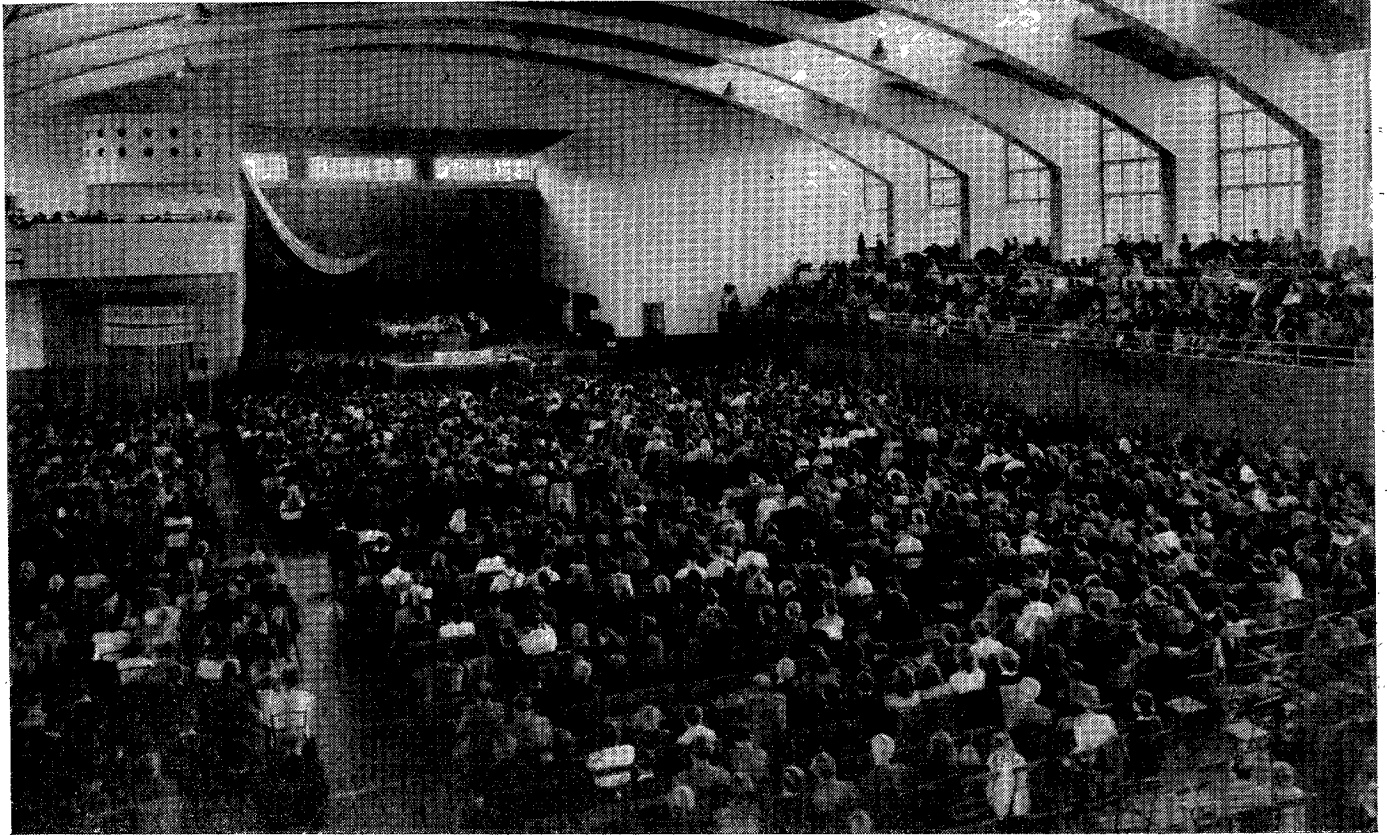


The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Beautiful Sokol Hall in Prague, Czechoslovakia, Where a General Meeting Was Held, With Four Thousand in Attendance

A Great Day in the Land of Huss

By F. CHARPIOT

PRAGUE, the capital of the Czechoslovakian Republic, is a fine city, well situated on the banks of the Moldava River. It prides itself on one of the most ancient universities in Europe. In the Middle Ages it was and today is, one of the main centers of culture and civilization in Central Europe.

On July 6, 1415, Prague witnessed one of the great crimes of history, when John Huss was burned at the stake for his faith in the gospel of Christ. No doubt the powers of darkness, error, and oppression rejoiced as the flames silenced the voice of the fearless Reformer. But their seeming victory was in reality a defeat. Men can die for truth's sake, but truth does not die with men. Truth is invincible and eternal. As one of the foundations of God's throne it will endure as long as the universe.

John Huss was one of God's great lovers of truth. He had contemplated its beauty shining on the face of Jesus. He knew its conquering power. One of his favorite statements was "*Pravda vitezi!*" (Truth shall triumph!) Certain of the ultimate victory of the cause he was defending, he did not flinch before persecution and apparent defeat. He was ready to die for truth's sake.

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

¶ At the present time there are more than 1,500 canonized saints in the Roman Catholic Church, according to Vatican authorities. It was pointed out that this means there is nearly one saint for every year since the death of Christ and more than four for every day in the yearly calendar. It is expected that this list will be swelled during the Holy Year of 1950 when 50 canonizations and beatifications are expected to take place.

¶ DECLARING that democracy is on the defensive in the Western nations, Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School, recently challenged the church to "rethink religious liberty" and take an active part "in the coming struggle to keep democracy a vital force in the world. "If the churches are to retain their liberties they must be equally or more concerned that all the other components of society shall be as free as their rights within a democratic society allow," Dr. Poteat asserted.

¶ PROTESTANT denominations are undergoing a world-wide "new reformation," in the opinion of Dr. Walter G. Muelder, dean of the Boston University of Theology. "The new reformation means the creation of a more responsible church as well as a more unified church. This responsibility means a purified church, a church purged of the two main forms of irresponsibility: worldliness and false prophecy. By worldliness I mean accepting the anarchy and secularism of society into the church. It means substituting responsibility to special groups for responsibility to God. This reformation requires a stricter standard of personal and social righteousness in the church."

¶ MANY Christians sincerely want peace today but are "too indifferent" to do anything about it, T. Z. Koo, of Princeton, New Jersey, world secretary of the Student Volunteer Movement, told several thousand young people at Buffalo, New York, attending the World Convention of Churches of Christ.

"Too many young people are not doing their share for peace, which most of them earnestly desire," Mr. Koo said. He urged youth to take a militant attitude toward peace by "recognizing the purpose of God's leading mankind today out of the world of separate nations toward one world," and learning the "art of practical peacemaking. Peacemaking is not only making peace treaties but creating the spiritual factors of living that lead to peace, such as understanding between nations, respect and co-operation between races, and helping each other out of the spiritual bankruptcy caused by the war."

¶ REAFFIRMATION of the Quaker stand against war and a denunciation of racial discrimination are contained in a new discipline, or book of Quaker principles and procedure, adopted in Guilford College, North Carolina, at the 250th session of the North Carolina yearly meeting of Friends after four years of study. The new discipline, which becomes effective on July 1, 1948, points out the Christian way to overcome evil and build world peace, including co-operation of Friends in efforts to abolish war through world organizations.

¶ RELIEF for the people of India, now threatened by famine, has been pledged by the Protestant churches of America, according to an announcement in New York by Arnold B. Vaught, secretary for India of Church World Service. The India committee includes representatives of the Foreign Missions Conference of North America and of missions boards of most Protestant denominations working in that country. Mr. Vaught said that the daily rice ration in South India has been cut to eight ounces because of near-famine conditions.

¶ It is "heavenly circulars" rather than flying saucers over Mississippi, according to Religious News Service. Dr. D. A. McCall, state mission secretary of the Mississippi Baptist Convention, drops packets of tracts from the *Gospel Flyer*, the plane given him last fall by convention constituents. Dr. McCall is his own pilot. The packets are suspended from tiny parachutes and dropped in remote sections, usually near farm centers or other places where people appear to be congregating.



1872

¶ THE recent camp meeting at Battle Creek, Michigan, was perhaps the largest gathering of Seventh-day Adventists ever held. Between eight hundred and nine hundred Sabbathkeepers were assembled. There were sixty-one family and two large tents on the grounds, arranged in a circle about thirty rods in diameter. Twenty-two ministers and licentiates were present. The principal speakers were George I. Butler, I. D. Van Horn, W. H. Waggoner, W. H. Littlejohn, and E. B. Lane.

1897

¶ THERE is an excellent interest in the work among the colored people, started by F. W. Halliday and his wife last winter at Yazoo City, Mississippi. There are more openings for Bible readings and small schools than they can fill. Many are accepting the truth as fast as it is presented to them, and it is expected that it will not be long until there is a company established at this place.

1922

¶ THE good news comes that, after a long search for a suitable location, land has been purchased at Poona, India, for permanent headquarters and as a publishing house site for our work in Southern Asia. One of the buildings already on the property can be used as a temporary office. The rest will be torn down, and the material from them will provide the tile, stone, and water piping for the new structures.

EDITORIAL

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Heart-to-Heart Talks

"Ask for the Old Paths"

MANY in Israel had wandered far from God. They had lost out of their hearts the spirit of true worship. Their religion was one of form, of ceremony, of ritualism, and not of faith and hope and love. Through His prophet the Lord came to them with this earnest admonition: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The admonitions and warnings to God's people anciently "are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. The lesson is for us who write and read these words. We need to stand in the way and "ask for the old paths, where is the good way, and walk therein." And if we do this the divine promise is, "Ye shall find rest unto your souls."

It is appropriate to ask at this juncture, Have we wandered from the old paths? I fear we have. In the Sacred Book of record we were warned long years ago of our dangers. Our blessed Lord pointed out some of the perils we would face, and that some would yield to these temptations. He denominates some in the church as evil servants. These will be found saying, "My Lord delayeth His coming." They "shall begin to smite" their "fellow servants, and to eat and drink with the drunken." Matt. 24:48, 49.

Evidently the smiting here spoken of is the same kind that Jeremiah the prophet experienced. Of him some of his false brethren said, "Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18.

Last-day Dangers

Speaking to the church looking for His second coming, the Saviour gave this warning: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

We live in a world of keen commercial competition. The love of money possesses the hearts of millions. There is earnest striving to amass a fortune. Especially is this true in the United States of America. How applicable the warning of Christ to such a time. Engrossed with the cares of life, the Advent believers are in danger of forgetting God. Even some homes are neglected in the effort to earn money.

