

The Resurgence of Rome

By W. L. Emmerson

[This is the third article in Elder Emmerson's timely series on The Verdict of History.—EDITORS.]

COMMENTING on the overthrow of the Roman Catholic Church at the end of the eighteenth century, the great English historian, Thomas Carlyle, about a hundred years ago, declared: "Popery cannot come back, any more than paganism can."

He was not alone in this conviction. It was the common belief of the "progressives" of Victorian times that the French Revolution and the subsequent "liberal revolutions" of the early nineteenth century had administered the deathblow to Rome.

Since the days of Reformation vicissitudes had come thick and fast upon the Papacy. Internal subversive forces like Gallicanism in France and Jansenism in Holland, Belgium, Austria, Italy, and Spain had weakened her control in these lands, and anticlericalism had intensified attacks on her from without.

Finally, in 1793, came the Revolution which overthrew the church with the monarchy in France, and before the century was out, General Berthier had invested Rome, apprehended the Pope himself, and abolished the Papacy.

Describing the effect of this last catastrophe, T. H. Gill, in *The Papal Drama*, says:

"Multitudes imagined that the papacy was on the point of death and asked if Pius VI would be the last pontiff, and if the close of the eighteenth century would be signalled by the fall of the papal dynasty."—Book 10.

The Rev. George Trevor goes further, asserting in his book *Rome and Its Papal Rulers*:

"The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defence."—Page 440.

Bible Students Dissent from Popular View

Not quite everybody, however, accepted Carlyle's confident optimism that the world had seen the last of the tyranny of the Dark Ages. But little notice was taken of the dissenters, because their views were based not upon historical evidence but upon Bible prophecy. And prophecy was regarded with infinite scorn by the progressives of that day.

However, these Bible students diligently searched the Word concerning the course of the papal apostasy, and they recorded their findings in periodicals, tracts, and books, which can be consulted today in the great libraries of Britain and the United States.

J. W. Brookes, one of the hundreds of Anglican ministers in Britain who were in those days proclaiming the Advent message, declared in a sermon in 1842, which was reprinted in book form in 1843:

"Those who followed the spark of their own kindling ridiculed the idea that such a superstition should ever revive or acquire influence, in an age of surpassing learning, science, and knowledge like this boasted nineteenth century," but "those who looked only at prophecy, even when Popery was humbled, declared that she would rise again and obtain some considerable measure of power and ascendancy once more."—*The Second Coming, the Judgment, and the Kingdom of Christ*, p. 178.

(Continued on page 10)

In This Issue

FRONT COVER

The Resurgence of Rome

EDITORIAL

Page 3
"Be of Good Cheer"—In the Name of Common Honesty, We Protest—The Foreign Missions Conference—Moody on the Fourth Commandment

GENERAL ARTICLES

Page 7
The Challenge to Adventist Youth—Stewards Who Failed—There's Nothing Funny About the Comics—No Time for Despair Now—Inspired Messages

THE ADVENTIST HOME CIRCLE

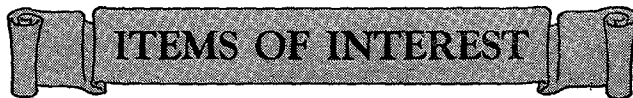
Page 13
Two Mothers and Two Children—Bible Games, No. 7.

REPORTS FROM ALL LANDS

Page 15
How the Work Began Among the Tribesmen of West China—Winter Council of Southern European Division—Rio Grande Valley Spanish District—A Missionary College—The Clamor of the Amazon—Stillwater, Minnesota, Prison Work—Bazine Church Dedication—Beacon Light Church, Phoenix, Arizona—Overseas Spot News—North American Spot News

POETRY

Hephzibah, p. 5—Judge Not, p. 11.



[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.]

¶ MORE than a fourth of the elementary grade pupils in France attend church-supported primary schools, according to a report prepared by Roman Catholic Church authorities to counteract Communist-directed campaigns for abolishing church schools. The total of Catholic primary school enrollments is 1,200,000.

¶ THIRTEEN denominational Protestant boards affiliated with the Home Missions Council of North America spent nearly \$6,000,000 during 1946 for social work activities, it was reported at the Council's annual meeting. In addition to community centers, which represent almost half of the 251 institutions supported by the boards, they operated day schools, boarding schools, children's homes, and residences for retired missionaries. More than 2,400 professional and maintenance workers were employed in the various institutions.

¶ FOR the third successive year there has been an increase in the number of converts to Roman Catholicism in England and Wales, according to the newly published *Catholic Directory*. Conversions in 1945 totaled 9,767, a gain of 1,045 over 1944. The *Directory* also showed that the total Catholic population now numbers about 2,443,600 persons, with 4,162 secular priests and 2,134 priests in religious orders. Churches and chapels number 2,756—a gain of ten over 1944.

¶ FULL diplomatic relations between the Vatican and Egypt may be resumed soon, according to informed sources in Rome, Italy. Resumption of relations will mean appointment of an apostolic delegate in place of Archbishop Gustave Testa, who left his post in Cairo in 1941, after having been declared *persona non grata* by the British Government. The Holy See is also reported to be considering appointment of an apostolic delegate to Lebanon, as an outcome of a visit by an Arab mission to Rome last summer which stressed the independence of the Arab countries and urged the Vatican to name a representative

in Lebanon. In addition to setting up an apostolic delegation in Lebanon, the Vatican, it is believed, will also appoint a secretary for each Arab country in the Middle East, to assist Archbishop Remy Lepetre, O.F.M., apostolic delegate at Beirut, Syria.

¶ FOR the first time in history four Protestant missionaries in active service were recently granted an audience by Emperor Hirohito of Japan. Two of the missionaries were women, and their reception marked the first time that women outside diplomatic relationships have had an audience with the Japanese monarch. These precedents were established mostly as a result of the influence of Dr. Toyohiko Kagawa, noted Protestant leader, indicating the high regard in which he is now held in Japanese governmental circles and the new position into which Christianity has come.

¶ SCIENTISTS of Harvard University and Massachusetts Institute of Technology are coming out of their laboratories to tell the story of the atomic age to leaders of all creeds and seek their understanding of its momentous significance. For the first time in the history of these two universities, members of their teaching and research staffs, banded together as the Association of Cambridge Scientists, are meeting with Protestant, Roman Catholic, and Jewish leaders. In an all-day session attended by Greater Boston religious leaders plans were made for the appointment of permanent committees representing each of the three major faiths. "Our first purpose is to get certain fundamental facts across to the public," says Dr. Wendell P. Furry, professor of physics at Harvard. "And then we must make it unmistakably clear that we cannot have another war if mankind is to survive. No country could win."



1872

¶ J. N. LOUGHBOROUGH reports holding four meetings and some business sessions with the San Francisco church. In the first business meeting a report was given by a committee previously appointed to receive and dispose of jewelry that members had on hand, so as to use the means in advancing the cause of truth. Some nineteen dollars in coin were laid on the stand, and a bar of bullion composed of the balance of the jewelry, which had been melted and assayed by a Christian assayer gratis. The bar bore his stamp as worth over fifty-two dollars in coin. So the proceeds of their jewelry fund was over seventy dollars."

1897

¶ WRITING from our Matabele Mission in Africa, W. H. Anderson says: "The war crisis here is past, but its usual attendant—famine—is here with all its horrors. One must be here to get any idea of the situation. . . . A man told me last week that children were dying of starvation down the Gwaai River. Some of them have come to us so poor and weak that they could hardly walk. Now what shall we do for them? Brother [G. B.] Tripp and I have decided to do what our means will allow in taking children and caring for them. I think this is the most satisfactory method of working for the people. Elder Tripp now has five children, and I have three; we expect more soon."

1922

¶ ROBERT GERBER reports a general meeting held at Relizane, in the Oran District of Algeria, North Africa. There are now three companies in the Algerian mission and a little church with a total membership of sixty-one believers. Relizane is the place where the first believers in the Advent message were baptized about thirty-five years ago.

EDITORIAL

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Heart-to-Heart Talks

"Be of Good Cheer"

CHRIST predicted trial and tribulation in this world for His church. He endeavored to fortify His disciples to meet the great disappointment and sorrow which awaited them in consequence of His betrayal and crucifixion. And looking down through the long centuries before the final triumph of right and truth, He inspired His apostle to warn the church that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

But regardless of all these untold circumstances, Christ desires that His children shall possess peace of heart and "be of good cheer." "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

The Christian believer will meet trial and temptation throughout his earthly life. He will be beset by the enemy of all righteousness at every turn, who as a "roaring lion, walketh about, seeking whom he may devour," or who, disguised as an angel of light, will seek by subtle snares to seduce the believer into sin. Satan will bring upon God's children famine and disease, tribulation, from earthquake and war. These permitted of Heaven to test their faith and strengthen their endurance. They will be placed in the crucible of fiery testing, to purge the dross from their character building and refine the pure gold of faith and love.

But in all these tests and purgings they may experience the peace which Christ bequeaths to those who trust Him. He has promised that He will work all things, every experience in life, for their good. Declares the inspired apostle, "We know that all things work together for good to them that love God." Rom. 8:28. And this same apostle declares that the fruit of God's indwelling Spirit is "love, joy, peace." Gal. 5:22.

And the prophet Isaiah declares: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." Isa. 26:3, 4.

The Lesson for Us

The lesson is for us who read these words. We live today in a world beset by danger on every hand. War, famine, earthquake, pestilence, and other great disorders are doing their deadly work, taking a constant toll of human life. While peace among the nations is professedly, and we believe honestly, sought, preparations for future war are being constantly made. The leading governments are vying with one another to create the most effective means of warfare, the most deadly and destructive weapons. The creation of the atom bomb has filled the hearts of millions with a benumbing dread, an increasing fear as to the things which are coming upon the earth.

According to the Public Health Service of the United States, 12,782 persons in this country took their lives during the year 1946. This number probably was duplicated or exceeded in some of the war-ravaged countries of Europe. It may be mentioned

in this connection that in the United States during the year 1946, 34,000 persons died as the result of motor accidents. This says nothing of the thousands succumbing to mental diseases. These fatalities indicate the nervous tension under which millions live today. Brooding discontent, grieving sorrow, and anxious fear create mental and physical disease, accident, suicide, and untimely death. Of these days in which we live we are told:

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, vol. 8, p. 28.

These conditions constitute a striking fulfillment of the divine prediction of Christ, a sign that we are living in the last generation of the human family. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Peace That Knows No Fear

But it is not for the Christian believer to experience the fear of the unbelieving world. In the midst of all these threatening conditions, we are to know the hope and peace and joy that the Master of life gives to His children. If we are faithful to Him, He will permit to come upon us only that which He sees will be for our good.

It is well for us in this eventful hour to bear in mind the promises of His Word. Read such promises in the following words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2. This wonderful psalm concludes with the following admonition: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Verses 10, 11.

And with the promise of this scripture we may place those found in the 91st psalm: "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Verses 3-11.

It is for us to claim the fulfillment of these prom-

ises now, as well as in future days, when the judgments of the seven last plagues shall be visited upon the earth.

In the providence of God some of His children may rest from their labors before the Lord comes. To these there is the comforting promise: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Christ desires His followers today to know His peace. And we may have this peace even in trial and pain by seeking for it, and accepting it by faith. "Be of good cheer"; this is the Master's message to us.

F. M. W.

In the Name of Common Honesty, We Protest

THE Good Book enjoins us to bear false accusations patiently. Fortunately the Scriptures do not confine themselves to this one statement. In more than one text we are exhorted to defend the faith and to give a reason for the hope that is within us. Illustrations of the application of these texts in the lives of Peter and Paul and other holy men reveal that there are proper times to speak out against accusers. There is still truth to the old saying that silence gives consent, and therefore silence may become a betrayal of trust.

The charge is repeatedly and militantly brought against us as Seventh-day Adventists that we are legalists. In other words, we depend on a keeping of the law instead of on the keeping power of Christ, and thus point men to the law rather than to Christ.

A Grave Charge

Now, this is a grave charge indeed. If it be true that we substitute law for grace and our own frail powers for the divine power promised by Christ, then we are entitled only to condemnation by all who love our Lord and Saviour. In fact, if we substitute the law for Christ we are not really Christians.

