14. Owen A. Troy preached the dedicatory sermon, with C. E. Andross and J. O. Hanson assisting in the service. This commodious building will give stability to our work among the colored people in Phoenix.

Southern Union

¶ FINAL arrangements have now been made for holding the Southern Union Conference quadrennial session in Asheville, North Carolina. This meeting convenes February 12, 1947, and closes February 18.

¶ THE Riverside Sanitarium building for colored patients, located near Nashville, Tennessee, which will cost \$400,000, is rapidly nearing completion. It is expected to be ready for occupancy early in the spring.

¶ SOUTHERN MISSIONARY COLLEGE board has voted to erect a new laundry building for that institution. It will be developed as a commercial industry for student work.

¶ THE Charlotte, North Carolina, church is erecting a quonset hut on the foundation of its future church building. This will be used for Sabbath meetings and for a

¶ THE Florida Sanitarium is in the midst of building a fireproof, air-conditioned, fifty-five-room addition to the main building. Public interest in the enlargement of their facilities is evidenced by contributions totaling more than \$125,000.

¶ A MODERN fireproof laundry building has been erected for Oakwood College. It is large enough for commercial work and, it is hoped, will provide an additional industry for the students. Plans are under way to begin erection of a new dormitory and cafeteria.

KEY to Bible Numbers on page 14

2 blind men	10 commandments
2 mitres	10 virgins
2 of each unclean animal in the ark	10 pieces of silver in the parable
3 days to destroy and rebuild the temple.	12 sons of Jacob
3 nights in the whale (Jonah)	12 baskets of crumbs
3 times Peter denied Christ	12 apostles
4 Gospels	12 spies
4 beasts (Daniel 7)	20 pieces of silver (price for Joseph)
5 books of Moses	30 pieces of silver (Judas' price for Christ)
5 loaves	40 days of rain
6 days to create the earth	40 days in the wilderness
6 cities of refuge	66 books of the Bible
7 days of the week	70 disciples sent out
7 of each clean animal in the ark	99 sheep
7 cattle in Pharaoh's dream	150 psalms
7 times around Jericho	4,000 fed
7 years to build the temple	5,000 fed
8 saved in the Flood	144,000 redeemed from the earth
10 lepers	

CHURCH CALENDAR

Jan. 4-25	Liberty Magazine Campaign	July 12	Mid-Summer Offering
Jan. 25	Religious Liberty Offering	July 26	Educational Day
Feb. 1	Christian Home Day	July 26	Elementary Schools Offering
Feb. 22-Mar. 1	Signs of the Times Campaign	Sept. 6-13	Missions Extension Offering
Mar. 1	Home Foreign Day	Sept. 20	Temperance Day
Mar. 8	Missionary Volunteer	Sept. 27	13th Sab.
Mar. 8	Missionary Volunteer Day	Oct. 4	Colporteur Rally Day
Mar. 8	Riverside Sanitarium Offering (Colored churches)	Oct. 11	Voice of Prophecy Offering
Mar. 8-15	Missionary Volunteer Week of Prayer	Oct. 18-25	Our Times and Message Magazines Campaign
Mar. 29	13th Sab. (South American Div.)	Nov. 1-30	Review and Herald Campaign
April 5-May 17	Ingathering Campaign	Nov. 27	Thanksgiving Day
May 3	Medical Missionary Day	Nov. 29-Dec. 6	Week of Prayer
June 21	Sabbath School Rally Day	Dec. 6	Week of Prayer and Sacrifice Offering
June 28	13th Sab. (Inter-American Div.)	Dec. 27	13th Sab. (Southern Asia Div.)

NOTE: Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

THE REVIEW AND HERALD

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NEWS AND NOTES

Southwestern Mission

A MEETING of the colored constituency in the Southwestern Union Conference was held at the Dallas colored Seventh-day Adventist church, Dallas, Texas, on Monday, December 16, 1946. The meeting was called for the purpose of organizing a colored mission. Prior to the constituency meeting approval had been given to the plan of organization by the Southwestern Union Conference Committee and the General Conference Committee. The name chosen for the new organization was Southwestern Mission of Seventh-day Adventists. W. W. Fordham was appointed superintendent and V. L. Roberts secretary-treasurer. J. H. Jones was elected publishing secretary and Miss Helen Wiggan Sabbath school secretary. In view of the necessity for a limited administrative personnel, Elder Fordham was also asked to serve as educational and M. V. secretary and V. L. Roberts as home missionary secretary. The mission, with headquarters in Dallas, Texas, began operations January 1, 1947. This forward step brought cheer and encouragement to the hearts of all the delegates present, who dedicated themselves to a strong program of evangelism during the year 1947.