Many, we believe the very large majority of Advent believers, are heeding these warning messages. But, sad to say, some are not. And this is not alone my personal judgment but the feelings of some of our ministers who have written me recently about what they have observed. I believe it will prove profitable to quote from several of these letters.

One of our older and most experienced ministers writes as follows:

"As I have been around among our people recently in various places, I have been greatly encouraged by the deeper consecration and more earnest mission zeal found with many of

our believers. Present world conditions are making a tremendous impression on them. On the whole, I think it can be said that Adventists today, both members and ministers, are trying to understand our times.

"But while this is true, it is to my mind sad beyond words that some of our people do not seem to realize that we have come into an entirely new world order. They still think of making money, and some are feverishly spending their time in doing so. Here and there it is very common today for not only the men but also the women to go to work. I know personally more than one family where the mother is working hard to make money, though she does not need to do it, and the children and the home are being sadly neglected. One would hardly think it possible that our people today could think that we had come into a time of prosperity, and that there was a long run of peace ahead of us. I think this blindness with some of our people is one of the saddest symptoms of spiritual declension.

"There is another very unfortunate thing, and that is local strife and jealousy in some of our churches. There are some of our local churches today that are divided into cliques, or parties. You see this not only at an election time in the autumn but all through the year. A few men or women or both are trying to control everything, and there is envy and bitterness where there should be love and co-operation."

From a conference Missionary Volunteer secretary comes the following:

"The spirit of the world is trying hard to get into our midst. The idea of getting more and more of everything for less and less effort and sacrifice is also creeping into our own ranks. I find that among our young people there is a tendency to think in terms of financial security rather than service and humanity. By that I mean that many times our young people are thinking more of the professions that have the greater remunerations. Maybe I am wrong in thinking that way, but I find that it is difficult to get young people to take up such things as Bible work and elementary teaching."

From a leading conference worker:

"I fear some have lost their vision and knowledge of the actual soon coming of Christ. We preach it, but most of our living is tainted with unbelief. We seem to speak and act over-cautiously, maintaining a safe position so that we can change views if things do not work out. We work and build for the future. We lack the daring faith of the pioneers who spoke with a confidence and a knowledge of a blessed hope soon to be realized. They had a living faith because of a living connection with God and thorough knowledge of His Word. What they said and lived was meat in due season, a saving message for the hour. This we lack today. Our conversations are commonplace and earthly. We live as those who say the Lord delayeth His coming."

From a conference president's letter I take this word:

"There are many dangers which are threatening the church today. I believe one of these dangers is that of being self-satisfied, or the Laodicean condition of the people—having the message, having the money, having no need—completely satisfied, having the conveniences of everyday living, they are satisfied to the extent that they are not working and sacrificing that the message might go with power and with speed to earth's remotest bounds. A lot of money in circulation and good clothing and conveniences de luxe in the home, I believe, are getting people away from the spirit of the ancient pioneers, who were willing to give all for the Master."

These statements do not apply to the large majority of our believers, but only to the comparative few. Even so, they are well worth considering. To which class do we who read these warnings belong? Are we falling away in

our Christian experience, or are we pressing on to know more of Christ and His power of salvation? Are we losing our first love, or are we growing in grace, in faithfulness, in earnest endeavor? These questions we may well ponder.

In future numbers we shall speak of other dangers threatening the church.

F. M. W.

The Blue Danube and Northward

(Editorial Correspondence)

Prague, Czechoslovakia

August 14, 1947

THERE is no direct air service from Switzerland to Vienna, the capital of Austria. Took the train at Zurich, nine-forty Friday morning, and arrived in Vienna, seven-thirty Sabbath morning. The train started its long transcontinental trip from Calais, on the coast of France, and reached Vienna only an hour behind schedule. Not Bad! However, the speed was not too great. Sometimes we crossed temporary bridges. The steel ones had been blown up.

In Vienna we have six churches and seven hundred members. They met for this Sabbath in a joint service downtown. It is not uncommon for a church to vote that their greetings be taken back to America. But our people in Vienna belong to that part of the Advent family separated from us longest by war. One of Hitler's first moves was into Austria. So at the close of the Sabbath service the conference president, Brother Schneebauer, recalled by name the General Conference brethren who had visited them in the years just preceding the war. And now three brethren from America had visited them in recent times. They felt that once more they were a part of the Advent family.

I now carry out my promise, made to them last Sabbath morning, to convey their Christian greetings to all the believers in America. Later I will take personally to a number of brethren back home the greetings sent to them. Our people separated from us so long by battle lines have not forgotten. That is one of the most heartening facts that impresses you as you meet them in different lands. They know we have not forgotten them, because the clothes many of them wear prove we have remembered.

This may all sound very much like mere sentiment and as lacking the substantiality of statistics and budgets. But sentiment happens to be the cement that holds society together, including the society of the children of God. It isn't hard to keep hearts fused together if they are warm.

Progress and Need in Austria

A year ago the membership in Austria was 1,750. Now it is two thousand. This is divided into thirty churches. ~~But we own only one church building. In Vienna we own no church building.~~ Some money is now in hand to erect one building in the city, but it is not enough. These few stark facts tell their own story of need.

The REVIEW has contained many stories of need from benighted heathen lands, and that is proper. This trip impresses me that more stories of need ought to be written regarding some lands in civilized Europe. I'm not pessimistic, and I have no criticism of the brethren who have struggled with the problems over in Europe during the years. But the simple facts are that we have not sent our roots down as deeply as we should, and must, in

some of the great centers of European civilization and culture. Our leadership in Europe are the last ones in the world to wish those facts suppressed. I shall not say more on this now. I may return to it in later letters.

Let us look at Vienna, where a third of our Austrian membership lives. The city was not heavily bombed. It suffered more in the actual street fighting. High on one side of the wrecked War Ministry building may still be seen the battered inscription: "If you wish peace, be ready for war." That is only a sample of the ironical humor that war generates. But it isn't the kind of humor that provokes a smile.

Shabby elegance seems to be the phrase to describe the glory that once was Vienna, long the cultural center of Central Europe. Once the capital of the great Austro-Hungarian empire, its palaces and other public buildings bear mute testimony to a bygone grandeur. The British Press Headquarters is located in what had been a magnificent residence. A cabinet minister of the Empress Maria Theresa lived there long ago. But as I walked the halls I heard no echo of the past, not even a bar of "The Blue Danube" from the faded walls of the spacious ballroom.

The Food Situation

Interviewed a key official of the Allied Control Commission who deals with the food problem. Here are a few facts he gave me. Austria is under separate control as to food. It has the status of a liberated country. But that has not provided the Austrians with enough food. For some time the daily calorie ration has been between 1,178 and 1,300. The four-week ration period beginning with July 21 enables the people to have 1,500 calories. (As stated in my letter regarding Germany, the proper daily calorie intake for a person doing sedentary work is between 2,000 and 2,400.) The hope is that by October 1 the ration can be increased to allow 1,800 calories daily. This is contingent on size of crops and continuation of imports. If the harvest fails to reach expectations, then the calorie level may remain at 1,500.

Though I was interviewing this official in early August, he was unprepared to speak with certainty as to crop size. The big question, he explained, was whether Austria would be in a position to feed itself by the time American relief money ran out next year. Austria has the possibility of sustaining itself from the land. Lack of sufficient fertilizer is one of the greatest deterrents of ample crops. Some of the remarks he made led me to wonder whether the future held much assurance of stability or of return to normal conditions. But those remarks were not for publication.

In Vienna the legal exchange rate is ten dollars for one hundred shillings, Austrian. In Switzerland, where the free rate applies for the money of all countries, which means approximately the true value, the banks will sell you one hundred shillings for eighty-two cents. That tells its own story of instability and uncertainty.

Flight to Prague

And now we take our leave of Vienna. Far below, the blue Danube can be seen sinuously making its way through green fields and forests. In little more than an hour—for distances are not great over here, certainly not by plane—we land at Prague. The customs officer asks the usual question: "Any liquor?" "Any tobacco?" My routine reply: "Never drink; never smoke," caused him to gaze at me strangely and then to wave me on without looking in my suitcase. A few weeks before, in England, a customs official was not quite willing to let the matter rest with my brief replies. He added, "Bringing in any



Pray It Through

By HELEN M. WESTON

If things seem topsy-turvy
And a problem blocks your view,
It's time to get upon your knees
And pray the problem through.

In times like this God's ever near;
He has a clearer view.
Accept His guiding hand by faith;
He knows your problem too.

We may not understand the cause
Or why it was this came,
But if our faith remains unchanged
It happened for our gain.

Just talk with God when you're perplexed,
And leave it to His care;
You'll find when leaving it with Him
There is no problem there.

liquor or tobacco for friends?" "Against my religion to do that," I replied. Apparently he could think of no appropriate further question, and declined to examine my suitcase. Never realized before what an aid abstinence is in expediting one across national boundaries.

Came at once to the union office, which is located in a fair-sized, conference-owned building. This same building contains our small publishing house, a church, a school for training ministers, and some apartments for workers. The school is relatively new, and very much needed. The quarters for it are altogether inadequate. The publishing house is likewise overcrowded, even though it contains only editorial and business offices and stock room. The printing is done by commercial houses in the city.

Went out to the suburbs to see a beautiful piece of land on a hillside, that has recently been purchased for the purpose of erecting a school building and publishing office. The plan is to build as quickly as materials can be secured. The property contains more than twenty acres.

Famous Hunting Lodge Scene of Meeting

Left Prague late the same day by train for Ostrava, near the northeast border of Czechoslovakia. Then early the next morning went by car eight miles farther to a wooded settlement where is being held a Czechoslovakian union workers' meeting and youth's camp. The principal buildings in this secluded spot were formerly the property of Europe's richest family, the Rothschilds. There is the spacious summer home, the hunting lodge, and other buildings. In the ballroom of the summer home had often gathered the beauty and the chivalry of an effete civilization. Included among the guests had been none other than the Emperor Francis Joseph of Austria.

More recently soldiers had bivouacked in this place, first of one army, and then of another. The paintings on the wall had lost their exotic quality. Soldiers had used them for target practice in games of darts. In that ballroom our meetings are being held. I say "are," for the meetings are still in progress. Met there about sixty workers and about one hundred young people. Their language sounded more strange to me than any I've heard in ten countries, for Czech is a Slavic tongue and apparently bears no relation to the Germanic or Romance languages

of western Europe. I could hardly pronounce some of their names, for there are certain sounds in the Slavic languages that are alien to our tongues. But they smiled the same as we do, and they sang with the same fervor, and they ended their prayers with that familiar word *Amen*. So it really was not hard to join with them in spirit. And, of course, there is ever by my side in all these lands that constant phenomenon, the translator.