Do we plead guilty to such charge? We do not. With all the vehemence at our command we declare the charge to be false and unfounded. We insist that no fair reading of our teachings on the law warrants any indictment of us as legalists. The only way that an appearance of a case against Adventists has been produced is by taking stray passages here and there from the rather numerous denominational works and giving to them an interpretation wholly unwarranted and alien to the general tenor of Adventist writings on the subject.

Are Bible Writers Legalists?

What our critics do not seem to realize is that by such a method of presenting evidence the Bible writers may also be proved legalists. James declares: "By works a man is justified, and not by faith only." James 2:24. What a dreadful legalist was James! If Adventists belong outside the pale of Christendom, then where does James belong? In all our history we have never written anything quite so vigorous as this in behalf of good works. Or what shall we say of the answer that our Lord gave to the rich young man who asked of Him the way to life eternal: "If thou wilt enter into life, keep the commandments"? Matt. 19:17.

But let us take the possibilities of stray passages a little further. By picking out the desired texts our

critics could prove various Bible writers to be not only legalists but opponents of all sound religion! Does not Paul make reference to being baptized for the dead (1 Cor. 15:29)? and have not his words been plausibly used by those who believe in the efficacy of prayers for the dead? Does not Isaiah attribute to God the declaration, "I make peace, and create evil"? Isa. 45:7. And have not skeptics pointed to Isaiah's statement in scorn? Again, what shall we say of our Lord's word to His apostles: "Whose soever sins ye remit, they are remitted"? John 20:23. Do not Roman Catholics quote this text with great plausibility and persuasiveness in behalf of the doctrine of priestly absolution?

Now in their zeal to ferret out false doctrine, do our critics indict these Bible authors? For illustration, do they indict James? Why let him escape the denunciation that ought to come upon the head of all legalists? Luther did not. The great Reformer, who was dazzled by the light of the doctrine of justification by faith, could see in the epistle of James only a contradiction of that doctrine and wished to dismiss the letter as "an epistle of straw." Hence, our critics would have good Protestant precedent for their attack on James.

Lack of Consistency

But they are not consistent. They refuse to attack any Bible writer in regard to particular passages that might seem to contradict the main tenor of Scripture and the beliefs of Christians. When skeptics point to apparently questionable texts and alleged contradictions, our critics, who generally belong to the conservative wing of Christendom, are the most vehement in crying out against what they declare are the unfair tactics of skeptics in lifting stray passages out of their context. They insist that a particular text in question shall be understood in the setting of all the Scriptures, and that other and clearer texts shall be the guide for interpreting a text that seems obscure or contradictory to the main teachings of the Bible.

Specifically, our critics refuse to indict James. They do not think that he wrote an epistle of straw. They would not thus attack a part of the canon of Holy Scripture. They would be horrified at the thought. If anything, they would attack Luther, or perhaps we should say they would explain away Luther's remark on the ground that he was just coming out of the darkness of Catholicism and had not yet discovered the higher harmony that exists between apparently contradictory Scriptures on the important subject of faith and good works.

And of course our critics would be right in taking that position with regard to the Scriptures in general and the Epistle of James in particular. Picking out stray passages in the Bible is no proper way to discover the true teachings of the Bible. And the person who does this and who goes on from this to pit one text against another, is rightly open to the grave suspicion that he is approaching the Scriptures from a prejudiced viewpoint, seeking to make out a case against them.

If all this be true as regards the writings of the Scriptures—and it is—then why is it not also true as regards other writings? It is. Including even the writings of Seventh-day Adventists? Why not? But evidently our critics are not willing to concede this principle in relation to Adventist writings. If they did they would immediately have to withdraw all the charges they have made against us as legalists.

F. D. N.

The Foreign Missions Conference

THE Foreign Missions Conference, an interdenominational organization for the promotion of co-operative effort among the mission boards of North America and Canada, held its annual meeting at Buck Hill Falls, Pennsylvania, January 14-17. More than two hundred delegates representing 123 societies were present. The strategy of missions in the postwar world was the main topic of discussion.

The year 1947 is looked upon as "a year of unsurpassed challenge" by the leaders of the foreign missions movement. Reports from officers of the Foreign Missions Conference who have just returned from visits to mission fields, and missionaries in attendance at the meeting told of the many doors that now are wide open to the preaching of the gospel. Never before were the non-Christian peoples of the world so ready to listen to the missionary or so desirous of his kindly ministrations, they declared.

However, a warning was sounded that other movements which do not touch the spiritual life of men are actively seeking to interest these peoples in a different way of life. If the church does not arise now and make a more powerful impact on the world than it has hitherto, it may not be able to meet this insidious challenge before great areas throughout the Orient and Africa succumb to enticing but wholly materialistic doctrines.

Hephzibah

By FRANCIS M. BURC

For Zion's sake I'll never rest,
Nor will I ever hold My peace;
Jerusalem, My glorious mount,
I've chosen, yea, I've set apart,
To put My name in her.
The Gentiles who have never known,
And kings who rule in lands afar,
Shall see her glorious light and come.
Yea, all the ends of earth shall hear
That righteousness in her is found.
And they shall come from near and far—
Yea, like a cloud shall come to thee
As doves returning home.

This promise made in ancient time
And penned by holy seer,
Though seeming oft to tarry long
As years and years have come and gone,
Abides the same, unshaken as
The everlasting hills.

The exiled seer of Patmos saw,
Descending out of heaven above,
The city of our God.
Her light was like a jasper stone;
And as a bride, in jewels rare
To meet her husband is adorned,
And, clothed in all her shimmering robes,
She cometh forth.
So comes the New Jerusalem,
The glorious city of our King,
And as a bridegroom doth delight,
And feel his soul athrill
To see his charming bride,
So will our God rejoice to see
The city in her glory shine,
When neither light of sun nor moon
Will need be found in her
Forevermore.

Dr. Ralph E. Diffendorfer, executive secretary, Division of Missions, of the Methodist Church, gave a ringing speech on the need of a great advance in foreign mission work. During the course of his remarks he declared:

"We have come to the parting of the ways in foreign missions. Other movements are about to fill our place which do not touch the deep springs of life. We have about ten years to justify our mission endeavors as a redeeming agency." He said that the church should turn its attention to efforts comparable to the great needs of the hour, and that large sums should be gathered in that would increase foreign missions activity four or five times. He urged that what the denominations could not do singly they be willing to do co-operatively.

Dr. Diffendorfer made a suggestion that was a strange note to most of those present, but not to me, for it sounded very much like our Ingathering work. He stated that America is waiting for the church to speak on foreign missions, and that when the Christian forces have a definite program of work to show them, hundreds of doctors, businessmen, and members of labor unions and service clubs, who are not connected with any church organization, will be glad to contribute large sums for mission enterprises. Some were startled at the proposal and protested against it, saying that the church should support its own work and not beg for help. It was pointed out, however, that many outside the church who have been impressed in recent years by the work of missionaries are definitely interested in foreign missions and want to help.

A New Day in Japan

The delegates at this meeting approved a plan for the establishment of a Christian university for Japan and the raising of an initial sum of \$15,000,000. The institution will be nondenominational and international in character. Dr. T. T. Brumbaugh, former missionary to Japan, is leading out in the promotion of this large endeavor. He recently returned from a trip to Japan, where he with three other missionaries interviewed General MacArthur and Hirohito, former emperor of Japan. Both expressed their great interest in the work of Christian missionaries. Dr. Brumbaugh said that the situation in Japan at present is an amazing one. There has been nothing like it in modern times. All over the country, among all classes of people, including the former imperial household, thousands are wanting to learn about Christianity.

At present a great revival movement is in progress, with six thousand new accessions to the church each month. A goal of three million converts in three years has been set. It is sponsored by the Kyodan, or the Church of Christ in Japan, the single church organization of Protestant denominations which was formed under government pressure during the war, and which is to continue as the united Christian church of Japan. Great pressure is being put on all denominations to unite with this church. Anglicans and Seventh-day Adventists are still among the few denominational groups which cannot see their way clear to join such an organization.

Evangelism the Greatest Need

A commission on effective evangelism made its report to the meeting. It stated that the purpose of evangelism is to bring men into right relationship with God by carrying to them His message. The way to carry that message is not alone by preaching, but "an individual is engaged in evangelism whatever he may be doing, provided he is seeking through it to bring men to Christ and Christ to men." All mission workers

should be imbued with "the evangelistic spirit." "The danger that the salt shall lose its savor in the multitudinous preoccupations of institutional and administrative responsibilities is very real and needs constantly to be guarded against."

While individual efforts are not to be discounted as the chief means in bringing men to Christ, the belief was expressed that a broader strategy should be considered, that would give some attention to group conversion. It was pointed out that in the early centuries "conversion was almost entirely by communities. The prince usually led the way and his people followed." Since the Reformation days "conscious experience of the new birth by the individual" has been the goal of missionary endeavor. Mass movements and group conversions have been frowned upon. However, the question was asked, "Would the missionary movement not do well to concentrate major forces upon populations that can most quickly be led as groups into a commitment based upon even an incomplete and defective comprehension of Christianity?"

Reference was made to the tribes of Africa, natives of the Pacific Islands, and the present shaking of the cultural pattern of Japan, "which seems to indicate that all possible effort should be made to effect a mass change of attitude toward Christianity." Some of the delegates at the meeting expressed fears over any attempt to bring about mass conversions or to Christianize a nation which is under military occupation by forces favorable to Christianity. Christianity cannot be imposed upon a people. Conversion is a heart work that must go deep and must be experienced by individuals.

A Sense of Urgency

A sense of urgency seemed to rest upon some of the speakers. As Dr. Diffendorfer was outlining his ideas for greatly advanced work, he said with great fervor, "Time is short. We have no time for long-range plans. We must strike now." Others expressed the same thought. But the feeling of urgency was for reasons different from those which actuate Seventh-day Adventists in their plans. Not once during the meeting was the second coming of Christ referred to or was it suggested that time is short because prophecy has been fulfilled and the end is near. The need for urgency that was apparently felt by some was predicted upon the need of getting ahead of revolutionary movements that give no heed to Christian morality and that are rapidly spreading throughout mission lands.

Many church leaders express themselves as astonished at the great foreign mission endeavors of Seventh-day Adventists. They wonder how so few people can be made to contribute so much to overseas work. They cannot understand how such a small church can spread itself over the world, erecting publishing houses, medical institutions and schools, and support them. They say that if the members of the large churches revealed an equal zeal and sacrifice for the spread of the gospel, foreign mission activity could be multiplied manyfold.

No Cause for Boasting

While we see in other churches many devoted men and women who are sacrificing much for the cause of missions, and we note the earnestness and sincerity of many of the leaders in the foreign missions movement, we must say that all too few people in the Christian churches give serious attention to the great commission. No deep faith, no great urgency, seems to stir them to large endeavors for the Lord. Foreign mission work has been conducted in general in a

most leisurely manner, and its support has been made as painless as possible for the people at home. The time element has not entered into their thinking.

But Seventh-day Adventists have a different outlook. They believe that time is of the essence. We have but a short period in which to conclude the work of God on earth. What we have to do must be done quickly. However, we have no right to boast of our record. Our work has been carried forward under the impelling belief that the end of all things is at hand. With such a faith we should have done more than we have done, and we must do more in this final hour of opportunity.

F. L.

Moody on the Fourth Commandment

IN HIS book of addresses on the law of God, published in 1898, D. L. Moody, the great evangelist, made declaration on the fourth commandment as follows:

"I honestly believe that this commandment [the fourth, or Sabbath, commandment] is just as binding to-day as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, not man for the Sabbath.' It is just as practicable and as necessary for men to-day as it ever was—in fact, more than ever, because we live in such an intense age.

"The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding? . . .

"Sabbath' means 'rest,' and the meaning of the word gives a hint as to the true way to observe the day. God rested after creation, and ordained the Sabbath as a rest for man. He blessed it and hallowed it. 'Remember the rest-day to keep it holy.' It is the day when the body may be refreshed and strengthened after six days of labor, and the soul drawn into closer fellowship with its Maker."—*Weighed and Wanting: Addresses on the Ten Commandments*, pp. 46, 47.

Mr. Moody's Own Practice

And now comes a rather remarkable paragraph in this address. Mr. Moody says of his own practice:

"There are many whose occupation will not permit them to observe Sunday, but they should observe some other day as a sabbath. Saturday is my day of rest because I generally preach on Sunday, and I look forward to it as a boy does to a holiday. God knows what we need."—*Ibid.*, p. 48.