Recent Missionary Departures

S. H. LINDT, former missionary in China, recently connected with Walla Walla College as a member of the faculty, sailed from Los Angeles for Shanghai, December 17, on the *S. S. Rutland Victory*. Elder Lindt has been asked to return to China to serve as director of the Home Study Institute in the China Division. Mrs. Lindt will follow later.

Mr. and Mrs. Robert L. Mole and their little daughter Annette, of Tennessee, sailed from New York for Beirut, December 20, on the *S. S. Marine Carp*. Brother Mole, after attendance at the Theological Seminary as a member of the Arabic language group, received a call to connect with the Middle East Union as Bible teacher in the Beirut College.

Miss M. Marie McCall, of California, left Miami December 20 for Havana, having accepted appointment as preceptress and school nurse for the Santa Clara school in Cuba.

A group of missionaries appointed to fields in the Far Eastern and Southern Asia divisions, sailed from San Francisco, December 23, on the *S. S. Marine Adder*. The workers for the Far Eastern Division were as follows:

Elder and Mrs. V. T. Armstrong, to Singapore, Elder Armstrong having been elected president of the Far Eastern Division at the General Conference session, a position he held before returning home in 1941.

Mr. and Mrs. E. L. Becker and daughter, Paula Lee, of Takoma Park, Brother Becker to serve as cashier and assistant auditor of the Far Eastern Division.

Professor and Mrs. J. H. Lawhead, of Washington Missionary College, Professor Lawhead to be principal of the Malayan Union Seminary, in Singapore.

Miss Signe J. Nelson, of the Theological Seminary office staff, to serve as stenographer in the Far Eastern Division office.

Mr. and Mrs. James L. Pogue and little son, James Elliott, of North Dakota. Brother Pogue, who was a member of the Arabic language group at the Theo-

logical Seminary, has been appointed to evangelistic service in the Malayan Union Mission.

Elder and Mrs. F. A. Pratt, former missionaries in the Philippines, and interned there during the war, returning to the Far Eastern Division, Elder Pratt to serve as Home Missionary and Sabbath school secretary of the division.

Elder and Mrs. I. C. Schmidt, former missionaries in Malaysia, returning for a further term of service in that field. Elder Schmidt has recently been connected with Walla Walla College as teacher of the Malay language.

Mr. and Mrs. E. H. Wallace and infant daughter, of California, Brother Wallace being appointed for evangelistic service in French Indo-China. He was one of the students in the French language group at the Seminary.

The workers for the Southern Asia Division were the following:

Elder and Mrs. R. H. Brodersen and their two sons, Raymond Harvey, Jr. and James Richard, of North Dakota, Brother Brodersen being appointed as evangelist for the Malayalam field of South India.

Mr. and Mrs. D. S. Laursen and their infant son, of California, Brother Laursen to serve as principal of the Kottarakara school in Travancore, South India.

Mr. Munshi Ram, one of the national workers of India, who has spent a little time in America following his attendance as a delegate at the General Conference session.

Mr. and Mrs. Milton M. McHenry, of California, to connect with the faculty of the Vincent Hill School, in India.

Elder and Mrs. W. B. Votaw and three children, Heber, Lois, and Melvin, returning to India from furlough.

Elder H. G. Woodward, returning to India from furlough. Mrs. Woodward and the children will remain for a time longer in America.

Mr. and Mrs. F. R. Scott and their two children, Patricia Ann and Carolyn Elaine, of Florida. Brother Scott, who was a member of the Burmese language class at Atlantic Union College, has been appointed for service in Burma.

Elder and Mrs. R. S. Watts, returning to Korea, to which field they gave two terms of service before returning home in 1941, sailed from Seattle, December 23, on the *S. S. Marine Falcon*. Elder Watts is resuming the superintendency of the Korean Union Mission.

E. D. DICK

Netherlands Publishing House

IN a personal letter to the editor, F. J. Voorthuis, the manager and editor of our Netherlands Publishing House and the secretary of the Netherland Union, writes this interesting paragraph concerning the *Dutch Signs of the Times*:

"You will be interested to hear that our magazine *Signs of the Times* has existed for half a century on the thirty-first of December. I shall send you the jubilee number. This was the first Adventist magazine in our country. We generally print 15,000 copies of the magazine a month. It is a magazine especially sold by the colporteurs. We have to start our publishing work all over again here in Holland, but we trust God will grant us His special aid."