Arrived the opening morning of the workers' meeting. Here, I discovered, they feel you have not given full measure unless you speak a full hour. They sat on very straight chairs, but no one—old or young, for the youth were all present—fidgeted or went out. Naturally, a preacher notices something so unusual as this!

Our people in Czechoslovakia have suffered much in the last eight years. Across their fields and cities marched contending armies. The president of one of the three Czech conferences, Josef Propelka, was jailed more than once by the Gestapo. They live today on meager diet, and their clothes are often faded. But how they can sing! Evidently it is true that a man's life consisteth not in the abundance of the things which he hath. Our people in a number of these devastated lands are an amazing proof that happiness is primarily an attitude of mind, and not a by-product of silk gowns, sport suits, or streamlined cars.

Vigorous plans are being formulated in Czechoslovakia to expand the work, now that conditions have become relatively stable. And they are quite stable here. The Czech people are industrious, frugal, and rugged. The national economy reflects that fact. Czechoslovakia, it will be remembered, includes those historic areas, Bohemia and Moravia, that have figured so prominently in the political and religious history of former centuries. Czechoslovakia is the land of John Huss!

But I must not lengthen this letter. Next week a few paragraphs on the religious background of this storied land, and also a report on Poland. Leaving in a few hours for Warsaw.

F. D. N.

Spirit of Prophecy's Forecast of Scientific Findings

A SERIES of notes that I pinned together in the year 1934 seems to me to show that some old sayings of the Spirit of prophecy gave us a very clear forecast of scientific findings that were being much talked about as something new in 1934.

First of these notes, held by a pin that has grown rusty with the years, is a clipping from the London *Daily Mail* (Dec. 3, 1934). I bought the paper as I came down the gangway at Southampton, ending the sea journey from New York. After a week on ship one gladly reaches for the first newspaper. The feature story on the first page was an article—

"Photographing Thought—Electric Impulse From the Brain"

"Two men at Cambridge University have succeeded in photographing thought, by recording and amplifying the electric impulses sent out by the brain. The man who is conducting these amazing experiments is Dr. E. D. Adrian, university lecturer in physiology. . . .

"Dr. Adrian has demonstrated that when the mind is quiescent—as with a man seated in an armchair with eyes closed, thinking of nothing in particular—there is a regular discharge of electrical impulses from the brain at the rate of about 10 a second.

"If the subject opens his eyes and concentrates his attention the (electrical) impulses jump to about 2,000 a second."

This is an old story, perhaps not at all up to date now. But photographing the electrical impulses of thought was an "amazing" feat then. Looking over scientific reviews at the time, after reading this report, I found that in 1934 much was being said about this matter of electrical action in body cells. In one copy of the *Popular Science Monthly* of that year was a quotation from Dr. G. W. Crile, then well-known specialist of Cleveland, as follows: "Electricity keeps the flame of life burning in the cell."

Another word from Dr. Charles Mayo, of the famous Minnesota medical clinic: "Minute electrical charges are vital to the functioning of the brain."

The Way We Hear

The New York *Forum* (April, 1934) had an extended account of electrical action in the sense of hearing. It said:

"It is much more than a metaphor that experiment reveals; it is a fact that our sense of hearing works by changing sound waves . . . into electrical oscillations, and that it is not like a microphone, it is a microphone. . . ."

"There is no doubt that when the brain has sampled and sorted the messages coming in from the senses, it acts upon them by setting up precisely the same electrical disturbances along the motor nerves."

All that was news in scientific journals in 1934. We then read it with interest and marveled.

How Older Writings Told It

But here is a fact, also, that dawned upon some of us. In a hazy sort of way we recalled having read in old writings of the Spirit of prophecy sayings very much like these new reports by the scientists.

The *Forum* writer talked in 1934 of the brain sending electrical impulses "along the motor nerves." In 1869, sixty-five years before, the Spirit of prophecy was saying:

"Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers."—*Testimonies*, vol. 2, p. 347.

The Cambridge University savant in 1934 told how concentration of the will, mentally, raised electrical impulses from ten to two thousand a second.

In 1869, again, hear the Spirit of prophecy saying of one member of the church:

"She wants [lacks] the will to electrify the nerve-power so that she may resist indolence."—*Ibid.*, p. 428.

In Mrs. White's book *Education*, published in 1903, we read:

"The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease."—Page 197.

We Did Not Understand

When we used to read these things in the Spirit of prophecy many years ago, we must have considered these references to electrical power in brain and nerve cells as metaphors, illustrations. No one had ever seen houses and streets lighted by electric light in those days of the 1860's or thought of machinery driven by electric power. But as the New York *Forum* said in 1934, the findings of these later years have shown that to speak of electrical impulses in the brain and body cells and along the nerves is no metaphor, no mere figure of speech. It is something actual and tangible and measurable. And that is similar to what the Spirit of prophecy was saying nearly eighty years ago.

Looking just now for a moment to see what writers on medical science today are saying, I find a work by Edward Podolsky, M.D., of Brooklyn, published only last year, telling a sure way to determine whether a human heart has ceased to act. He writes:

"A living organ during function produces electricity. As long as the heart continues to generate electric cur-

rents it is alive, no matter whether you can hear the heart-beats or not."—EDWARD PODOLSKY, M.D., *Doctors, Drugs, and Steel*, p. 300.

In the book title the word *steel* means surgical instruments. Again, this author has a chapter, "The Radio Waves of the Human Body." Here he quotes from Dr. Crile as follows:

"The medical man of the future will tune in on the living body as one does now on the ordinary radio. . . . Long before there is any outward evidence of disease, the physician-radio-engineer of the future will thus be enabled to tell by the reception of the life waves whether they are playing a melody of health or signaling an S.O.S."—*Ibid.*, pp. 362, 363.

W. A. S.

The Evidence of True Repentance

WE ARE told that the "tears of the penitent are but the raindrops that precede the sunshine of holiness." In these beautiful words the inspired writer describes the first step toward the kingdom. The repentant sinner grieves because he has offended God and man by his misconduct. But repentance includes much more than genuine sorrow for sin. The act involves more than mere tears. Let us see.

He who repents turns his back on sin forever. Renouncing all evil habits and unlawful practices, he experiences a moral rightabout-face. Grieved because of his own perverseness and wickedness, he willingly chooses God's way, looking to the uplifted Saviour for power to accomplish the change from sin to a holy life.

But the sinner cannot repent without Christ. There is nothing in human nature that grieves over sin or struggles for purity. Even after years of successful Christian living the faithful Paul declared, "I know that in me (that is, in my flesh,) dwelleth no good thing." Rom. 7:18. Jesus places in the sinner's heart a great desire to be like Him. Even the urge for purity of life is but the echo of the soul to the voice of the Spirit of Christ. True repentance is a gift of God just as much as the faith that claims pardon for our sins. We are to ask for this heavenly treasure if we have not received it. God longs to bestow repentance upon His people. Many professing Christians need to repent of their sins. That is true of multitudes in the nominal churches. It is to a degree true of the Adventist people. The call to the Laodicean church is, "Be zealous therefore, and repent." Rev. 3:19.

Growth in Christian Experience

Repentance is a change of life and heart. It is deepened at every advanced step in the Christian experience. We are to go on to perfection with deepening repentance. Not that the Christian life is to be one of failure and success, of sinning and repenting. I do not mean that. But if we grow in Christ we daily discern in Jesus the glorious beauty of His character. In contrast we seem so sinful that our repentance deepens, and we become more like Him. Listen to this statement:

"The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our repentance will deepen. We shall know that our sufficiency is in Christ alone, and shall make the apostle's confession our own: 'I know that in me (that is, in my flesh,) dwelleth no good thing.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"—*Acts of the Apostles*, p. 561.

(Continued on page 13)

WORLD TRENDS

Churches Seek Religious Revival

THE Protestant churches, which have stood bewildered and frustrated in the midst of calamity, not knowing what to do, are now seeking a great religious revival, through renewed study of the Bible and a return to "orthodoxy." Leading churchmen now believe that two things have weakened the witness of the Christian church in a day when it is most needed. The first is the tendency to conform to the current philosophy of life, and the second is the divided state of the Protestant churches. Many think that the first weakness is being corrected in the new upsurge in theological thought, and that the second is being rapidly overcome by the numerous movements toward church union and federation. That a great change has been brought about in the last few years in these two directions cannot be denied.

A great religious revival is no doubt in the making. Everywhere men both inside and outside the churches feel the need of it. Statesmen are calling for it as they begin to see the futility of human efforts to stave off disaster.

The great danger is that this spiritual revival which the world is needing will be shaped by human devisings. We are told that one of Satan's last moves to seize control of the world is to come as an angel of light, using the phrases of Christianity, wearing the habiliments of Christianity, and counterfeiting every doctrine of Christianity. Christ declared that in the last days there would arise false prophets and false christs, performing great wonders to deceive if possible even the very elect.

Rethinking Protestant Theology

PROTESTANT theologians have been doing a great deal of studying and thinking in recent years. Like the prodigal son, they had wandered far from the Father's house, tasting the pleasant fruits of science and worldly philosophy. The nineteenth- and early twentieth-century theologians, enamored of the idea of inevitable progress and the theory of evolution, cut loose from Biblical ties that had bound them to the past and went out in search of Utopia by another route than God had outlined in His Sacred Word.

But things have not worked out so well. The idea that man was a pretty good fellow after all and sooner or later would do the right thing has been shattered by a short twenty-five years of history. The utter depravity of man so evident today has forced Christian liberals to admit man's fall, which they once practically denied. The critical tomes which undermined most all Biblical teaching are now being put away, and the Book itself is being restudied in the light of present-day conditions. The Bible picture of man, which is being fully substantiated today, is not a flattering one, and is leading the theologians once again to proclaim that axiom of Christian faith, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Seminaries Setting the Pace

DURING JUNE, 700 theological students from 121 seminaries in the United States and Canada gathered in Miami University at Oxford, Ohio, to discuss the problems that face the Christian church today. For seven days "the seminarians prayed and sang and debated and asked questions and studied the Bible." As a background for this conference five books had been prepared. These

were published by Harpers early in 1947 and are known as the Interseminary Series. They were used as textbooks for studies in all the seminaries. The titles are *The Challenge of Our Culture*, *The Church and Organized Movements*, *The Gospel, the Church and the World*, *Toward World-Wide Christianity*, and *What Must the Church Do?*

One of the editors of *The Christian Century*, in reviewing this series, states that the various writers who expound their views in these volumes are agreed on one thing, and that is "that the Christian faith carries within itself the answer that the world needs for its redemption; that the validity and relevance of the Christian gospel are not dependent upon philosophy, or psychology, or sociology, or science in any form; but that this gospel stands on its own feet as the revelation of the nature and purpose of God in Jesus Christ."