This may be the origin of the report that was abroad years ago that Mr. Moody kept the seventh-day Sabbath. His son, the late William Moody, took considerable pains to deny the report after his father's death. The REVIEW gave him space to deny it many years ago. We shall have to let D. L. Moody tell it for himself. However, if Mr. Moody had really apprehended the way of Sabbathkeeping by conviction he would not have suggested that many people, by occupation, are prevented from keeping the day. That may be true of Sunday, but it is not true of the Sabbath of the Lord our God. The Sabbath is the memorial of creative power, the power that made the heavens and the earth and man; and when the Sabbath truth gets into men's hearts, they keep the holy day by Christ's indwelling presence. Power from above comes by faith into the life with the holy day, the memorial of Christ's creative power.

W. A. S.

The Challenge to Adventist Youth

By H. B. Lundquist

DURING the bloody siege of Stalingrad a certain key point of the Russian defense cordon was attacked by fifteen enemy tanks. The defenders were able to turn back seven of the besieging behemoths. The remaining eight clanked relentlessly toward the target. Sharpshooters stopped two more in their tracks; and then there were six. The trench was now half filled with the dead and dying, but the able-bodied made good use of their ammunition; and three more tanks were halted. And then there were three. More dead and dying. Still the battle raged.

Finally the last of the tanks turned away. The redoubt had been held. But at what cost? Only one defender able to handle arms was left, and he had to be hospitalized. The history of the battle of Stalingrad would have read differently if these brave men had not recognized their individual responsibility and held on and on when reason would have dictated capitulation. Perhaps the whole course of the war would have been altered.

Sense of Responsibility

The sense of individual responsibility is one of the greatest forces in the universe. Only in eternity will some instances of the use of this quality be properly evaluated. The superb faith and matchless courage of Moses on the banks of the Red Sea facing a menacing, frightened mob does something to us every time we read the account. His steadfastness seemed to lift him above fear, petty bickering, and recrimination. He was the master of the situation. He calmly told those poor terrified people so lately redeemed from slavery that he was acquainted with their apparently hopeless situation. But he pledged that God would deliver them.

When anyone through the exercise of faith, like Moses, commits God to a given course of action, the divine power of execution matches the display of faith. In this case God said to Moses, "Speak unto the children of Israel, that they go forward: but lift up thy rod, . . . and the children of Israel shall go on dry ground through the midst of the sea."

When this promise was fulfilled there was no doubt in the mind of Moses or the people how they were delivered, for the account reads, "Thus the Lord [not the Lord and Moses] saved Israel that day out of the hands of the Egyptians."

The story of lovely Queen Esther, who was raised to a place beside a mighty monarch in a moment of crisis for her people, is equally fascinating. Little did Mor-



H. COPPING, ARTIST
Queen Esther Waiting to Be Received by the King

decai realize that his uncle's daughter was destined to stand between God's helpless, despised people and their implacable enemy, Haman, a lineal descendant of Agag, the king of the Amalekites, whom the vacillating Saul had failed to execute at the command of Samuel.

Mordecai, although a very capable man, perhaps because of his race is kept in an insignificant and also poorly paid place in the king's employ. But a feeling of destiny seems to inspire him to refuse to pay homage to the lordly Haman, who is advanced to the position of prime minister. In the exercise of his office, interested as are always the ignoble and unworthy in enhancing their prestige and of satisfying their own vanity, Haman determines to avenge himself on his despised subject. Scorning to appease his anger by a private execution, he plots the utter destruction of all the Jews throughout the realm of Ahasuerus the king.

The king plays unwittingly into the hands of this monster and not only agrees to issue a decree of extermination against the hated race but delivers to Haman, his seal of office, his signet ring; and the day for the wholesale massacre is set for the thirteenth day of the twelfth month.

The stage is set now for one of the greatest episodes of history. The king's bride, the beautiful Esther, as she is known in the Persian tongue, is a member of the despised race and therefore subject to death along with her people. When her cousin, Mordecai, notifies her of the impending danger, she does not immediately sense the seriousness of the situation. But Mordecai presses the matter and tells her clearly, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

"If I Perish, I Perish"

That is sufficient. Immediately this defenseless, innocent girl, sheltered and protected from childhood, rises to the situation, takes up the challenge, and answers her cousin in those immortal words, "I will go in unto the king, which is not according to the law; and if I perish, I perish."

From the moment of this decision the once timid girl becomes a queen in every sense of the word. The sagacity and courage necessary to thwart the subtle and cruel enemy are promptly manifest in her conduct. Her recognition of responsibility and her deter-

mination to do her part are instantly accompanied by the required capacity and energy. Her recognition of duty seems to endow her with the serenity and wisdom which the overwhelming crisis demands.

In two short days the pompous Haman is humiliated publicly, confounded before his lord, the king, and finally hanged on the gallows which he erected on which to execute his enemy, Mordecai. Swiftly the drama continues to unfold, and the people of God are saved by the orders of the same king who previously, at the behest of their enemy, had decreed their destruction. Surely, the sense of responsibility, coupled with godly determination, constitutes an invincible arm, against which there is no defense.

Experiences of Joseph and David

But time would fail us to tell how invariably God supplies with the requisite power him who hesitates not to commit God to a course of fearless action. Joseph is one of our childhood heroes. As he was being carried swiftly and relentlessly toward Egypt to be sold as a slave, his owners took him within sight of the tents of his father's encampment. A great emotion swept over his soul as he realized that this might be the last time he would ever see this scene of his childhood, and he determined that, come what might, he would be true to his father's God. This resolution to represent his God before the heathen transformed him instantly from a petted, spoiled child into a resolute, clear-thinking man. The challenge to be God's representative was what accomplished the change.

In the midst of Joseph's great temptation, his refusal to yield was voiced in words that evinced his sense of responsibility: How can I do this great wickedness, and sin against God? Later, after his father Jacob's death, when his brothers came to him in their efforts to ameliorate the way in which they felt he would now treat them, this great man of God recognized that he had been God's representative for the saving of His people. He said to his brothers: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

David is the outstanding example of this principle. We are told that as the youthful shepherd was on his way to take food to his brothers and a present to their captain, the angel of the Lord strengthened his faith in his destiny. The sight of the boastful Goliath, breathing out curses upon God's host, filled his youthful soul with loathing and righteous indignation. He was soon standing before the king and admonishing the monarch, "let no man's heart fail because of him; thy servant will go and fight with this Philistine."

Imagine the intrepidity, not to say audacity, of this humble country boy! Counseling the king, and offering to do what the trained soldiers of his army were not willing to attempt. His zeal and recounting of his exploits convinced the king finally, and he was given permission to meet the challenger. Again, let us notice how he boldly and inflexibly committed God to action. Speaking to Goliath, he said: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts. . . . This day will the Lord deliver thee into mine hand, . . . that all the earth may know that there is a God in Israel."

God did not fail to justify the faith reposed in Him by His lowly subject. He guided the youthful arm and brought to earth the proud and blasphemous Philistine, and with him all his murderous horde. And this lad who, from his youth, had learned to yoke up with God, became the shepherd of God's people, the greatest of all the Israelitish kings, and the forefather of Christ, the Son of God.

God today is flinging out a challenge to the youth of the Advent Movement, as He did in the days of yore. The voice of the Lord may be heard in the soul of the truly noble saying, as it did in the hearing of the youthful Isaiah: "Whom shall I send, and who will go for us?" May the Lord hear a host of youthful voices answer today in a mighty chorus, with Isaiah: "Here am I; send me." And just as surely as this response is made, the commission will be bestowed: Go! And the promise is, "And, lo, I am with you alway, even unto the end of the world."

Stewardship—No. 6

Stewards Who Failed

By A. E. LICKEY

Adam was placed in Eden. He was given dominion. "And God said, Let us make man in our image, after our likeness: and let them have dominion." Gen. 1:26. Man was placed in full charge as a steward and manager for God.

A portion of the property God reserved for Himself. Said He, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

Notwithstanding this clear and definite instruction, Adam and Eve took into their own hands and appropriated for their own use, that which God had designated and reserved for Himself. In fact, this tree was a test of their acknowledgment of His ownership of all things. Adam and Eve failed, and God dismissed them from the garden.

Thank God for Calvary. It gave man another chance at stewardship, though under different and more difficult conditions.

Let us take a look at God's chosen people—the Jews. To them God said, "And all the tithe [that is, one tenth] of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

God had at least two reasons for this arrangement. First, the tithe, together with the offerings, constituted the heaven-born system of holy revenue to be used for God's work on earth. Second, the payment of the tithe by His people was an acknowledgment of God's ownership of all they had. As Adam was tested with the tree of the knowledge of good and evil, so God's organized people were tested with the tithing system.

How did Israel meet the test? The answer is, sometimes well and sometimes not. Nehemiah wrote, "I perceived that the portions of the Levites had not been given them: . . . [they] were fled every one to his field." Neh. 13:10. The ministers had gone out to make their own living.

Time went on for over a thousand years. One day God sent this message: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3:8, 9.

Other centuries rolled by, and Jesus came. Israel had now become as an unfaithful fig tree, rich in leaves but barren of fruit. The gifts of God had been misused. The treasures of divine truth had been hoarded. Their religious experience had turned sour. As a nation they were dismissed. Said the owner, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

Ananias and Sapphira failed as managers for God and were dismissed. A revival was being held in Jerusalem. Ananias and his wife, Sapphira, attended. They promised to sell a piece of property and contribute the proceeds. But when the money was in their hands, it seemed like quite a sum to part with all at once. Then, too, their emotional temperature had dropped several degrees. So they decided to give only part of what they had promised. They let feeling guide them instead of principle. Religious experience based on feeling is very changeable.

Ananias went alone to turn in the money. He felt like a cheat, but he probably said to himself, "No one will know the difference, and we are giving plenty anyway." So he went in and laid the money at the apostles' feet.

Peter looked at Ananias and said, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." Acts 5:3, 4.

Ananias listened, trembled, and fell dead. Young men took him out and buried him.

Sapphira waited and waited, but Ananias did not come home. After three hours she went to investigate. When she came in, Peter questioned her about the money. She told the same story as her husband. Then as Peter spoke with her, she listened, trembled, and fell dead. They buried her by her husband.

This is the record of some who failed as managers for God, and how they were dismissed. Let us be careful not to follow their example.

There's Nothing Funny About the Comics

By Spencer W. Burrows

FROM amid the godless clamor of worldly voices demanding the attention of innocent youth, any sound of objection and warning produces such an unusual note that our attention is at once arrested. Under the caption "Today's Tragedy—The Comic Books" in the November issue of *Everywoman's Magazine*, Florence Wightman Rowland raises a most interesting objection to the uncomical comic books which flood our newsstands today. Introducing her subject she declares:

"They call them the comics, these brightly blurred booklets that feature tragedy on almost every page. Through them prance the gangsters whose criminal adventures are too often described in mangled English and amputated phrases. Of course, the heroic villains get caught in the end—the very end—but the youthful reader is unimpressed by the brief recital of capture or death. What the child does remember through the maze of clues and gore is that the chase was tremendously, absorbingly thrilling."

Among the objections listed by the author in her opposition to the comic books are these: First, the child is impressed with the thrilling maze of clues and gore rather than the apprehension of the villain; second, this type of reading establishes a "hold over the youngster that crowds out pleasant sessions with good books, until his appreciation of that which is fine and splendid is so impaired the child can no longer get through an entire volume, however thin,

Do thy duty—that is best, and leave unto the Lord the rest.—Henry Wadsworth Longfellow.

because of mental sluggishness"; third, the imperfect printing process which permits the coloring to spill beyond the confining lines, blurring the pictures, produces a condition which is "quite disconcerting besides not being conducive to good vision"; finally, these books stand convicted for their lack of stimulation to the mentality and to the development of the vocabulary. Crystallizing her objections briefly, she summarizes: "A persistent perusal of the tragic comics can stunt the vocabulary, impair the gift of imagination, stagnate the mind, and nullify a normal interest in good books."

Spiritual Harm

These objections and conclusions are as commendable and noteworthy as possible from a secular, mundane point of view, but they have not gone far enough. Listen to the deeper, richer note of the inspired words which God has given:

"What havoc has this love for light reading wrought with the mind! How it has destroyed the principles and sincerity and true godliness, which lie at the foundation of a symmetrical character! It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock."—*Testimonies*, vol. 5, p. 545.