In this connection the editor states:

"This is a new note in theological thinking, especially in the so-called 'liberal' seminaries. . . . The idea that the Christian faith must politely be 'adjusted' to modern culture is summarily rejected. The Christian task is nothing less than to save modern culture from itself. . . ."

"These eminent theologians are thus calling their students and seminaries home from the far country where they have been wandering for more than a generation. They are no longer under the illusion that science and modern enlightenment are leading mankind toward the fulfillment of its hopes and ideals."—*The Christian Century*, Feb. 19, 1947.

This is a most significant trend in Protestantism that should not be overlooked.

What We Have Been Told

WHEN we hear men talking about a return to orthodox theology, and a revival of Bible study, we are inclined to hail it as the evidence of God's working power. This new trend among the churches will no doubt awaken the minds of many to spiritual truth, thus making them susceptible to the third angel's message, but the vast majority of churchmen will not follow on to know the whole will of God. They will again be turned aside to fables by the great counterfeiter. Of this we have been warned again and again. Note these words written concerning the last days:

"Satan will work with all his fascinating power, to influence the heart and becloud the understanding, to make evil appear good, and good evil. . . . In that day, . . . it will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints."—*Sketches From the Life of Paul* (1883 ed.), pp. 251, 252.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures."—*The Great Controversy*, p. 593.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit."—*Ibid.*, p. 464.

We are beginning to see as we could not before how these statements can be quickly fulfilled. The changes that now are taking place in the religious world are all working in that direction. As men hail the coming of a great religious reformation that will save the world from threatened ruin, we will see coming to pass the great counterfeit revival that will lead men and nations to take their stand against the people who "keep the commandments of God, and the faith of Jesus." Only those who have an understanding of present truth and a firm purpose will be able to stand in that day.

F. L.

When Youth Stood for Principle

By Robert Leo Odom

THE Divine Word had likened the Assyrian empire to "a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature."¹ It had noted, too, that "under his shadow dwelt all great nations."² Even Egypt, Assyria's mighty rival for world dominion, had come under the sway of proud and cruel Nineveh.

But in fulfillment of sacred prophecy the giant Assyrian tree fell with a world-shaking crash when Nabopolassar, king of Babylon, led a revolt of subject nations that cut it down in 612 B.C.

Necho, king of Egypt, immediately took advantage of the confused international situation to recover his nation's supremacy over the regions lying west of the Euphrates, which had been lost to Assyria. In 609 B.C. he hurried with an army to seize and fortify Carchemish,³ which guarded the frontier between Syria and Mesopotamia, ere the Babylonians should secure the strategic city.

Considering this move a threat against the sovereignty of Judah, Josiah led an army from Jerusalem and attacked the Egyptian king near Megiddo.⁴ In this battle the Hebrew monarch lost his life. The Jews then made twenty-three-year-old Jehoahaz (also called Shallum), Josiah's son by his wife Hamutal, king of Judah.⁴

Carchemish capitulated to the Egyptian king with little or no resistance. On his way back to his native land Necho stopped at Jerusalem and deposed Jehoahaz when he had reigned only three months. He took Eliakim, twenty-five-year-old son of Josiah by his wife Zebudah, changed his name to Jehoiakim, and made him king of Judah. In addition, he exacted of the Jews a tribute of one hundred talents of silver and one talent of gold, which was raised by taxation. Jehoahaz was carried prisoner to the land of the Nile to perish there.⁴ Thus the kingdom of Judah became a vassal nation to Egypt.

Consolidating a New Kingdom

However, Nabopolassar lost no time in his endeavors to consolidate the fragments of the Assyrian empire into a new universal kingdom—mighty Babylon. The seizure of Carchemish by Necho was a serious threat to the Babylonian plan for world conquest, and Nabopolassar soon dispatched his youthful son, Nebuchadnezzar, to do something about it.⁵ It was in this connection, and in 606 B.C., that "in the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."⁶

It appears from the testimony of Jeremiah⁷ that this siege extended over into the following year, 605 B.C. He states also that Nebuchadnezzar smote Carchemish in the fourth year of the reign of Jehoiakim.⁸ At the same time the prophet foretold "how Nebuchadnezzar king of Babylon should come and smite the land of Egypt."⁸

Knowing that Jehoiakim owed his occupation of the throne at Jerusalem to Necho, Nebuchadnezzar doubtless feared that the king of Judah would support Egypt in the defense of Carchemish. Hence this thrust at the

heart of Judea early in the Babylonian campaign would not only divert any assistance that Jehoiakim might wish to give to Necho, but from Palestine, Nebuchadnezzar's forces could cut the line of reinforcements and supplies from Egypt.

Resistance against Nebuchadnezzar by Jehoiakim after the fall of Carchemish was useless. Therefore, "Jehoiakim became his servant three years."⁹ The entire region west of the Euphrates came under the sway of Babylon. Thus "the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt."⁹

First Siege of Jerusalem

The result of this first siege of Jerusalem by Nebuchadnezzar was that "the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."¹⁰

The dedication of the sacred vessels of Jehovah's temple to, and their storage in the treasure house of, the deities of Babylon were intended to be a demonstration to the world that the Chaldean religion was very superior to that of the Jews. Yet these were the very means that Divine Providence used to preserve those vessels until the day when they should be returned to Jerusalem.¹¹ Great must have been the humiliation and embarrassment of the faithful children of God when they attempted to speak for Him to their heathen neighbors. But we shall see that the Lord has many ways, of which we know not, to cause His truth to triumph when men loyal to Him are few in number and the enemy seems to triumph.

The number of captives taken to Babylon this time was "a few only."¹² These few were taken to Babylon for a special purpose.

"The king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."¹³

This plan was not one designed particularly for youth from Palestine. "The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon."¹⁴ It was a scheme for consolidating and preserving the Babylonian empire. It was hoped that these youth, educated in the Chaldean learning and religion, would be the leaders of their respective peoples in the future and thus keep them more firmly under the sway of the king of Babylon.

We cannot but admire the genius and foresight of Nebuchadnezzar. He was a man of vision, planning and laboring for the upbuilding of his kingdom. He well understood that the future of a nation depends to a large

extent on the education of its youth, for they are the men of tomorrow.

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego."¹⁵

The Hebrew names of those four Judean youth were associated with that of the true God. The syllable *el* in *Daniel* and *Mishael* means "God," while the ending *iah* in *Hananiah* and *Azariah* is "Yah," the poetic form of *Yahweh* (erroneously rendered "Jehovah" in English). The new names given to the Hebrew youth were associated with titles of Babylonian deities. This is shown in Nebuchadnezzar's statement: "But at the last Daniel came in before me, whose name is Belteshazzar, according to the name of my god."¹⁶

"By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he [Nebuchadnezzar] hoped to induce them to renounce the religion of their nation, and to unite with the worship of the Babylonians."¹⁷

The sacred narrative states that "the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king."¹⁸

As captives from a vassal nation, the Hebrew youth were legally the slaves of Nebuchadnezzar. Although a professing pagan, the king had their interests at heart. He thought that he was providing for them the best that a man in his position could give. "In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained."¹⁹ What could ambitious youth desire more than a free three-year course of training in the king's college? He would even

pay their board for the entire period of their instruction. It would not be ordinary food, but delicacies from the monarch's own kitchen, a portion of the very same viands and wine served on his own table. Surely what was fit for the mightiest ruler on earth to eat would be best for them!

Meeting the Test

But was it? "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."²⁰ His three companions joined with him in this resolution.

"In the food provided for the king's table were swine's flesh and other meats which were pronounced unclean by the law given through Moses, and which the Hebrews had been expressly forbidden to eat. . . . A second consideration with these youthful captives was the fact that the king, before eating, always asked the blessing of his gods upon the food. A portion of the food, and also of the wine, from his table was set apart as an offering to the false gods whom he worshiped. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that even if they should not actually partake of the king's bounties, a mere pretense of eating the food or drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would indeed be to implicate themselves with heathenism, and to dishonor the principles of the law of God."²¹

The "pulse"²² requested for their diet was purely vegetable. The Hebrew term literally means "seeds" or "seed-foods," and doubtless included various kinds of cereals and legumes. They asked for just plain water, the best drink there is. No intoxicating wine for them! They knew that in Israel's tragic past men "have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."²³

Like Moses during the years that he was under pagan teachers training him "in all the wisdom of the Egyptians,"²⁴ so these Hebrew youth were daily exposed to the error and seductive teachings of the education given them by the Chaldeans. But they graduated from the king's college *cum laude* and without yielding one whit in their allegiance to God. Christian education proved far superior to that of the world.

Result of Proper Training

It is remarkable that in the days of such widespread and deep-rooted apostasy among the Hebrew people these youth of the nobility of Judah should have had God-fearing parents. Yet this is shown by the firm adherence of Daniel and his fellows to the right in the test that came to them soon after their arrival in Babylon. Somebody had taught the young men the principles of temperance and right living.

"Daniel and his associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers. This education was to Daniel and his companions the means of their preservation amidst the demoralizing influences of the court of Babylon."²⁵

Thank God for fathers and mothers like those of Daniel and his fellows! Thank God for young people of such sterling character and resolution as these youth had! The names of their parents are not recorded in Holy Writ. We know not what end befell them in those days of calamity for Judah. But when the tides of war swept over their land and tore their boys from their hearthsides, and childhood moorings, these lads were prepared—like Joseph, Moses, Esther, Nehemiah, and many others—to face the stern realities of life with a strong faith in



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The Four Judean Youth Stood Every Test

God and a determination to stand true to Him regardless of the cost.

In their dealings with their superiors, Daniel and his fellows manifested Christian kindness, tact, and courtesy. No spirit of rebellion, no sullenness, no impudence, no harsh language characterized their request for a different diet. Their decision on the matter was not a hurried one; it was carefully and prayerfully considered before they went to Melzar with their proposition. They had a reason-

able remedy to suggest for what was to them an unsatisfactory arrangement.

"As for these four children, God gave them knowledge and skill in all learning and wisdom."²⁸ The young person who consecrates his all to God, determined to be true to principle at all costs, and willing to do his best in all that he undertakes for God or man, will prosper, and Heaven's blessing will be upon him. Youth, this counsel

(Continued on page 23)

Sabbathkeeping and Tithepaying

Part II

By W. G. Turner

THE close connection between Sabbathkeeping and tithepaying is revealed in the Biblical statements made concerning the tithe. As in Sabbathkeeping so in tithepaying we note that:

a. *God's ownership is basic.* "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8.