It should be noted that this passage refers specifically to reading which the world esteems as "good." It is not so much a matter of impaired eyesight, an undeveloped vocabulary, and impoverished appreciation for better secular reading; it is a matter of the kind of stamp placed upon the mind which may imperil the fulfillment of a godly life in this world and the eternal life in the world to come.

If parents truly sensed the monstrous evil of the comic books—and what applies to these books applies likewise to comics wherever found—they would indeed prevent the purity of young minds from being tainted with these textbooks of Satan, and keep them inaccessible.

When I have witnessed father and son, in a home where these things ought not to be, contending for priority over perusal of the comic section of the newspaper, it seems to me this becomes a matter none should ignore with indifference.

The solution proposed by the author to the whole unpleasant problem aroused my greatest interest. Here it is: "If parents wish to guide their children around this unfortunate modern obstacle, they might try substituting exciting stories that have some literary quality." This naturally is the remedy we would expect anyone to suggest who writes only from secular impulse without the spiritual perspective, which the Seventh-day Adventist thinks of first of all and from which he cannot and must not digress.

Choose the Best

Consider briefly the suggestion of "substituting exciting stories that have some literary quality." To *substitute* means "to replace with" or "to use in place of." One cannot *substitute* for that which has not existed. May it be that not too many of our people, youth or adults, have corrupted their God-given talent of mind with these fantastic, lewd, twisted concepts-of-life stories to a point where they are in need of a substitution. But if some have departed from the path of purity and spirituality in this matter, shall we substitute exciting stories though they may be true, or even *good*? Let us seek rather the counsel of God to His people in this matter. His admonition is: "The special effort of ministers, and of workers all through our ranks, for this time should be to turn away the attention of the youth from *all exciting stories* [emphasis mine], to the sure word of prophecy."—*Testimonies*, vol. 5, p. 519.

As to the nature of the literature to be given to our youth we read:

"We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. . . . Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion."—*Fundamentals of Christian Education*, p. 547.

All our reading should bear this brand. The value of a book must always be appraised by this standard—its "healthful, sanctifying effect upon the mind." Consider also this striking declaration, "There is much good reading that is not sanctifying."—*Ibid*.

There is cause for fear lest some of our people be deceived by best sellers. A book is a best seller because it has met with popular approval and pleases the literary taste of the masses. That fact alone is good reason for wariness. God has described with unhappy words the degraded moral conditions which will prevail among the masses of people in these last days. Surely, then, the taste of the multitude cannot be the safe criterion for the child of God to use in choosing his reading material.

God has provided this people with an array of literature and books for children, youth, and adults alike, the volume of which far exceeds the time available to anyone to complete the task of reading them all. Let us direct our minds and the minds of our children first, to God's Book and then to these books, and we shall not have time to waste in perusing the comics or any other literature which is neither healthful nor sanctifying, and builds not for eternity.

The Resurgence of Rome

(Continued from front page)

It is easy to see what particular prophecies this and other godly writers had been studying which led them so directly to contradict the accepted views of the intellectuals of their day.

They had been pondering the great prophecies of Daniel and the Revelation, and particularly the thirteenth chapter of the latter book. There, under the symbol of a seven-headed, ten-horned beast, they noted in vivid symbolism the course of world power and the eventual rise of the Papacy.

In the third verse of Revelation thirteen they read that one of the heads of the beast would be "wounded to death." They recognized this grievous wound in the catastrophe which had befallen the Papacy in 1798, exactly at the end of the predicted 1260 years of its domination. Another English commentator, Dr. Adam Clarke, wrote in explanation of this verse:

"In 1798 the French republican army, under General Berthier, took possession of Rome, and entirely superseded the whole papal power. This was a deadly wound."

The "Healing" of the "Wound" Predicted

Then, as these prophetic students of a century ago read on in the prophecy, they found this sensational prediction: "And his deadly wound was healed: and all the world wondered after the beast." Verse 3.

This clearly indicated to them that the Papacy would in due time recover from its deadly wound, and that it would enjoy a further period of power and prestige in which it would accomplish its final acts of apostasy before its career should be terminated by the return of Christ.

So, on the strength of this clear prediction and other supporting prophecies which there is not space to quote here, these Advent preachers challenged the popular belief of their time.

More than a century now separates us from those pioneer days of the Advent message, and we can invoke the history of the intervening years to pronounce its verdict.

What is it?

Once again it is on the side of the "sure word of prophecy" and those who trusted therein.

True it is that for many decades the fortunes of the Papacy remained at a very low ebb and the likelihood of any considerable revival seemed unthinkable.

Although the election of a new pope had been permitted after the death of Pius VI, the Congress of Vienna in 1815 further diminished the Papal states by ceding certain territories to France, Austria, and Germany. In 1860 three quarters of the remaining Papal states were incorporated into the new kingdom of Italy, and on September 20, 1870, the last province, Rome, was absorbed, leaving the pope a virtual prisoner in the Vatican.

No representative of the Papacy was invited to the Congress of Berlin in 1878, nor to the first and second Hague conferences in 1899 and 1907. And as recently as the Secret Treaty of London, which brought Italy to the side of the Allies in World War I, it was distinctly stated in one of the clauses that France, Great Britain, and Russia would oppose "any proposal in the direction of introducing a representative of the Holy See in any peace negotiations for the settlement of questions raised by the present war."

During the reign of Pius XI the reconciliation of the Holy See with Italy took place, and on February 11, 1929, the Pope became a king again. Since then the resurgence of the Papacy has been sensational.

More than fifty national delegations witnessed the coronation of Pius XII in 1939 in the Basilica of St. Peter's, and for the first time in history radio broadcasts echoed to every nation under heaven the portentous words of the crowning cardinal: "Receive this Tiara of Three Crowns and know that you are the Father of Princes and Kings, the Governor of the Earth, the Vicar of our Saviour Jesus Christ."

A Hive of International Activity

When the second world war broke out, the Vatican became a hive of international activity as both sides courted the favor and moral support of the Papacy in the titanic struggle. Even the United States, which had never entered into any diplomatic relations with the Vatican, established contact through Mr. Myron Taylor, who was appointed President Roosevelt's personal representative.

In 1944 the *Osservatore Romano*, commenting on the "inevitable return of the peoples" to Rome, declared:

"When he [the pope] speaks over the wireless to the whole world. . . a cry of consent and tenderness greets his words of life. . . If the world did not still linger in the dark horrors of this unfortunate war, we should see the irresistible stream gathered everywhere, converging majestically toward the Eternal City."

How true these words were was seen when Rome was liberated by the Allies, for at once a stream of statesmen, military leaders, and distinguished representatives of the Allied Nations began to flow into the Vatican to pay their respects to, and seek counsel of, the occupant of the papal throne.

No wonder Douglas Woodruff, editor of the *Tablet*, wrote, on his return from a recent visit to Rome:

"There blows through Rome . . . a feeling of expectancy and hope, a sense that the whole Catholic Church everywhere is about to experience one of those great periodic renewals which make it no rhetoric but textbook precision to describe her as at once old and forever new. There is a feeling . . . that the church is coming out of a long tunnel, at the end of a long and trying period of some centuries."

Vast Expansion of the Church

While the Vatican has been steadily recovering its former position of power in the political life of the nations, every agency of propaganda has simultaneously been used to promote the expansion of the church throughout the world.

Pius XI gained the name of Pope of Missions by reason of the enthusiasm with which he fostered the growth of the church. Speaking to members of the Pontifical Missionary Societies, the present Pope said of him:

"Our immediate predecessor created no fewer than 221 new mission districts. The number of missionaries was, during his reign, doubled. Doubled also was the number of native clergy, and trebled was the number of children in the missionary schools. In 1889, the year of the foundation of the Society of St. Peter the Apostle, there were 870 native priests in the mission fields, and 2,700 native seminary students. Within fifty years these figures increased eightfold."

When the Papacy received its "deadly wound" a hundred and fifty years ago, there were some 100,000,000 Catholics in all the world. Today there are more than 400,000,000.

According to the *Catholic Directory* for 1946 there are 20,435,419 Catholics in the British Empire, scattered in the five continents: Europe, 6,334,243; Asia, 4,573,646; Africa, 2,659,657; American area (Canada, etc.), 1,696,954. Canada is the most Catholic British dominion, with forty-one per cent of the population giving allegiance to the Holy See.

In the United States of America, Alaska and the Hawaiian Islands there are 24,402,124 Catholics, which is nearly three times the largest Protestant group and comprises almost one third of the total church population.

"A century ago," declared the Rev. Dr. Joseph Lilly, of the Catholic University of America, "there were 100 priests in the United States. Today there are more than 38,000. In 1845 there were 1,200 religions. Today's total is 144,000. The Catholic population has risen from 1,000,000 to 25,000,000."

Catholic political parties are either in power or very near to it in almost every Western European country, the monastic establishments and other religious institutions are reopening their doors, and pilgrimages to Catholic shrines are attracting multitudes. The Catholic revival in Western Europe is assuming vast proportions.

Judge Not

By WELDON TAYLOR HAMMOND

How strange he is, we're prone to say—
Peculiar as can be!
His strangeness calls for charity,
For none of us can see
The inner struggles of his soul,
The battles hard and long.
Where you and I might faint and fall,
He may bring forth a song.
Judge not an erring mortal,
For when all the truth is known,
Faults may give placé to virtues
That will far surpass our own!

It is significant, too, that the great non-Christian religions, recognizing the power of the Catholic Church in our modern world, are seeking to establish friendly relations with the Vatican.

Influential Jews, as well as Christians of all denominations, are frequent visitors at the Vatican. Recently Dr. Isaac Herzog, chief rabbi of Palestine, was received in private audience, and the former chief rabbi of Rome, Prof. Israel Zolli, and his wife a year or two ago were accepted into the church.

The Arab Higher Committee of Palestine recently sent a delegation to interview the Pope, and a Cairo newspaper, following a papal pronouncement, wrote:

"We thank the Vatican for calling mankind to return to God. . . . Along with Christianity, Islam also is looking for the road to peace in the spirit of justice, humaneness, and true brotherhood. In this respect statements made recently by important Moslem personages have displayed startling similarity to the message of Rome."

Popery Has "Come Back"!

Need any more be said to show how utterly wrong was Carlyle when he said: "Popery cannot come back," and how wise were those who put their trust in the "sure word of prophecy."

Popery has come back and will yet commit its final acts in the great apostasy. But, thank God, its final resurgence will be of but brief duration before the termination of its course in the final crisis of history.

While yet there is time, therefore, we must cry without ceasing to those good and devoted people who are enmeshed in the Babylonian system or are being tempted by its subtleties: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

FEBRUARY 13, 1947

No Time for Despair Now

By N. P. Neilsen

THIS is no time for despair for the church of God. Indeed, instead of becoming depressed or discouraged because of the conditions that are now in the world, our faith should be strengthened and our confidence in the Word of God increased as we near the end of time. The dark, trying times through which we are now passing were foretold long ages ago in the prophetic Word. Now we can clearly see the prophecies being fulfilled. This gives us a confidence that can hold us steady in the hour of storm.

The apostle John was on the lonely Isle of Patmos, banished for the truth which he had proclaimed. Doubtless a feeling of loneliness would steal over him as he thought of the churches which he had left behind. He was aged, and, oh, how he longed to be with his own again. He would like to join his feeble voice with theirs once more. But this could not be. God had something still better for him.

It was Sabbath morning. The heavens were opened to his view. He saw the hosts of the redeemed in the city above. He heard the songs of praise from the unnumbered throng around the throne of God. He beheld the city of God in all its glory. He saw the streets of gold and the jasper walls with the pearly gates. He saw the river of life flowing from the throne. He saw the foundations of the wall, garnished with all manner of precious stones. He saw it and was satisfied.

He looked again. He saw the name of James engraved on one of the foundation stones. Yes, there was Peter, Matthew, and Philip inscribed as with letters of gold. Once more he gazed. Lo, there was his own name engraved upon the wall. He saw it and was satisfied.

What now did it matter to him that his name was on the blacklist in Rome? What now did it matter to him that he was banished to that lonely isle, when he could see the city of God in all its splendor? What now did it matter when he could hear the songs of the redeemed floating down to him from the courts above? He heard, he saw, and was satisfied.

Yes, the conflict before us will be severe. We are surrounded by the troublous conditions depicted in the prophetic Word. The world stands on the brink of destruction. Our great men and the leaders of nations know this, but they know not what to do. They are alarmed, and a fearful gloom is settling over the world.

A Better World to Come

But not so with the church of God. By faith we have seen a better world, and this present one has lost all its attraction for us. Its charms are gone. By faith we have heard the song of victory, even the song of Moses and the Lamb. We need not become discouraged. By faith we, too, can know that our names are inscribed in the Lamb's book of life. And soon, yes, soon, we shall enter the city of God and forever be at rest. Then we, too, shall be satisfied.

As we draw nearer,
The signs are clearer
That the end of time is near.
They multiply fast
As we near the last
And marvelous things appear.

So, nearer the end,
The greater demand
For power to meet our need.
Dear Saviour, we pray,
"O fill us today
With living power indeed."

Reasons for Having Courage

By Mrs. E. G. White

LET not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also."

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,—that they were to be deprived of His presence. Therefore He comforted them with the assurance that if He went away, He would come again. He also told them that He would prepare mansions for them, and would take them to Himself. When He ascended from the mount of Olives, our precious Saviour said that He would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Thousands and thousands of angels escorted Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, He is the King of glory," and the heavenly train passes through the gates. . . . Honor and praise and majesty were ascribed to Him that sitteth upon the throne, and to the Lamb forever and ever. . . .

The Scene to Be Repeated

Our Saviour promised that He would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved Him and kept His commandments, and to take them to Himself. And He says that He has not forgotten them nor His promise.

The Lifegiver will call the dead from their prison-house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O death, where is thy sting? O grave, where is thy victory?" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight—are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ. . . .

What is the work that we are to do here in the world?—We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to Himself, that He may make you happy. When Christ lets His blessing rest upon us, we should offer thanksgiving and praise to His dear name. . . .

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you."

Through Christ's Righteousness

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore He came to our world to bring to you moral power, that through faith in His name you might live. He brings His divine power to combine with your human efforts, that through His righteousness appropriated to yourself, you can keep His law. Our liberty was procured by Christ, by His spotless, meritorious life and death.

We receive the righteousness of Christ, and through His merits enjoy liberty, and are identified with Him. We have the promise that if we abide in Him, and His words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in Him? Christ says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Would He tempt us and deceive us?—No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers.

The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes.—*Review and Herald*, July 29, 1890.

Conducted by Nora Machlan Woolley

Two Mothers and Two Children

(A True Story)

By Edgar Brooks

IT WAS the first Sabbath of the month, and we were having a home missionary program on the Christian home in our little church. There was rapt attention as the principles of the Christian home were unfolded. The congregation consisted of humble, hard-working people whose educational opportunities had been none too plentiful, but they loved this truth as only those who hunger and thirst after righteousness can love it. The church was the center of their lives, the source of their best blessings.

They loved their children and were often perplexed as to how they should bring them up. Some said, "If we are too strict in our requirements regarding the conduct of our children, whether in the house of God or elsewhere, they may come to hate us and the church, and not want to attend the services." And so they allowed their children such freedom as became a perplexity to the officers of the church.

Sister M—had the last number on the program that Sabbath. She is a woman of great strength of character and exercises considerable influence in our church. She has been for many years a widow, and earns a fairly comfortable living for herself and her only daughter by her own hard work.

"I am glad my daughter is not here this morning," she began, "for I want to tell you something that I do not wish to reach her ears.

"Many years ago, when Mary was only four years old, she was playing one day with a little boy of her own age whose family occupied another apartment of the house we lived in. Seated in front of the house, the two four-year-olds finally got to amusing themselves by throwing stones at the passers-by. At last a policeman on duty near-by became aware of their activities, and came to the house to warn the mothers. The mother of the little boy defended him vigorously, saying that people should not take notice of stone throwing by such little children, for their efforts could not possibly do any harm. But I apologized to the officer of the law and reproved my little daughter. More than that, I punished her severely for it. The neighbor lady thought I ought not to have done it.

"We two mothers often had differences of opinion on this question, my neighbor always defending her little son in his pranks, and I always correcting my child's acts of waywardness as soon as I noticed them. Finally we drifted apart and lost sight of each other, as is so easy in a large metropolis."

After the death of her husband, our sister came to know and love the truth, as also the daughter, who was already in the bloom of young womanhood at the time of which we write. They had won many people to the truth, especially young people. The

daughter was the leader of the young people's society, and a strong leader she was, giving to the society a deeply spiritual mold that made it the greatest soul-winning influence in the church. Fighting against none too robust health, she yet did a wonderful work for the Lord.

One of the favorite activities of the young people of the church was to sally forth in groups after Sabbath to sell our magazines, an activity in which Mary took a leading part and in which she had great success.

"On a recent Saturday night," our sister went on, "Mary with another young lady entered a restaurant to offer our magazine, and approached a table where a group of young men were talking and drinking. As she presented her magazine, one of the young men said, 'I don't want one personally, but you fellows ought to take one each. I know it, and it is a fine paper.' They followed his advice, and then he said, 'Mary, don't you remember me?'"

"She looked into his face, that already showed the effects of following the ways of sin.

"'No,' she said, 'I am sorry; I don't remember you at all, but I sincerely thank you for your kindness in helping me to sell my magazines to your friends.'

"'Don't you remember Henry, your old playmate?' he asked.

"'Of course I do. Are you Henry?' she asked. 'I am glad to meet you again,' she said kindly, although she could easily see that he had strayed far from the right way.

"'She told me the whole incident on her return, and it might

have been forgotten; but we were to hear more of Henry.

"Some time later I was stopped in the street by a woman with such a sad expression that I felt very sorry for her. After gazing at her intently for a moment, I recognized the neighbor lady of my early married days, now prematurely gray and careworn.

"'Why, Helen,' I exclaimed, 'whatever is the matter, for I see you are in trouble?'"

"'Indeed, I am in terrible trouble; but perhaps you could help me,' she said.

"'Are you in need of funds, my dear?' I asked.

"'No, it is not that,' moaned that poor crushed woman. 'It is my Henry.'

"'I drew her to a retired spot, and there listened to her sad story.

"'He is in prison,' she sobbed. 'He is charged with robbery with violence and murder, and he doesn't deny the charge. But although I would give my very life to save him, he refuses even to see me. I don't know why. He is all I have in the world. I have slaved and sacrificed to give him everything he could reasonably desire, and now he spurns me.'



"I couldn't say a thing, but just put my arm about that poor wasted frame, and after a time she said, 'Alice, will you go and visit Henry? Perhaps he will listen to you.'

"I will certainly try, my poor dear. Tell me what day I can go and how to get there, and I will do all I can for you and for that poor lad."

"Shortly afterward I called on the accused man. He gladly accepted my visit, but when I spoke of his mother, his face hardened, and he said, 'No, I won't see her. She is the cause of my downfall. She never corrected me in all my life; and so I went on from small misdeeds to greater ones, and here is the consequence. I, a young man, shall be condemned to perpetual imprisonment because I was never taught that I must not do evil. I never want to see her again! When I saw your Mary that night in the restaurant, so pure and lovely in that wretched hole, it made me think how mother used to condemn you for being so strict with her. Would to heaven she had brought me up as you brought up your daughter! But now it is too late. I shall stay in this terrible place the rest of my days. She wasn't fit to be a mother.'"

Sister M— was so overcome with her story that she could not go on. Tears were rolling down many cheeks as she reached the climax of her story.

Instruction From the Lord

"Brethren and sisters," she said after a pause, with a supreme effort to regain composure, "the Lord tells us:

"The children are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service He requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to arouse in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority human and divine. . . .

"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children. Tell your children exactly what you require of them. Then let them understand that your word must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare, 'Thou shalt,' and 'Thou shalt not.'"

"Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. . . . Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline. . . .

"It is impossible to depict the evil that results from leaving a child to its own will. . . . Children who have never learned to obey will have weak, impulsive characters. They seek to rule, but have not learned to submit. They are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. . . .

"Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. . . . Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint. And the children will be happier, far happier under proper discipline, than if left to do as

their unrestrained impulses suggest. A child's truest graces consist in modesty and obedience,—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty."—*Counsels to Teachers*, pp. 110-113.

"When I look at my dear daughter," she went on, "so happy and enthusiastic in her work for the Master, I am happy and grateful that He guided me as I tried to train her for Him even before I knew this blessed message. But when I look at her I seem to see that scene of that poor young man Henry, whose life was ruined through the indulgence of a mother that loved, not too much, but, oh, so unwisely. May the Lord help us to realize our responsibility as parents to submit our children to a discipline that is constant but loving!"

Bible Games—No. 7

Persons and Things

By Mrs. Leslie Hardinge

Aim of the Game.—General Bible knowledge.

Materials Required.—Pieces of card, either of two different colors or cut into two different sizes.

To Make the Game.—On one set of cards write the names of the Bible characters ("Persons") and on the other set the articles ("Things") connected with them. A suggested list is given below.

To Play the Game.—Place the cards on tables or other convenient places around the room, well spaced out, and of course, not in pairs. Give a specified time, perhaps ten minutes, and let the children loose to pair up as many "Persons" and "Things" as they can. Check up when the time expires.

NOTE.—As in all Bible games, make a note of points that are not familiar to the children and use them as a basis for a future story or talk.

KEY—"Persons and Things"

Persons	Things
Gideon's men	Lamps in pitchers
Naboth	A vineyard
Abraham	A knife
Mary	Precious ointment
Elijah	Ravens
Mary Magdalene, Mary, and Salome	Sweet spices
Elisha	An ax
The Gibeonites	Moldy bread
Paul	A viper
Gideon	A fleece of wool
The widow of a son of the prophets	A pot of oil
David	A sling and five stones
Zacharias	A writing table
A man sick of the palsy	A bed
Samson	A lion
The wise men	Gold, frankincense, and myrrh
Aaron	A rod
David	Ten cheeses
Judas	A money bag
John the Baptist	Locusts and wild honey
Hagar	A bottle of water
The twelve spies	Grapes, pomegranates, and figs
Michal	A pillow
Hezekiah	A lump of figs
The Shunammite woman	A little chamber on the wall
Ahasuerus	A golden scepter
Balaam	An ass
Joseph	A coat of many colors
Pharaoh's baker	Three white baskets
The ten virgins	Lamps
Esau	A mess of pottage
Hannah	A little coat
Moses	A rod
The widow of Zarephath	A handful of meal and a little oil
Achan	A wedge of gold
A little lad	Five loaves and two small fishes
Shadrach, Meshach, and Abednego	Coats, hosen, and hats
Noah	A raven and a dove

How the Work Began Among the Tribesmen of West China*

By M. C. Warren

THE tribesmen of West China make news today. If you have read the report that some American airmen who were forced down in 1944 are living as slaves of the aboriginal Lolo tribesmen of West China, you perhaps have wondered whether the message has reached that race. I am happy to tell you that it has. We have an extensive work among that people, and also for the Miao race. But since we have love and respect for every nation, kindred, tongue, and people, we refrain from using the term *Lolo*, because this term is keenly resented by them. *Nosu* is the proper term. That is the term you see in our mission reports.

There are several races of aborigines to be found among the rugged mountains of western and south-western China. Step by step, they have been pressed back into districts where rice cannot be grown and, in some sections, to altitudes where corn gives way to oats or buckwheat.

The Miao People

Other missions had reached the tribespeople before we opened work in West China in 1914. You will be interested in the simple beginnings of a great mass movement among the Miao.

A missionary of another denomination, itinerating in the province of Kweichow, stopped at noon to eat his lunch by the wayside. Two weary tribesmen sat down to rest at the same place. The missionary told them of the love of Jesus, as he shared his food with them. Their hearts were touched. The men had wandered many days from home, hunting for game. They were directed to the mission station nearest their home. There they learned more of the gospel. The subject that gripped their hearts was the second coming of Christ. The missionary made it clear that Christ was their Saviour and King, and that He was soon to return in glory.

Back to their villages in the high mountains they carried the story that thrilled the tribesmen with the hope of deliverance. Like wildfire, the report passed from village to village that a great Miao king was coming down from heaven. Villages sent their representatives to the mission to learn more about the coming King. Delegation after delegation made the long journey down to see the missionary. As many as 1,200 eager learners gathered about him at one time—not for a brief preaching service, but to stay with him day and night, and learn as much as possible.