One has said: "God allows men to use these possessions, but He never surrenders His ownership. We are not owners, for we brought nothing into this world, and we can take nothing out. What we use and enjoy was all here before we came. We do not create anything. We may gather more or less of material wealth around our own personality, but all we gather belongs to the great Creator of all things. As between each other we may be owners. We may have rights and titles to certain estates to which no one else has any rights or titles. But these rights and titles are simply an earthly, human arrangement between man and man. Between man and God He is the owner."

The Tithe Is the Lord's

b. *The tithe is holy.* "And all the tithe 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. And if an man will at all redeem ought of his tithe, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30-32.

In Scripture we read of a holy God, a holy Christ, Holy Scriptures, holy people, Holy Spirit, holy Sabbath, holy Temple, holy tithe. What God calls holy we must recognize as holy. If we keep for our own use or pleasure any portion of the holy Sabbath we profane God. "Her priests have violated My Law, and have profaned My holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them."

If we keep for our own use any portion of the tithe we rob God. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8.

In the sight of God a violation of His will in either Sabbathkeeping or tithepaying is sin.

c. *Payment of tithe an ancient requirement.* "And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? Hast thou not sinned, if thou hast brought it rightly but not rightly divided it? Be still, to thee shall be his submission, and thou shalt rule over him." Gen. 4:6, 7, Septuagint.

This indicates that a right division was known to Cain as well as the right kind of offering. Is it not reasonable

to believe that Adam, the father of Cain, understood God's mind in tithing as well as His Ten Commandments?

With respect to tithing, J. B. Hobson in his work, *What We Owe*, has this to say: "Traces of tithe as something old and well understood appears in the earliest historic times among nations having little or no intercourse with the Jews or with each other. To suppose that so many people all hit upon the tenth is out of the question, and the only reasonable conclusion is that they all got it, like the altar and the sacrifice for sin, from a common source—that it was part of God's moral law originally revealed to man."

How natural it is to find that Abraham set aside his tithe, or tenth, for Melchizedek, priest of God! Abraham was a Sabbathkeeper and a tithepayer.

d. *Did not originate with the Jews.* Thus the divine requirement to pay tithe did not cease at the close of the Jewish dispensation. It preceded the Jews, and was not affected by the close of the Jewish system. All through the centuries both Sabbathkeeping and tithepaying have been observed by people the world over. Upwards of a score of writers between the second and the thirteenth centuries after Christ agree that tithes were paid in Gaul, Italy, Spain, Egypt, and North Africa. In England for centuries the Sabbath has been recognized by the state church as legitimately belonging to God.

With the revival of the true Sabbath, a recognition on the part of Sabbathkeepers of the rightful place of the tithe has developed; hence, Seventh-day Adventists believe in, and practice, tithepaying. However, it is not practiced exclusively by this church, for in many lands individuals and congregations believe in and follow the practice.

Blessings Promised

e. *A blessing pronounced upon the faithful tithepayer.* "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10.

Thus we find Sabbathkeeping and tithepaying remarkably associated. According to the Word of God, to be Sabbathkeepers we should also be faithful tithepayers.

As we consider the wonderful gifts of our heavenly Father toward us, does there not rest upon us a great and blessed obligation which, when accepted with a joyous and willing heart, brings upon us the approval of Him who is the giver of every good and perfect gift?

Dangerous When Comfortable

M. L. Rice

ETERNAL life is offered as a gift. Yet it will be won only by those who are interested enough to fight for it. "Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:12.

Success in any line comes high. It takes persevering effort. It takes vision. It calls for sacrifice. To win, you must pay the price.

The Bible pictures those who win eternal life as men of hotheaded earnestness. They are men of action. They are called upon to "fight," "wrestle," "strive," "run." Such active words! "And from the days of John the Baptist until now the kingdom of heaven is gotten by force." Matt. 11:12, margin.

You have heard this expression, "He makes me sick." It is not a declaration of pain, but of disgust. It expresses

a sort of nauseated feeling. The way some one acted, or failed to act, brought forth this expression.

There is a place in the Bible where Christ seems to imply that the actions of the church disgust Him. It happens to be said of the last church. It is not when men and women have sunk deep in sin. He hates sin, yet He loves the sinner. "Neither do I condemn thee: go, and sin no more." It is not when people are trying and failing; it is when they lose their zeal and settle down into a dormant state. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Rev. 3:16. It is a tepid Christian experience that is an abomination unto the Lord.

If the working temperature of the church were taken, I fear the reading of too many would be lukewarm.

Lukewarmness is such a comfortable feeling. We hate to move out of it. But for the Christian it is most dangerous. In this state there is not a thing to be desired.

The person who is cold will search for cover. There is a chance to get him warm. But one with that comfortable lukewarm feeling will not stir. He says, "I have need of nothing." There is no hope for one so long as he remains in this condition. Unless in some way a fire can be kindled in his heart that will raise his temperature from lukewarmness to hotheaded earnestness, he will be lost. For a lukewarm indifference there is scarcely any hope. Unless they are stirred to repentance, people in this state will never win the Promised Land.

The Fire of Evangelism

This thing of lukewarmness in the church is something very real. It has had its part in every great religious movement. It still has the same deadly sting. The church of today is subject to it.

Meeting opposition and persecution makes us strong as individuals and as a church. Living close to the needs of humanity keeps us sympathetic and tenderhearted. Going about doing good makes us Christlike. A life like this will not be tainted with lukewarmness.

We have more to fear from the indifference within the church than from the unbelief of the world without. Nothing is so deadly as that which works from within. The great giant of the forest that can withstand any storm will fall a prey to the tiny insect that bores its way into the heart of the tree and destroys its very life.

The working temperature of the church is gauged by its evangelism. In the church in which all are lukewarm evangelism is dead. What is true of the church is also true of its individual members. To follow the way of least resistance is to go along with the crowd. The end of this way is the wide gate. Here is where all lukewarm members will go in. It takes absolutely no effort to reach this place. That is why most people will go there.

It is a different picture of another group who struggle along the narrow way and finally press their way through the strait gate. They arrive here because they are earnest and active. They win because they are willing to put forth the effort that brings success. One thing is sure, they are not lukewarm.

THERE is no religion in the enthronement of self. He who makes self-glorification his aim, will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred.—*Christ's Object Lessons*, p. 402.

"Whatsoever Ye Would"

By A. F. TARR

THE influences that affect men's lives the most are not altogether those big events that seem almost to overwhelm them. More often they are the gentle, almost unobtrusive touches that come in ordinary, everyday associations, contacts with lives that exude that fragrant atmosphere so beautifully expressed by the poet as "the best portion of a good man's life, those little, unremembered acts of kindness and of love."

It was an influence of this kind, while I was on a visit to an Indian hill station, that will always live in my memory.

Early one morning I sat in an improvised study preparing a sermon for the following day. Outside, the air was cool and crisp, and as the rays of the rising sun illumined the valleys deep down below my window, I succumbed to the temptation of climbing a near-by hill to catch an early morning view of the long, glistening range of snow-capped Himalayan peaks as they stretched out in what seemed to be an infinity of grandeur.

The spot from which the view seemed best obtainable was on the private estate of a well-to-do Indian, a man whom I had never met. On entering the grounds, I had a feeling that I was being observed, and I wondered if the owner would resent my presence; but the house was some distance away, and I decided to risk his displeasure.

A few minutes later, as from my selected spot I was drinking in the grandeur of the scene, approaching steps reminded me of my trespassing. Apparently servants were coming to tell me I had no business there. Then I detected that one of the voices was that of a child, and it seemed that a man was coaching him on a little speech. When they came near to me, I turned to see what it meant, and there below the great rock onto which I had climbed, stood the landlord himself, with his little boy, and in the boy's hand a bunch of the most beautiful flowers. The child looked at me for a moment, and then ascending the rock he handed me the bouquet. Putting his two little hands together, he bowed a deep salaam, and returned to his father who was watching the scene with obvious interest. Again the two stood for a moment together, and then with a further friendly gesture they retraced their steps along the path to their palatial home on the hill.

At a time when political feeling was running high, and the country was quickly moving toward independence, how cheering was this simple little act. When a man might rightly have forbidden my presence on his property, he sent, instead of a reprimand, his little boy with a bunch of flowers; and as if he himself could not resist being visibly associated with the act, he, too, stood there, sponsoring his son and demonstrating in an older man's way the spirit of friendliness that welled up in his own heart and that he chose not to suppress.

I looked again at the mountains towering majestically beyond. I looked at the exquisite flowers in my hand. One seemed to testify to the power and love of a mighty Creator, the other to the response of that love in human hearts. Once more I turned my eyes to the retreating father and son, and in my heart, as I had already done in words, I thanked them again for their delightful contribution to my happiness. That human touch, that quite unnecessary little act, coming at that particular time opened up a debt of gratitude that I can never completely repay.

I descended with the flowers in my hand, never carrying a gift more proudly, a song in my heart, and a new inspiration for tomorrow's sermon. Not a person passed me in my descent of that rugged path but that I felt an urge to speak a friendly greeting, and not a person thus greeted failed to respond in double measure. I was reminded of the words, "Whatsoever ye would that men should do to you, do ye even so to them."

Am I Able?

By John Cornell

STRIVE to enter in at the straight gate for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

Oh, what tragic words, what fatal words are these—"and shall not be able." When temptation is near, the prayer should be, "Lord, make me able." Oh, yes, there are many who will seek to enter in, but can they pay the price? Can you pay the price? As each day breaks upon the world pray, "O God, let me live today for Thee alone—may I be able." As the temptation comes with power into your soul, and the attractions of heaven seem to fade away, pray, "O Lord, give me of Thy strength, just for today." When temptation is great, hold fast, do not slip, but say, "Lord, this day seems like an eternity to me; cover me with Thy hand. Let me hide in the shadow of the Great Rock; Let me lay hold of Thy strength; and keep me true to Thee—just for today."

The Calendar Decision

By Carlyle B. Haynes

THE Economic and Social Council of the United Nations met for its fifth general session on July 19 as scheduled. It found before it a thirty-nine-point agenda. One of the thirty-nine items was the blank-day World Calendar.

Before the agenda was adopted, there was a two-hour discussion as to whether all its items were of sufficient importance to take the time of the council. Cuba had placed an item on the agenda regarding certain taxes, subsidies, and tariffs. It was agreed to defer this. Norway had proposed "universal adoption of the international metric system of measures and weights and of the decimal system of currency and coinage." Peru had placed the World Calendar on the list of items for consideration.