Friends, at that time there was not in all the tribal country or in West China one Seventh-day Adventist missionary to whom angels could direct men hungering for the message that we have been commissioned of God to give them. After the wave of excitement that had started the mass movement subsided, there remained more than 10,000 adherents to the church in that place.

From the beginning of our work in West China plans were laid to carry the message to the several races found there. After mission headquarters were established in Chungking and Chengtu, Dr. J. N.

Andrews and I spent three months on a pioneer trip through the tribal provinces of Kweichow and Yunnan. We traveled on foot from village to village, preaching to the people and treating their sick. As our supply of literature was limited, we posted our tracts on public walls, where they could be read for months and years.

The first member of the Miao race to accept the message came to us as a result of that trip. Since then our work for the Miao has spread and developed until now there are entire villages of Seventh-day Adventists. As many as one hundred and three Miao have been baptized in one day.

The Nosu People

During my second itinerary through the province of Kweichow seed fell into the good soil of a Nosu's heart. And when that man embraced the third angel's message, we rejoiced in our first convert from the Nosu race.

A calling card is too small to count as missionary literature. But the name Seventh-day Adventist stands for a great truth. It was that name on my card that attracted the Nosu's attention and provoked serious thought.

The next seed was an article in the Chinese *Signs of the Times* on the change of the Sabbath. This man took issue with the article and wrote to us in Chungking, trying to show us our error. This was our first letter from the man, and we did not then know that he was a Nosu or that he was the leading Nosu preacher of another denomination. It was evident that the letter was written by a sincere man with honest convictions. Before answering that letter, I requested my secretary to kneel with me in prayer, that the Holy Spirit might dictate the reply. God heard our prayers. Two years later, when I made another trip into that "Switzerland of China" to baptize this man and his household, he referred to that letter, saying, "Pastor, after receiving that first letter from you, I never had another doubt about the Sabbath." After reading that letter he took his stand to keep the Sabbath.

The missionaries considered him deluded, and tried by every argument known to Sundaykeepers to convince him of that fact. Through all their reasoning and pleading he listened for just one thing, a text of Scripture abolishing the Sabbath. He even hoped they would find one, for only that could turn him from a course that was leading to serious temporal loss. Since he insisted on keeping the Sabbath, he expected dismissal. But to his surprise he was released from all duty on the Sabbath. It was suggested that he remain in his rooms on Saturday. Perhaps they thought that only on Saturday would his new belief manifest itself. But the light he had could not be confined. It spread through the district. Other preachers and teachers became convinced of the Sabbath truth.

The missionaries were perplexed. This Nosu leader was loved and respected by all and had been instrumental in developing a large work among the Miao as well as the Nosu. He was a man they could ill afford to lose. An English missionary was called to help them. For three months he lectured on the book of Galatians, attempting to prove that Christians were free from observing the law of God.

* Given at Mission Symposium, Fall Council.

At the close this Nosu was called in before them. They reviewed the points brought out in the lectures, which were supposed to constitute convincing evidence that he had been deluded, and closed with the demand that he give up the Jewish Sabbath and publicly burn his Adventist books and tracts, or be dismissed. The old tribesman had listened in silence to all this. Now they waited for his answer. Would he recant? His first words led them to think he would. He told of his love for them and of his appreciation of their love, devotion, and sacrifice which impelled them to leave their homeland and bring to him and so many others their first knowledge of the gospel. Then he spoke of the books. He said they were good books, and he did not want to burn them, but he would do so on one condition. Pointing toward the wall he continued, "That law of God has been hanging there during the ten years of my ministry. We were taught to respect it and have often used it in our preaching services. Now, pastor, if you can tear that down and start the fire, then I will add my books to the flames." That was too much. He was ordered to leave.

Back on his farm the rains failed. During the following two years of drought the missionaries called on him every month, urging him to give up the Sabbath, return to their church, resume his work, and save himself and his family from starvation. Although he respected and loved them, they could not turn him from the truth.

This venerable old patriarch is known to us as Abraham Lo. Hundreds of our tribal believers trace their conversion to the influence of this noble Nosu.

Now is the time to work for the tribespeople of West China. Our meager efforts for them have met with encouraging success. This most promising field should not be neglected. Six families should be sent out to man three stations where work has already been opened in districts about as far apart in point of time as Alaska, Mexico, and Maine.

Winter Council of Southern European Division

By W. E. Nelson

THE annual meeting of the Southern European Division was held in Geneva, Switzerland, November 27 to December 4. All unions of the division were represented except two. The mission fields of the division were represented by leaders and workers on furlough.

At this meeting many of the unions and mission fields were able to send representatives for the first time in eight years. Some of the delegates told of hard-

ships and persecutions that they had endured, but there were only words of hope and courage as all looked to the future. Many told of wonderful deliverances from persecution and dangers of war. The council was marked by a spirit of brotherly love and good fellowship. Hearts were cheered as the workers recounted the great things the Lord had wrought through their efforts.

The reports brought in from the field indicated that 8,073 have been baptized during the first nine months of 1946. Some fields reported more baptisms during this period than in any whole year in the past. The opportunities for winning souls were never better than now in every field.

Our hearts were touched as we listened to the strong appeals from the leaders of the unions, telling of their needs. With increased membership the providing of suitable chapels for worship is one of the big problems. During the past eight years it has been possible to build very few churches, and now that the devastation of war has taken place, our members in most countries are unable to provide church homes. Before the war many of our churches rented halls for their Sabbath meetings, but now these halls have either been destroyed or are not available. This greatly adds to the perplexity of providing meeting places for our members. In Spain, where we have been working for forty-three years, we do not have a single building of any kind. Because of this, the work there has made very little progress. Steps were taken at the council to provide for a modest chapel or church in Madrid which will house our believers there.

The problem of providing school facilities for the training of workers has been greatly enlarged as a result of the war. Travel restrictions have made it practically impossible for students to go to other countries for their education. The division has a training school at Collonges, France, which is about fifteen miles from Geneva, Switzerland. This school has done a marvelous work in training the present workers for nearly all the countries in Southern Europe, especially France, Switzerland, and Italy. Another great handicap which makes it difficult for students to go from one country to another for their education is that money cannot be transferred from one country to another because of exchange regulations.

During the meeting, as financial reports were presented and figures were given dealing in hundreds of millions of the local currencies, I often thought of the statement from the Spirit of prophecy which said that one dollar then would do as much as ten dollars would do at some future time, and also the statement that what we fail to do in times of peace we will have to do under most difficult circumstances.



The Southern European Division Staff

Standing, Left to Right, Secretarial Help: Greth Krebs, Esther Benton, Isabelle Meyer, Lydie Erdmann

Sitting, Left to Right: F. Charpiot, Field and Temporary Publishing Secretary; P. Tissot, Assistant Treasurer; M. Fridlin, Secretary; Dr. H. Muller, Medical Secretary; W. R. Beach, President; O. Schuberth, Sabbath School and Educational Secretary; R. Gerber, Treasurer; A. Meyer, Field Secretary

Three members of the Staff Were Absent: Dr. J. Nussbaum, Religious Liberty Secretary; H. Struve, Home Missionary Secretary, and J. J. Aitken, Y.P.M.V. Secretary

The total budget for the entire division for 1947 is more than one million dollars, which is a large sum. Yet when this money is divided over the many countries and unions of this large division, it seems wholly inadequate to meet the needs. Building and travel costs and the general cost of living have increased far beyond anything which we in America can realize.

Aggressive plans were laid for all phases of our work, especially evangelistic efforts. Brother Beach and his co-workers are all of good courage and looking forward to a large ingathering of souls in 1947.

Rio Grande Valley Spanish District

By W. D. Kieser

WE ARE glad to report something of the way the Lord has blessed in our work in this foreign mission field down here in the tip of Texas. We are working for, and among, your neighbors.

In September my wife and I were privileged to start a public effort in a little hall in Falfurrias, Texas. We had wholehearted co-operation from our Spanish members. Seven persons have fully accepted the Saviour. Three have already been baptized, and the other four await the next opportunity for baptism. Other interests are being followed up. We hope that soon a church may be organized in this place. There are more than thirty who attend Sabbath school. It will be organized as a company in 1947.

Sabbath, December 14, was another day of rejoicing for our brethren here in the valley. Seven people were baptized at our church in Mercedes. Our people are of good courage; God has blessed us and we are thankful.

A Missionary College

By S. Schmidt

ONE night last fall I arrived, in company with other workers, at the River Plate College. We were surprised to see that there were some students still dining at nine o'clock in the evening. Soon I discovered that these students had returned from a missionary trip. I learned that the students of the pastoral class, under the able direction of our veteran pastor, J. D. Livingston, are conducting eight public efforts in the surrounding villages and cities. The leader of one of these missionary groups told me the following:

"Our meetings have an attendance of four hundred persons and never less than two hundred. Sabbath afternoon a group of young men and women visit families, distribute tracts, give Bible studies, and invite the people to attend the meeting of the evening. We use a projector to illustrate the studies, and we also have them translated, because among those who attend there are people of two different languages. We have held about twenty meetings. Six families receive Bible studies. Also, good donations are received to cover our expenses, and in spite of the opposition of the ministers of other denominations, and in spite of the stones that are thrown at us, which sometimes reach their goal but so far without serious injury to anyone, thanks to God, there is a good interest, and very soon we shall organize a Sabbath school in this place. I am planning to canvass during the summer and hold meetings in the same place."

As I talked with different students who will finish the first course this year, all of them expressed a great desire to have a part in the noble cause of Christ in

any part of the world. It is worth mentioning that these young men with whom I had the privilege of speaking finished a three-year nurses' course at the River Plate Sanitarium and are now finishing the college course of six years.

It is a pleasure to see our youth so well prepared, with such an excellent missionary spirit, and one's heart feels thankful to God for having revealed such a marvelous system of Christian education which is being faithfully pursued in this institution which has prepared so many workers for Christ. Let us always remember the words of Mrs. E. G. White: "True education is missionary training."—*Christian Service*, p. 64.

May God help every institution and each young Adventist to reach this high goal to the glory of God and to the finishing of His work on this earth. Adventist youth, the school is your place.

The Clamor of the Amazon

By D. Peixoto da Silva

THE Amazon River with its lowlands is seven times larger than all France. It is the greatest river in the world. At Obidos, about nine hundred miles from the mouth of the river, the instruments indicate a depth of 260 feet and a width of more than one mile. In some places the channel reaches a depth of three hundred feet. This is the ocean river of Brazil—the Rio Mar.

There are no highways in the Amazon Valley but only forty thousand miles of navigable rivers. All trips must be made by boat and canoe. A population of over two million lives on the shores of these navigable streams of the Amazon lowlands.

One can hardly imagine the adverse conditions under which these people live. The river, which overflows its banks every year, brings a flood of disaster, suffering, misery, and death. When the tide recedes, great clouds of mosquitoes appear, and they bring with them the dreaded malaria and other diseases of epidemic character which take hundreds of lives that could be saved if there were more adequate and extensive medical service.

The work of Adventists on this large Amazon River has been a great blessing to many of the suffering population. I think of the two million people living at the edge of the forty thousand miles of hundreds of navigable rivers and bays, with only two launches and two workers to bring relief and the gospel of truth to them!

It was my privilege to visit the Amazon River and see the people and hear their earnest cry: "Come to Amazonas and help us!" We heard this call everywhere. Only with the tips of our fingers are we touching the needs of these suffering people.

One of our believers, Raymundo Ribeiro, lived at the edge of a bay where were living some sixty families interested in the truth. On a certain day L. B. Halliwell, president of the North Brazil Union, and his faithful and untiring helper, Mrs. Halliwell, arrived with their launch, *Luzeiro No. 2*, at the bay where Brother Ribeiro was living. This brother wished that Elder Halliwell would remain there for two weeks to cure the sick and study and pray with all the interested people he had found there, but Elder Halliwell could stay only two hours, because of other urgent appointments farther on. He bade them good-by, promising to return the next year to stay with the brethren and the interested ones for a period of two weeks. The following year, according to the promise made, the Halliwells steamed up the river in the *Luzeiro* to meet their appointment. When

Brother Ribeiro heard the whistle of the launch, he came running, and exclaimed, "Chapter 24 is now being fulfilled!"