Several members of the council complained that the agenda was overloaded. The action taken is thus stated in the official report printed in the *United Nations Weekly Bulletin*:

"The Council decided to drop from the Agenda of the present session both the proposal for a revised world calendar (to provide a perpetually stable pattern of quarter years, months, weeks, days and holidays) and the question of adopting an international metric system and the decimal system for currencies. . . .

"While all of the members who spoke of these two items in principle recognized their importance, the consensus of opinion was that the Council had many more urgent things to do, that the Secretariat was overloaded with work, and that scarce funds should not be diverted for these projects.

"The United Kingdom representative in particular stressed the religious implications of altering the calendar, especially for Christianity, in which almost all the annual festivals

are in relation to Easter, a movable feast. The proposed calendar would fix all feasts and holidays. Mr. Phillips told the Council that in 1928 the British Parliament had passed an act providing for a fixed Easter, but postponed its adoption until it could be shown that enough Christian countries would accept the date to bring about uniformity. There is still no likelihood today of this condition being fulfilled, and the Act remains inoperative."—Volume 3, no. 5 (July 29, 1947).

It is plain from the record that the World Calendar proposal was not rejected or disapproved. It was merely dropped from consideration at this session of the council. It may be replaced on the agenda for the next, or sixth general session, which is set for November. My information is to the effect that the World Calendar Association will marshal all its influence and power to get it placed on the agenda for the sixth session.

The supporters of the World Calendar have two full years to obtain favorable consideration of their blank-day calendar between now and the beginning of 1950, when they would have it go into effect. They will leave nothing undone to obtain that favorable consideration, both in Congress, where the issue is still pending, and in the United Nations.

God has given us a little more time, and victory in the first skirmish. That time should be used to inform the people everywhere of the dangers to religion in the blank-day device, and thus create a public opinion which will win permanent victory for truth when this proposal comes up again, as it is bound to do.

We face a great opportunity and a great danger.

The opportunity is the shaping of circumstances which enable us to "proclaim the Sabbath more fully."

The danger is that of complacency because of an initial victory. In that way lies ultimate and certain defeat. While we thank God for that victory and the additional time it gives us, let us be sure we use the additional time in the way God designs in providing it for us, and instead of slacking our efforts, increase them.

Every family in America should receive a copy of the leaflet "Calendar Change Menaces Religion."

Let the calendar issue be discussed in sermons, on the radio, in letters to editors, and in every way possible.



Meeting of the Economic and Social Council of the United Nations

Salvation From Sin Must Precede Salvation From Death

By I. A. Crane

THE Scripture includes the whole human race when it speaks of those "who through fear of death were all their lifetime subject to bondage." Heb. 2:15. Many today long for salvation from the fear of death while at the same time they cling to sin, which is the cause of death. Here we are constantly beset with danger of storms, accidents, sickness, and death. From these dangers there is no hope of security in anything that man can do.

True, we have many so-called insurance companies, but what insurance can they offer us? They can give no assurance that death will not come. They cannot protect us from accidents or loss by fire or storm. All they can pretend to do is to offer a small remuneration to partially compensate for that which they know they cannot prevent. Many of these have become immensely rich reaping a harvest from the constant fears of humanity. Surely vain is the help of man to allay our fears.

In the affairs of life when losses occur, reason demands that the cause of loss be searched out and a remedy sought. Surely, with the ever-prevailing menace of death and suffering about us, we too should search for the cause and seek a remedy. We should learn the cause of death, how it came into the world, and gladly accept the remedy if such can be found. As we search we find very definite answer to our inquiry. Death came as the result of sin, and the only remedy for sin is found in the gospel of Christ. The Scripture says:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Knowing, then, that sin is the cause of death, how important it is that we understand what sin is—its nature, and its origin.

What is sin? The definite answer is found in 1 John 3:4 as follows: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

The Origin of Sin

These scriptures are in perfect harmony with the record of the origin of sin, which is found in the second and third chapters of Genesis. There we find that God gave to our first parents a home in beautiful sinless Eden where was every tree that was pleasant to the sight and good for food. Of all these trees in Eden, God reserved only one, the tree of knowledge of good and evil, so called because it would reveal whether man would do good or evil.

The fruit of all the other trees belonged to Adam and Eve. The fruit of this tree did not belong to them. It was reserved by the Creator. If they should desire the fruit of this tree, it would reveal covetousness. If they took of the fruit of this tree they would break the command, "Thou shalt not steal."

Some reason that the taking of fruit from this tree was but a trifling affair to involve such fearful consequences as banishment and death. They cannot see anything very wrong in it. But it involved more than the breaking of the two commands "Thou shalt not covet," and "Thou shalt not steal." They had allowed the seeds of doubt and unbelief of God's goodness to be sown in their hearts by the adversary. Being thus alienated through sin from Him who is the source of life, man was doomed to die. His only hope of salvation was by faith in the Son of God, who offered Himself to become man's Redeemer. *There was no other way; salvation from sin must precede salvation from death!*

Do you fear death? then believe in Him who gave His life to redeem you.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Evidence of True Repentance

(Continued from page 6)

Many Christians know little of this deepening experience. Continually they repent of known sins, of bad temper, impurity, worldliness, and out-right selfishness. Then they lay the foundation of repentance and make fresh work for themselves by sinning again. Instead of advancing in the divine light, they find it barely possible to hold their own.

Sorrow for Sin

We know that sin, when it is finished, "bringeth forth death." But we should remember that true repentance does not consist in making a change in our lives because we feel the consequences. Too often, as one writer has said, "our repentance is not so much regret for the ill we have done as fear of the ill that may happen to us in consequence." Esau, Judas, and Pharaoh are examples of men who repented because they did not want to suffer the consequences of their transgressions. Jesus must be the center of this whole experience of repentance.

"Jesus has said, 'I, if I be lifted up from the earth, will draw all men unto Me.' Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul."—*Steps to Christ*, pp. 30, 31.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ."—*Ibid.*, p. 33.

The One Altogether Lovely

Only a genuinely repentant sinner will hate sin and view life differently with a new mind and a changed outlook. Sin will become exceedingly sinful, and the soul will carefully avoid the old habits that were once so freely indulged. The heart touched by the Spirit of God will behold in Christ the One altogether lovely. In contrast the weak and beggarly elements of sin and worldliness will seem to be wrong and out of place in the new life. The repenting soul will abhor sin because his loving Lord was caused to suffer and die for it. He purposes never again to violate God's law and thus wound afresh the Son of God and put Him to open shame. Sensing, too, that delayed repentance may mean the sin against the Holy Spirit, the struggling Christian dares to step out by faith and live a life of uninterrupted victory.

God is calling us to put away our sins and by repentance toward God and faith in our Lord Jesus Christ to receive pardon. We cannot delay this vital matter. Heaven's judgment is in session and the last case soon to be decided. Let us be encouraged by the fact that Christ will still receive us if we will come to Him with all our hearts.

D. A. D.

Wreck-creation or Re-creation?

By Arthur W. Spalding

IN THE beginning labor and recreation were as closely related as eating and digestion. The normal man finds satisfaction in eating because he digests and assimilates what he eats; so in the beginning the normal man found satisfaction in his labor because it ministered to his physical, mental, social, and spiritual needs. While he was expending energy he was likewise restoring it; therefore he found recreation in his occupation. But today the average person thinks of recreation as release from tasks and indulgence in pleasures. His fault is, first of all, in his work, which either is disagreeable to him or overtaxes him. His fault is, second, in his recreation, which by contrast is so enticing to him that he overdoes in it, and often by character weakness selects damaging activities and misnames them recreation.

Restoring the Image of God

Christian education is the process of restoring the image of God in man's soul. It involves recreation as well as business. Education and recreation should be so closely related that we should not have to quit the one to do the other. There should be no conflict between the two. While we are being educated we may receive recreation, and while we are being recreated we may receive education. Such an ideal, however, would require considerable reformation in both education and recreation. A person who has reached the ideal of recreation finds his refresh-

ment in useful activities. It may be in gardening, it may be in reading, it may be in nature observation, it may be in music, it may be in relieving others' wants, it may be in teaching the unlearned. It certainly will not be in useless or vicious activities, such as gambling, prize fighting, and carousing.

Recreational Activities

In between these two extremes—recreation in useful labor and purported recreation in dissipation—lies a wide field of recreational activities on the propriety and value of which we may not all agree, and in which none of us should be dogmatic toward others. But this is to be said, that the further we advance toward the finding of our recreation in useful occupation, the closer do we come to the ideal; and on the other hand, the more we become dependent for our recreation upon games, theatrics, and other artificial forms, the more danger do we incur of departing wholly from the ways of God. Let everyone choose. The making of black lists, and the censuring of those who transgress our code, will not reform individuals, schools, or churches: conversion and education are needed. To maintain a standard, it may be necessary to designate certain extreme types of games, entertainments, and practices as outside the pale of the church; but there will still remain many forms of physical, mental, and social amusements which are indeed not vicious

yet are liable to be injurious to Christian experience. In this field we must depend upon persuasion and demonstration to win students and church members to the better way.

There are extreme types of so-called recreation which are condemned because of their brutality. In this list would be bear-baiting, bullfighting, cockfighting, professional wrestling, and prizefighting. Some of these have disappeared, some remain only in certain countries; the last, wrestling and prize fighting, maintain their hold in our own as well as other lands. It is safe to say that no Christian engages in any of these. The



H. A. ROBERTS

In the Quiet Scenes of Nature There Is Soothing Power

sports which involve death to wild life—hunting and fishing—are, however, made debatable ground simply because many boys have grown up with the gun and the fishing rod, and have become so accustomed to these cruel sports that their consciences are benumbed as to their evil. Football has been placed in the list of brutal games, and despite some reforms in technique still deserves its listing. Hockey, as played professionally, deserves to be in the list.

Devotion to all these brutal games and sports, whether as participators or spectators, warrants the name of recreation only if it is spelled wreck-creation. They do not re-create man's powers; they wreck them. They lower the moral sense; they make men callous to suffering; they minister to the blood lust which periodically drenches the earth with human blood.

God's Ideal

How far removed from all this is God's ideal of recreation! In the quiet scenes of nature there is soothing power. In the miracles of reproduction and growth so vital to the preservation of our own and all life, God invites us to share with Him the ministry that provides physical, mental, and spiritual food. In association with our fellow men, in ministry to their needs, in reception of their kindly services, in sharing with them the products of our hands and of our minds, we find the healing, upbuilding experiences of true recreation. And if our spirits would soar to deeds of daring and adventure, still nature in its grand and awful aspects provides the means and opportunity. Also, our social contacts and duties give scope for the utmost exercise of all our powers. The greatest heroes of the race are not the warriors of destruction, but the ministers of good to their fellow men, in medicine, in constructive science, in exploration, in relief, in statesmanship, in teaching. Such activities re-create both the giver and the recipient. Christians, noble men and women, will seek recreation in that which re-creates.