What Brother Ribeiro wanted to say was that chapter 24 of Matthew was being fulfilled because of an epidemic which was spreading among the persons living in the bay region. Elder Halliwell told him that he and Mrs. Halliwell had come to stay with them and the interested people for two weeks, according to the promise made a year ago. Then Raymundo Ribeiro, who had a very serious expression on his face and was very sad, said with trembling voice: "It's too late! It's too late! A fever started in this region, spreading to epidemic proportions, and it has reaped a big harvest of our interested ones. They died and are lost forever!"

The words, "It is too late. It is too late. They are lost forever," like arrows pierced the hearts of Brother and Sister Halliwell. Would they be held responsible for this horrible disaster? Who was to blame?

Remember in your prayers and in your giving the vast Amazon territory and the small number of workers and the inadequate means to assist the needs of this suffering people. Open your pockets, open the ears of your Christian conscience, and listen to their anguished appeal, "Come to the Amazonas and help us."

Stillwater, Minnesota, Prison Work

By J. A. Nordstrom

LAST spring I was asked to take the work of visiting the Stillwater, Minnesota, prison, which E. A. Piper had been carrying on before his death. After a few weeks I found that the men began to take interest and the guards became more friendly. God answered my prayers for help, as this work was new to me.

I have one meeting a month, on the fourth Sabbath, and also visit the men every other Thursday. I have a list of men who take Bible course studies by correspondence and who attend my meetings. I call for six of these men at a time, and give them from ten to fifteen minutes each. They tell me what they have on their hearts. I have the Bible with me, and always lead the conversation into a Bible study. Then I have prayer with each one as I close the conversation. I am allowed to see each one once a month besides at the Sabbath services.

About two months ago one of the men told me he wanted to be baptized. He had read in the Bible about baptism and also had studied about it in the Bible correspondence lessons. I asked him to write me a letter stating his wish, and I would take it up with the warden. He wrote me the letter, and after much prayer I decided to take the matter up with the warden, who is a Catholic. I wondered just what he would say. When I stepped into his office I could feel that God had answered my prayers. The warden received me cordially. I told him of the wish of this man and of two or three others to be baptized. "Yes," he said, "that is all right. We have baptisms here ever so often." "But these men have read in their Bibles that they should be baptized by immersion, and I would have to rent the Baptist church in order to be able to comply with their wish." He then told me that the men could not be taken out except on court order, so I offered to bring a tank to the prison. After a few moments of thinking, he told me that would be all right. A trailer was rented and the tank hauled from Minneapolis to Stillwater. Sabbath, December 28, we had the baptism in connection with our regular service. Four of the men who had attended

the meetings and who are students of the Bible correspondence lessons were baptized. It was a beautiful sight as each one of these men stepped into the tank, his face beaming with joy. Others are interested, and we may have another baptism in the near future.

Bazine, Kansas, Church Dedication

By P. W. Ochs

A NUMBER of believers in 1901 located near Bazine, Kansas. Later Jacob Riffel and John Hanhardt held cottage meetings and a number of persons were baptized. In 1904 the Bazine church was organized and a church building erected one mile north of the town. Here it stood as a landmark until 1946. During 1930 A. A. Dirksen held an effort in Bazine, and fifteen members joined the church. For some time the members had felt that they should have a larger place of worship in town, so in the fall of 1945 the constituency purchased an Army chapel at Camp Phillips, near Salina. From the lumber thus obtained they constructed the new building. On December 15, 1946, this church was officially dedicated. M. V. Campbell, president of the Central Union Conference, gave the dedicatory sermon.

The building, including furnace and pews, cost approximately \$12,000. A large part of the labor on this building was donated by the members.

A series of meetings conducted by L. J. Ehrhardt began on October 27 with a good attendance, and on the night of this dedication twelve believers were baptized.

Beacon Light Church, Phoenix, Arizona

By C. E. Andross

THE dedication of the new Beacon Light church building, Sabbath, December 14, brought joy to the hearts of our members and marked a new period of progress in the work for the colored population of Phoenix, Arizona. From a small interest kindled some fourteen years ago the work has grown, till now the sixty-nine members of our church are suitably accommodated in an attractive brick church building of a little over 3,000 square feet of floor space, located on a desirable corner in South Phoenix.

J. F. Street, who served as pastor during the time of planning for, and erection of, the church, not only led out in a strong way in the actual construction, but also added twenty-four new members to the church by baptism. The inspiration of Elder Street's pastoral and evangelistic leadership in the church will be greatly missed as he leaves to respond to a call from Florida. O. A. Troy, secretary of the Pacific Union Conference colored department, in response to our invitation was present to give the dedicatory sermon.



The Beacon Light Church in Phoenix, Arizona



Gathering of Indian Church Schools in One Section of the Collana District, Bolivia

OVERSEAS SPOT NEWS

From Our Special Correspondents

Inter-American Division

¶ ON Sunday, December 8, history was made in the beautiful island of Jamaica, for it was on that one day that fourteen new church buildings were dedicated to the worship of God. These are all beautiful buildings, well constructed, and representative of this message in every way. It was planned that three other new churches also be dedicated, but owing to torrential rains which caused local floods it was not possible to hold all seventeen of the dedicatory services at that time. The remaining three buildings were dedicated a few days later.

¶ THE Laymen's Movement in Inter-America continues to advance. Less than half of the church membership is reporting, but those who did report have won 994 souls to the truth during the first nine months of 1946. The same report shows that 825 lay preachers are doing active work, these faithful men having held 34,820 meetings during the third quarter, with an average of 3,072 persons having attended their meetings.

¶ COLPORTEUR deliveries in the Inter-American Division for the first eleven months of 1946 are close to the \$500,000 mark, thus showing a gain of nearly 25 per cent over the same period of last year.

¶ DURING 1946 a number of important changes in leadership have been made in Inter-America. In the division office W. E. Murray succeeds C. L. Torrey as secretary-treasurer; J. C. Culpepper, formerly of the South American Division, is the new leader of the publishing department; and Lylon H. Lindbeck, also from our sister division to the south, now serves as secretary of the Inter-American Division radio department. Harold C. Brown has been appointed an associate secretary in the home missionary and Missionary Volunteer departments. The coming of these new workers and replacements greatly strengthens the headquarters staff. In the union fields within the division we have four new presidents: John L. Brown in Central America; E. N. Lugenbeal in Mexico; S. T. Borg in the Caribbean Union; and George C. Nickle in the Colombia-Venezuela Union. Two of the six unions of Inter-America have newly appointed secretary-treasurers, in Kenneth H. Emmerson in Mexico, and Arthur L. Edeburn in Colombia-Venezuela.

¶ RECENT visitors at the division office, at 1921 South Bayshore Drive, Miami, were Elder and Mrs. E. E. Andross, of Washington, D.C., and Elder and Mrs. G. A. Roberts, of Los Angeles, California. Elder Andross gave many years to the leadership of the Inter-American Division, having

served as the first president, from the time when this field was organized in 1922, to 1936, when Elder Roberts was appointed by the General Conference for that important work. Elder Roberts served as division president from that time until 1941, when Glenn Calkins was called to the leadership. Each of these strong leaders carries the work of Inter-America upon his heart, and each extends Christian greetings to his "associates in labor" as we enter upon the joys and privileges of 1947.

¶ SEVENTY colporteurs attended the training institute in Kingston, Jamaica, December 13 to 19. Twenty of these are recruits. They set as their goal the distribution of more literature and the winning of more souls than ever before; and 1946 has witnessed an excellent record, doubtless the best, in both of these items. Some of these colporteurs have spent fifteen years in this type of service.

South American Division

¶ FROM December 2 to 9 the annual session of the South American Division was held at division headquarters in the city of Buenos Aires. We were indeed thankful for the special help received from three General Conference representatives—J. J. Nethery, W. P. Bradley, and W. E. Phillips. Their wise counsel and inspiring messages will be remembered for a long time in all five unions which they visited.

¶ SOME years ago we started to sell large numbers of our papers to commercial firms with the suggestion that they give them to their employees as presents. The idea took root, and recently one firm called our conference office and asked the officers to send immediately 3,000 of one of our small health books, which they wanted to present to each one of their employees as a Christmas gift. The order amounted to \$2,400 U.S. currency.

¶ THE Sabbath school report of the South American Division for 1946 shows an increase of 3,436 members over the previous year. A large number of the new members are the fruit of the 259 branch Sabbath schools, which is the highest number reported by any division at the last General Conference session.

¶ IN October one of the largest youth congresses ever held in the South American Division took place in Crespo, Entre Rios, Argentina. The Crespo church is well known as being the first church to be organized in South America. At this congress almost 700 were present from twenty surrounding churches. During the last month four young couples from the River Plate College, which is near Crespo, were called to work in other unions.

¶ DURING the last month two missionaries, with their families, arrived in their respective fields. Ernest L. Moore, formerly treasurer of the Portland Sanitarium and Hospital, Portland, Oregon, is locating in Niteroi at the East Brazil Union headquarters, where he will represent the division as subtreasurer. Steven Crawford, a graduate of Walla Walla College, is connecting with the division office as bookkeeper and accountant.

¶ IN order to have enough space to locate their new machines purchased in the States, the Buenos Aires Publishing House built a new wing of solid brick on cement construction, of 500 square meters, paying all the expenses from their profits.

¶ THE Dorcas Federation of the Buenos Aires Conference is preparing their second shipment of clothing for the needy in the war-affected countries. Very soon our Federation in Sao Paulo, Brazil, will follow with their first shipment, according to recent word received from H. E. McClure, the home missionary secretary of the South Brazil Union.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

¶ C. L. WICKWIRE baptized three candidates in the New Haven, Connecticut, church on Sabbath, December 28.

¶ DR. RAYMOND AUVIL recently connected with the Melrose Sanitarium staff.

¶ C. M. WILLIS is now the publishing department secretary in the Northeastern Conference, Louis R. Preston, former secretary, having transferred to the Allegheny Conference.

Canadian News Items

¶ A. ROCHAT, pastor of the Montreal French Seventh-day Adventist church, is planning a series of meetings for the public in the auditorium of the French Mission, 3506 Laval Avenue, Montreal. The interest in Bible studies is constantly increasing among the French people, and there is a growing demand for the Junior Voice of Prophecy lessons.

¶ THE VOICE of Prophecy program is being broadcast over Station CJAD in Montreal, Quebec. This broadcast reaches many hundreds of thousands who understand both English and French. It is planned to extend the work of this broadcast to cover French interests more fully.

¶ J. J. WILLIAMSON has baptized about fifty-two people as a result of his recent effort in the city of Winnipeg. C. C. Voth of the Alberta Conference is holding an effort for the German people in Wetaskiwin. G. Soloniuk and P. G. Yakovenko are holding a Ukrainian effort in the Vegreville area, Alberta.

¶ IRA D. FOLLETT and his wife, from California, are enjoying a successful experience on the Indian reservation near Hagersville, Ontario.

Central Union News Notes

¶ AT the last service of the Central Union Conference quadrennial session and ministerial institute, held Sabbath morning, January 11, in the St. Louis, Missouri, central church, nine young men were ordained to the gospel ministry.

¶ To date the Colorado church schools have reported raising \$680.04 for famine relief. The highest amount raised per pupil was \$5.50, by the Fort Morgan school. The Denver Junior Academy doubtless has the most publicized device, that of converting their money into one-dollar bills and decorating their Christmas tree with these. A Denver *Post* photographer took a picture of the tree, the Associated Press accepted it, and to date it has been published on the front page of at least a hundred newspapers all over the land and even in some foreign countries.

¶ AT the close of a short series of meetings conducted by E. J. Ehrhardt in the new Bazine, Kansas, church, twelve persons were baptized and added to the church.

Columbia Union

¶ TWENTY people have joined the church in Mansfield, Ohio, as the result of evangelistic meetings begun October, 6, 1946, by S. K. Lehnhoff, assisted by Joseph Twing, with F. C. Webster, home missionary secretary of the Ohio Conference, conducting the music on Sunday nights.

¶ TEN persons were baptized in Clarksville, Ohio, by W. M. Robbins, president of the Ohio Conference, November 30, 1946.