Recommended reading: Ellen G. White, *Education*, pp. 207-213; *Counsels to Teachers*, pp. 331-337. Spalding, *Who Is the Greatest?* pp. 98-102.

At the Store

Lucia Mallory

LARRY, put that peach back! And leave those tomatoes alone! It's hard enough to have to bring you with me without having to watch you every minute." With that, a tired-looking mother pulled her little son away from the counter of fresh fruit and vegetables in the Fairway Grocery Store.

"Children are a lot of trouble when you have to take them shopping," commented another mother who was tightly holding the hand of a dimpled baby girl.

The two women were standing beside me at the checking-stand, where I was awaiting my turn to be served.

"Larry's into everything," answered the first speaker. "I can't find anyone to stay at home with him. I have to take him along everywhere I go."

"So do I have to take Phyllis," sighed the second mother. "She wears me out. Oh, my! Look at them now!"

While their mothers were talking, the children had broken away from their restraining hands. The boy had knocked down a rosy-cheeked peach and was at this moment rolling it across the floor to the little girl.

"Children, stop that!" the mothers exclaimed with one voice as they hastened to recapture their little ones' hands.

"Whatever are we going to do with them?" I heard one mother ask the other as they hurried out of the store, each clutching a big bag of groceries with one hand and a rebellious child with the other.



Close to the Heart of Nature

IN early ages, with the people who were under God's direction, life was simple. They lived close to the heart of nature. Their children shared in the labor of the parents, and studied the beauties and mysteries of nature's treasure-house. And in the quiet of field and wood they pondered those mighty truths handed down as a sacred trust from generation to generation. Such training produced strong men.

"In this age, life has become artificial, and men have degenerated. While we may not return fully to the simple habits of those early times, we may learn from them lessons that will make our seasons of recreation what the name implies,—seasons of true upbuilding for body and mind and soul."—Mrs. E. G. White, "Education," p. 211.

"I'm sure my neighbor, Joyce Malvin, could answer that question," I thought to myself. "I've never seen her little Dean make much trouble for anyone anywhere."

Just as I started out of the store, I met Joyce, with Dean in his go-cart, coming in.

"Are you in a hurry, Lucia?" Joyce asked eagerly. "If you aren't, Dean and I will walk home with you."

"I'll be glad to wait for you," I replied. "I'm all through with my work at the library for the day."

"That's good," answered my neighbor as I turned to go back with them. "We were just wishing for some good company, weren't we, Dean?"

The sturdy little fellow confirmed his mother's words with a welcoming smile. Joyce took him out of his cart and let him walk around the store with her.

"We need some soap, Dean," she said, handing him a small bar. "You can carry it for Mother until we're ready to pay for our things."

The boy carried the soap carefully while his mother filled her shopping basket. At the fruit and vegetable counter, Joyce talked to her son while she was making her selections. "We'll have fresh peas for dinner, Dean, and you may help to shell them. We'll buy a few of those nice peaches for our dessert. Mother will carry the peaches, because they bruise easily, but you may carry some lemons. When we get home we'll make lemonade and give some to Aunt Lucia."

Of course, I'm not my little neighbor's real aunt, but I enjoy being called his aunt.

Joyce deposited her heavy packages in the front of the go-cart, and when Dean was seated placed a small bag of lemons in the little boy's hands, picked up her peaches, and we started home.

"I hope we haven't kept you waiting too long," she said to me. "Dean slows me down a bit, but he likes to help."

"I've enjoyed every minute with you," I declared. "Before you came in I heard two mothers complaining about how hard it was for them to take their children with them to the store. They hadn't learned your good way of letting the children help with the shopping."

Joyce smiled. "I should never think of doing anything else, Lucia. Mother used to let me help her when I was a child, so I started very early letting Dean carry small packages home from the store and letting him help me with other things, within his capacity, at home. Sometimes the little fellow is awkward and slow, but the joy of doing things together makes up for that."—*National Kindergarten Association*.

Out of Our Abundance

By L. L. Moffitt

Associate Secretary, General Conference
Sabbath School Department

THE appalling destitution of our own people in Europe has aroused the benevolence and generosity of churches in North America to magnificent liberality. Tons of food and clothing have been contributed and shipped across the seas to alleviate their physical distress. Books and Bibles have been sent to feed their minds.

The total affects of war, however, are even more far reaching. There is another angle to the aftermath of war that we should not overlook. Seventh-day Adventists in many sections of Europe have had the cords that bound them to the mission fields greatly weakened, if not completely severed. Germany, for example, was formerly a strong foreign mission base. Scores of missionaries went out from Germany to the Orient, the Near East, the East Indies, and to Africa. There were large areas in all these lands where a strong mission work was entirely manned and supported by the Central European Division. Our German believers gave liberally to the support of missions through the Sabbath school.

As a concrete example we submit the following table of Sabbath school offerings to missions for a five-year period from 1931 to 1935, for the three German unions.

	1931	1932	1933	1934	1935
East German U. C.	\$35,844.63	\$32,127.58	\$27,673.90	\$30,637.54	\$30,319.05
South German U. C.	20,526.90	18,816.18	15,775.68	18,581.71	19,327.93
West German U. C.	28,039.49	22,792.34	19,649.68	20,006.09	19,057.74
Totals	\$84,411.02	\$73,736.10	\$63,099.26	\$69,225.34	\$68,704.72

In that five-year period over \$350,000 was contributed through our German Sabbath schools for foreign missions. With the restrictions imposed by the Hitler regime, these foreign mission funds were entirely cut off. Now with Germany in the hands of her conquerors and her people in utter destitution, not one penny is coming through to the General Conference treasury for foreign missions from that once strong mission base. All the vast work formerly manned and supported by our German constituency has to be cared for, and in many instances rehabilitated, from other sources. A somewhat similar situation, although in lesser degree, obtains in some other parts of Central and Southern Europe. We believe something ought to be done about this war casualty also.

What a fine gesture it would be toward our poverty-stricken brothers in war-torn lands if we in North America, where God's hand has been so manifestly over us for good, would step into this yawning breach and make up their lack out of our abundance. What joy this would give our brethren in Europe when they should learn that those who had so kindly given them food and clothing were also giving an extra Sabbath school offering in their behalf.

A nickel more each Sabbath! Who would be the poorer? May we not expectantly appeal to our Sabbath school members in North America to place an extra nickel, at least, in the Sabbath school offering envelope each Sabbath with a little prayer, "Dear Lord, bless this extra gift which I give today to be credited in heaven's record as the Sabbath school offering of one of Thy dear children across the seas who now has no money to give to Thee." We believe this would bring a glow to the

hearts of all God's children here and a thrill of gratitude to His children over there, and it would surely go a long way toward filling the gap made by the war in our Sabbath school mission giving overseas. *A nickel more each Sabbath—a nickel from our abundance as the mission gift of a brother or a sister across the sea who has nought to give.*

A Missionary Snatched From the Power of Death

By W. R. Vail

AS GOD'S messengers go forth to the battle they are strengthened and encouraged by the knowledge that He will be with them "even unto the end of the world," and that many signs will follow them. Often these signs are seen in the lives of the workers themselves, for miracles occur to preserve them from the powers of evil against which they battle.

W. M. Cooks and his wife and family has been carrying on the work for several years on a mission station at Musofu, about twenty-two miles back from the railway in Northern Rhodesia. They have been living alone, far from any neighbors of their own race; and have labored faithfully to build up the work of the station to where it is now, a prosperous and well-organized central school. Brother Cooks has labored with the headmen and leaders until, with only one exception, everyone in that district has joined the baptismal class.

But the adversary of men was not to be outdone without a struggle. Two years ago Brother Cooks was stricken with tick fever, contracted while on an outschool trip. He was taken to the hospital about forty miles away, and nursed back to health. But again this year he was stricken, more severely than before. This time the struggle was more intense, more severe than anything the family had yet experienced.

Far From Human Help

Imagine, if you can, the family, isolated from neighbors, friends, or fellow workers, seeing the husband and father unable to move out of bed. Day by day they had to watch him weaken and waste away until the crisis came. On the day when all seemed lost, the mother, alone out in that forest—yet not alone—called the three small children around the bed. Brother Crooks was beginning to feel the numbness creeping over his limbs, and knew he was facing his last moments.

But "the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Of this the mother was confident. So she knelt with her children around the bed of the sufferer and poured out her heart to God, crying for His saving power. While the family was still engaged in prayer, God's healing hand began its work. Our brother felt the fever break and new strength surge through his wasted frame. There before the eyes of the faithful and devoted mother, the miracle-working power of God was showing itself, and her husband was calling her to come nearer to him to rejoice with him. Verily he was returning from the dead.

Today our brother is still at his post, more determined than ever to see this battle through to the end. As we visited with him at the meeting of the committee of the

Northern Rhodesia Mission Field, we could not help wondering at his courage, physical strength, and determination to stay by his post until his task is done, after all he had so recently been through. No word has come from him or his family even suggesting that they be transferred. That is their post, and they plan to stay on, living monuments to God's power and care.

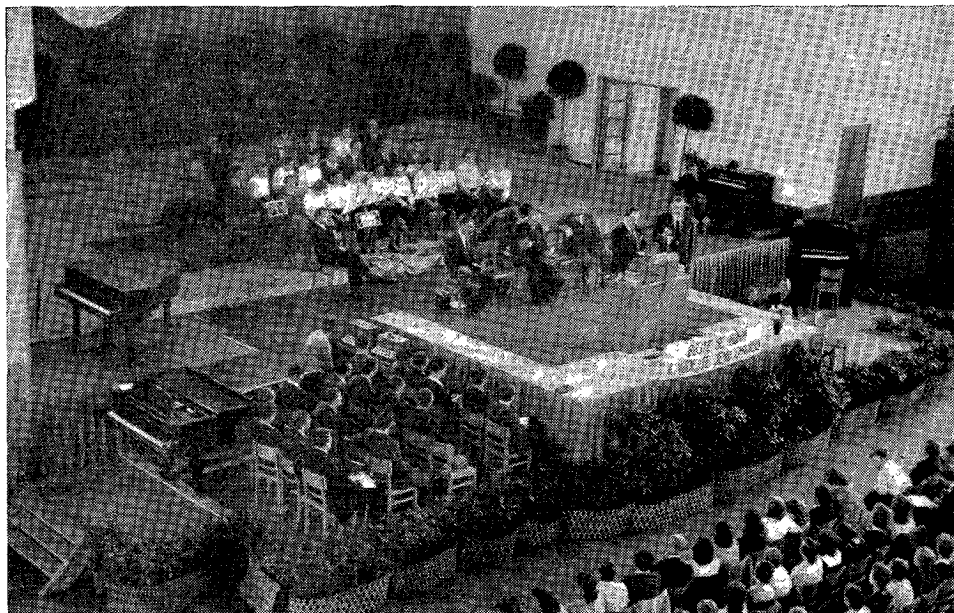
Musofu Mission today is taking its place among the major stations in our territory as a result of the faithfulness of this family. May God, who has begun this good work in these soldiers of the cross, continue to work in and through them to the completion of the task.