¶ ON the last Sabbath of 1946 the company at Nanty Glo, Pennsylvania, was organized into a church of 15 members, with a complete list of officers. During the previous summer, meetings were conducted in Nanty Glo by L. L. Philpott and Glenn Smith. A. R. Norcliffe has been following up the interest.

¶ SEVENTEEN persons were baptized in Paterson, New Jersey, December 21, 1946, by A. W. Fearing, assisted by Stephen Paully, as a result of the meetings being conducted by the former.

Lake Union

¶ SOMETHING new! The Indiana Conference Sabbath school department, under the leadership of Miss Hazel E. Baker, is organizing their primary and junior members into Junior Soul Winners. A special newsletter carrying a Junior Soul Winner story is prepared for the first Sabbath of each month. Every child, when he brings another to Sabbath school, will be enrolled as a Junior Soul Winner.

¶ LAST spring when C. V. Keiser started his Sunday night meetings in the Lena, Wisconsin, church, a family from the Seventh-day Church of God became interested and accepted the message. This year they have two young people in college, and plan to send two more next year. They spread the good news among their friends, and as a result Elder Keiser recently baptized 15 persons in the Lena and Menominee churches.

¶ J. E. JOHNSON, home missionary and Sabbath school secretary of the Lake Region Conference, reports the successful operation of their Bible correspondence school. It is only a little over a year old, and they have already received 1,501 applications, more than 700 are regular, active students, 25 have completed the course and received certificates, 10 have been baptized, and 2 are now in the colporteur work.

Northern Union

¶ ON Sabbath, December 28, four men who were inmates of the Minnesota State prison, at Stillwater, were baptized by J. A. Nordstrom, who has been conducting services at the prison once each month. There has been a good attendance at these services. Twenty-four inmates of the prison have been enrolled for the Bible correspondence course conducted by the conference, and several have already completed the course.

North Pacific Union

¶ THE members of the Butte, Montana, church recently purchased a church building from the Welsh Presbyterians. This property was originally owned by the Adventists, and the present group of believers are happy to be back on the premises and are looking forward to an increase in membership.

¶ F. A. MOFE, president of the Upper Columbia Conference, reports that during the year 1946, \$572,853.51 was returned to God in tithes by the conference membership. This amount is \$102,591.64 more than was received in 1945.

¶ THE Montana Conference reports the following brief financial summary for funds received during 1946: Tithes, \$95,989.56; total missions, \$43,954.61; Sabbath school, \$21,771.17; Ingathering, \$15,057.85.

¶ THE winter quarter at Walla Walla College has opened with an all-time high enrollment of 1,104 students in the college department. The huge enrollment, which taxes all facilities, is partially credited to the former servicemen, who number 420 at present.

¶ P. W. MCDANIELS, pastor of the Sharon colored church in Portland, Oregon, reports having baptized 15 believers January 11.

PAPER and PRICES

The paper situation for periodicals is improving. There is promise of a sufficient supply to increase greatly the number of pages. Regular issues of the *Review* will have 24 pages and the last issue of each month will have 32 pages. The *Instructor* will have 24 pages in every issue. These additional pages will make possible a much better representation of the growing interests of our denominational work.

The paper for these added pages comes at a price, and costs have gone up in the paper industry as they have for food, clothing, and in fact everything that enters into the cost of living. So with this good news about a greater number of pages there must go an announcement of

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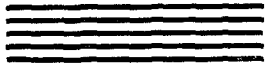
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Six months	2.00	2.30
In combination with one or more other periodicals listed above, to one address, one year	3.25	3.85
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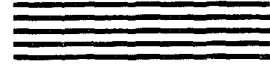


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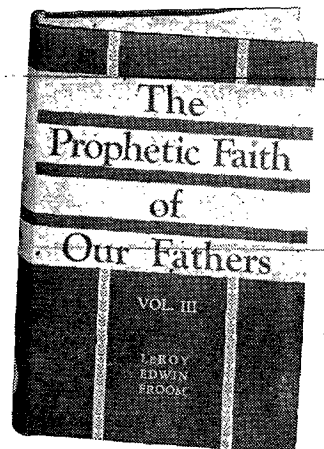
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¶ THE Portland branch of the Pacific Press Publishing Association reports total sales of \$347,796.90 for the year just closed, which is the second highest report since the branch was established, nearly forty years ago.

Pacific Union

¶ YUCAIPA, California, has a new church, not yet dedicated, and 5 members united with it Sabbath, January 4. A tent effort closed there December 29, with 19 baptized, including the 5 on January 4, and with several in a baptismal class.

¶ THE Lemoore church, one of the oldest in the Central California Conference, has undergone complete renovation and repair, until now it is "the most attractive church in town." A series of meetings which began in October closed December 7, 1946, with one person baptized, a number in a baptismal class, and several who are continuing to study the message.

¶ At the year-end meeting of the workers of the Hawaiian Mission, 4 were ordained to the gospel ministry: D. J. Bieber, principal of the Hawaiian Mission Academy; Alban W. Millard, Missionary Volunteer secretary and educational superintendent of the mission; Elden M. Chalmers, and Walter E. Barber.

¶ CLARENCE E. SMITH baptized 10 persons in the San Jose, California, church, Sabbath, December 21, and 1 was taken into the church on profession of faith. Sunday night evangelistic meetings are conducted regularly, and these additions to the membership are some of the results of this activity.

Southern Union

¶ SEVERAL conferences in the Southern Union are now in the midst of the Ingathering campaign. They report very gratifying results and energetic interest on the part of the children as well as adults.

¶ THE Florida Conference is conducting a series of 11 Missionary Volunteer councils throughout the conference for the purpose of assisting the newly elected officers and laying plans for 1947. C. H. Lauda, of the union, and Lee Carter, Missionary Volunteer secretary of the Florida Conference, are leading out.

¶ R. G. BOWEN has accepted the call of Southern Missionary College to serve as accountant.

¶ THE summaries reveal that the Southern Union has broken all its past records. Tithes for the year amounted to \$1,499,656.10; and mission offerings, \$825,189.12, a per capita per week of .727 cents. The union still leads the world in book deliveries, with nearly a million dollars for 1946.

Southwestern Union

¶ T. O. WILLEY, formerly of the Idaho Conference, has arrived in the Oklahoma Conference to take up his duties as educational superintendent and M.V. secretary. He is to fill the vacancy made by the transfer of J. C. Miklos to the Michigan Conference.

¶ On January 16 and 17 a Missionary Volunteer secretaries' council was held at Fort Worth, Texas, for the secretaries of the Southwestern Union. W. A. Howe, union Missionary Volunteer secretary, reported that aggressive plans have been laid for the year 1947.

¶ On January 15 the educational board of the Southwestern Union Conference gave recognition to a new twelve-grade academy known as the Valley Grande Academy. This institution is located at Weslaco, Texas.

¶ THE Texico Conference has completed the purchase of a new office property in Amarillo, Texas. This property is

located at the corner of 16th and Van Buren streets. The conference office was formerly located at Clovis, New Mexico.

REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the third biennial meeting (40th meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:30 a.m., February 24, 1947, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary and Home Missionary Secretaries and Book and Bible House Managers within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

E. D. DICK, *President.*
L. W. GRAHAM, *Secretary.*

CHURCH CALENDAR

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Subscription Rate Increase

IN this issue is found an announcement of the increase of the subscription price for the REVIEW. This hardly can be rated as news, for news deals with the unusual, and increases in cost of commodities are anything but news these days. Probably the unusual feature is that this increase has not been announced before. For some time we have been paying exactly twice as much for the paper on which the REVIEW is printed as we did when the war began. And other costs have risen sharply. However, we are glad to state that beginning with the first issue in April we expect to be able to return to the regular number of pages for the REVIEW, that is 24, except the last issue each month, which will be 32 pages. In order to secure enough paper to do this we will have to use a little lower grade of stock, but a grade that is as good as many journals are using today. And after all, it is not the grade of the paper, but the grade of the articles, that counts. And we hope to keep that grade always improving!

Spring Week of Prayer for Youth

IN summarizing the results of the 1946 Missionary Volunteer Week of Prayer, we discover that 955 young people were baptized and 2,322 others joined baptismal classes. In spite of the fact that only 30 per cent of the churches in North America held evangelistic revivals for their young people during the Spring Week of Prayer, these 3,277 youth were brought to the Lord.

On January 23, 1947, the General Conference Committee passed a recommendation "that the conferences and church workers throughout the North American Division put forth even greater effort in 1947 to make the Spring Week of Prayer, March 8-15, a mighty evangelistic campaign for youth in all our churches."

If these marvelous results were accomplished last year with only 30 per cent of our churches participating, what might we not do this year with 100 per cent of our churches holding revivals for their youth.

E. W. DUNBAR.

Recent Missionary Departures

PROF. AND MRS. F. E. SCHLEHUBER, of Columbia Academy, Washington, left New York January 17 for Cairo, en route to Tanganyika, East Africa. Professor Schlehuber is to serve as head of the Ikizu Training School, where workers are trained for the Tanganyika mission field.

Prof. and Mrs. E. I. Edstrom, and their two boys, Brian Edward and Robin Bruce, of Oshawa Missionary College, left New York January 17 for Leopoldville, West Africa. Professor Edstrom is responding to a call from the Southern African Division for a principal for the Gitwe Training School and a director of the Gitwe Mission in the Belgian Congo.

Mr. and Mrs. R. V. Santini, nurses, of Tennessee, left New York January 18 for Dakar, to connect with the staff of the Ile-Ife Hospital, in Nigeria.

Elder and Mrs. K. F. Ambs and their two children, Carol Louise and Martin, left New York for Leopoldville, January 22, returning from furlough to the Gitwe Mission in Belgian East Africa.

Elder and Mrs. W. N. Andrews and their two children, Laurence and Ronald, of New York, left New York January 29 for Cairo, en route to Kenya Colony,

East Africa. Brother Andrews is to serve as departmental secretary for the East African Union Mission.

A group of missionaries sailed from San Francisco January 24, on the S.S. *General Meigs*. They were as follows:

Mr. and Mrs. W. J. Blacker, of the publishing house in Oshawa, Canada, Brother Blacker having accepted appointment as manager of the Philippine Publishing House, in Manila.

Elder and Mrs. C. H. Davis, who spent more than twenty-five years in China before returning home in 1941. They are going back for another term of service, Brother Davis having been appointed to the superintendency of the South China Union Mission.

Mr. and Mrs. W. E. Hilgert, of Oregon, to Manila, Brother Hilgert having been appointed history teacher for the Philippine Union College.

Elder and Mrs. M. E. Loewen and daughter, Marvlyn Jeanne, of the West Pennsylvania Conference, former missionaries in China, to Manila, Brother Loewen responding to the call to serve as superintendent of the Philippine Union Mission.

H. T. ELLIOTT.

New Sanitarium in Norway

THROUGH the years our believers in Norway have earnestly longed and worked for a sanitarium of their own. Although they have had several prosperous dispensaries and very popular health institutions in Oslo—largely for polio cases—and although with gratifying results they have sent many patients to the Skodsborg Sanitarium in Denmark, and hundreds of young people to be trained as nurses, the need of a sanitarium in Norway itself became more and more urgent. The government, especially during the war, encouraged our people in this and gave us freedom to collect nearly \$200,000 for the enterprise. One year ago it was found possible to purchase a good sanitarium property in the outskirts of Lillehammer, a tourist center some ninety miles north of Oslo. There are twenty-four rooms in the main building, aside from bathrooms, offices, kitchen and parlor. There is also a smaller second building near by.

The property, consisting of eleven acres, is on the south side of the mountains and commands a beautiful view of lakes and hills. There is plenty of water and the climate is ideal both in summer and in winter. The institution was opened last June and has been more than filled from the start. On New Year's Eve, 1947, this promising sanitarium was officially dedicated. The government health officer, a prominent physician, for that part of Norway was present, as well as other leading men from the community. G. A. Lindsay, president of the division, Dr. A. Andersen, medical superintendent of Skodsborg, and L. Muder-spach, one of our strongest pioneers in health and temperance activity in Europe and for many years president of the West Nordic Union, as well as many leaders from the union and churches, came together for the occasion. The brethren write of this pleasant dedication service as a historic event for our four conferences in Norway and expect great things from this undertaking in the future. Our sanitariums in Northern Europe have no surgery but they do a large work in teaching people the way of health.

L. H. CHRISTIAN.