A Great Day in the Land of Huss

(Continued from front page)

The flames of the stake snuffed out the fleeting breath of this herald of truth, but he had kindled a fire that the combined powers of earth and hell could nevermore extinguish. He had lighted in the heart of men the fire of love for truth, righteousness, and freedom. Through centuries of oppression and persecution, fed by streams of the blood of martyrs and brave men, that fire has been kept burning brightly. It is burning today in the hearts of millions in the Czechoslovakian Republic. It finds its brightest expression in the life of thousands who are responding to God's last bugle call of truth in the Advent message.

Was it chance that the first general meeting of the Czechoslovakian Union since before the war should take place in Prague just at the time of the anniversary of John Huss' death? It was a great meeting and a great day for the Advent message. I do not know whether there has ever been, anywhere in the world, a heartier response to the invitation to attend a great gathering of God's children than our churches gave in Czechoslovakia. About four thousand of our people and friends of the message gathered from the farthest ends of the country. A special train of twenty-five cars brought some eleven hundred visitors from Silesia and the northern part of Moravia. As it traveled several hundred miles across the country, each car of the convoy bore the inscription, "Seventh-day Adventist Conference—"The gospel to all the world!" Coming out of the Prague station, the passengers of the train marched through the city to the meeting place with banners flying, to the sound of a band playing gospel hymns.



For this occasion our brethren had succeeded in securing the beautiful Sokol Hall, supposed to be the largest hall of its kind in central Europe. It is indeed a splendid structure, well fitted for our purpose. The loud-speakers worked perfectly, so that one could hear well from every corner of the hall.

The walls were adorned with flags and Bible texts. On both ends, standing out in bold letters, one could read the words of Huss: "*Pravda vitezi!*" It was an inspiring sight to look into the sea of faces and watch the deep interest, the calm joy, the earnest devotion of the listeners. All through the meetings the four thousand seats in the large hall and galleries were almost all occupied. Many times, particularly on Sabbath, there was not a vacant seat to be found.

What a joy to meet again as brethren of like precious faith after years of war and suffering! The stories of God's care and protection, the reports of progress in every field of activity, were most inspiring. During the first part of the meeting we were favored with the presence of E. E. Cossentine, educational secretary of the General Conference. W. R. Beach, our division president; O. Schuberth, division Sabbath school and educational secretary; Dr. J. Nussbaum, religious liberty secretary; and the writer as field and publishing secretary, shared with the local men the privilege and responsibility of leading out in the various meetings and breaking the bread of life to God's children. Joseph Doubravsky was unanimously re-elected president of the union. The membership of this union now has passed the four thousand mark.

Our people love music and singing. We were particularly favored with the finest band performances, choirs, duets, and solos. On Sabbath a large choir of some three hundred voices gathered on the vast platform and made the hall ring with heavenly melodies.

Large Baptismal Response

Elder Beach presented God's message on that great day of the spiritual feast. As he called for those who desired to unite with the church and make a covenant with their Saviour by baptism to come forward for special prayer, about 350 persons, mostly young people, advanced through the aisles and formed a large cross in front of the rostrum. When the appeal rang out to those who wanted to hate sin and love God with all their hearts, everyone in the hall rose before the Lord in consecration.

Among many important resolutions voted during the meeting, the one calling for a revival of the Win One Movement met with the heartiest approval. Enthusiastically the members pledged themselves before God to bring at least one soul to Christ during the year. We know they will pray much and work hard to reach this goal. Heaven's blessing will rest upon their efforts and bring success.

God has a willing people in Czechoslovakia. A few months ago it was my privilege to attend the dedication service of a lovely chapel at the foot of the Tatra Mountains in Slovakia. I admired the beautiful stone structure which our people have built with their own hands at the cost of much hard work and sac-

View of Platform in the Great Auditorium in Prague Where General Meeting Was Held

rifice. Men, women, and children all lent a helping hand to raise that monument to the worship of the living God.

Yes, the flame lit by John Huss centuries ago is still burning today. It is burning brighter than ever through the consecrated lives of God's children. A mighty evangelistic, lay preacher, and home missionary movement is carrying the message onward into every part of the country. It is a great day of freedom and opportunity to proclaim the last gospel invitation. Prospects are bright for a rich harvest of souls. Everywhere the meeting halls are too small. In many places I met with about 150 people in halls where barely a hundred could sit comfortably.

Plans are on foot for the erection of a good school and publishing house on a suitable property that has just been purchased in the outskirts of Prague. The need for more means to develop these institutions and build up new and larger meeting halls is extremely urgent. Above all, our prayer and greatest wish for this most interesting field is a mighty outpouring of the spirit that burned bright in the soul of Huss, until truth is seen triumphant when our Lord shall appear in glory to gather the redeemed throng of His children in the great meeting above.

Two Active Churches in Alaska

By C. F. O'Dell

THE Anchorage Seventh-day Adventist church group, Anchorage, Alaska, is composed of hardy pioneers who are busy carrying the gospel of the soon-coming of Jesus to others, even traveling long distances by auto and by plane while engaged in this labor of love for lost souls. The pictures herewith should be ample evidence that Alaska is not a barren wilderness of snow and ice where people must go dressed in furs and skins to keep warm. One couple in the Anchorage church has lived in Alaska over thirty years, rearing a family in this beautiful northland. Many of the believers in Alaska are real self-sustaining missionaries.

The church at Fairbanks is called "The Young People's Church of Alaska." Several of the members were not present at the time the accompanying picture was taken, but through no fault of their own. One young mother was absent because of her new-born baby, while another sister was away caring for the sick.

These earnest lay workers are truly letting their lights shine as from mountain peaks, and we need many more such in Alaska. Three of these men are farmers on 160-acre homesteads, one is an airplane mechanic, two are soldiers, and one is a carpenter.

The pastor, J. W. Provonsha, is the first on the left;

his wife is the third from the left. The soldier on the right passed by the chapel, felt curious to know more about the Seventh-day Adventists, came in to listen to the services, became still more interested, and continued visiting until he was ready for membership and was baptized.

Medical Work on the Sao Francisco River, East Brazil

By Leon Replogle

THE great São Francisco River region is opening its doors to the gospel message as a result of the medical missionary work being done by Elder and Mrs. Paulo Seidl, graduate nurses of our River Plate Sanitarium in Argentina.

This needy section of Brazil's interior has been greatly neglected in the past. At present, however, even the government has become aware of the importance of this great natural waterway that links the South and the North. For the next twenty years the new Brazilian Constitution provides that 1 per cent of the total Federal income shall be used to develop its natural resources and combat the prevalent diseases.

A few days ago Brother Seidl and Dr. R. E. Oberg had an interview with the doctor who directs the National Department of Malaria. He was pleased to know what we have done and are planning to do. He gave Seidl \$250 worth of medicine and promised future help.

When Brother Seidl told him of the launch we are starting to build, he became extremely interested. He called in other officials of the department and held a brief consultation with them. He then asked that we allow the constructors of our launch to also build one for them at the same time, using our plans and specifications. They said they would place \$12,500 at our disposal for this.

They made out credentials for Brother Seidl indicating him as an official representative of the National Department of Malaria. This enables Brother Seidl to free travel either by train or plane whenever he needs to in the interest of this work.

Yesterday Brother Seidl received an urgent phone call and was requested to come at once to see Mr. Mariani, the minister of education and health. He gave him a short, interesting interview. While they were talking a doctor came in, and when he heard the conversation, he spoke up and told the minister that he was well acquainted with the splendid work the Adventists were doing on the Amazon. The minister regretted that he had not been informed a few weeks earlier about our



Church and Members at Anchorage, Alaska

Members in Front of Church at Fairbanks, Alaska



Baptism of 42 in a Beautiful Mountain Stream in Alajuela, Costa Rica
June 29, 1947

work on the São Francisco, for they had just finished disbursing all the available funds for 1947. Even so, he promised to do whatever he could for us.

Thus once again we see how the medical work is the "opening wedge" and the "hand that opens doors" of opportunity. We are thankful that God touched the hearts of our dear brethren in the States to make it possible to open up the medical work on the great São Francisco River.

Work Begun on New Oakland Church

By W. L. Hyatt

CONSTRUCTION has begun on a new beacon light for a large city. The ground was broken for a new church for metropolitan Oakland on July 20, with a ceremony attended by several hundred people.

The urgent need of a new church building in central Oakland has been felt for several years by previous pastors and officials of the conference.

Three years ago, under advice from the church council and after the unanimous vote of the church, we sold our previous chapel, which we had outgrown. Since that time we have been worshipping in the First Methodist Church on 24th and Broadway, and will continue there until our church is completed. The erection of the new building has been slowed down by Government priority rulings. We now are very happy to be able to go ahead with this project.

The location of the new edifice is both central and scenic. It is in the two hundred block on Grand Avenue, which is a busy thoroughfare, traversed by thousands of persons daily, and within the business district; yet just across the street is beautiful Lake Merritt with its surrounding park.

The area served by this church has a population of 250,000. Atop the tower will be a great electric torch of light shining as a symbol of the church as the light of the world. The tower will contain huge amplifiers so that chimes may ring out across Lake Merritt, turning the thoughts of people heavenward.

The building will be more than a temple of worship, it will be an institution for instructing and aiding the public. It will house a circulating library, open daily, which will be provided with books and periodicals on various religious, educational, and health subjects.

There will also be a clinic in which the health needs of the community may be cared for, where graduate nurses and doctors may be consulted at stated times.

A health-education room will have facilities for teaching healthful cooking, for demonstrations of home nursing, first aid, and various phases of health education.

The main auditorium will seat more than a thousand people, and a hall seating 300 persons will be used by the youth for religious, cultural, and social activities. We believe that this church will be a great asset to our work in this area.

Blessings in Central America

By J. L. Brown

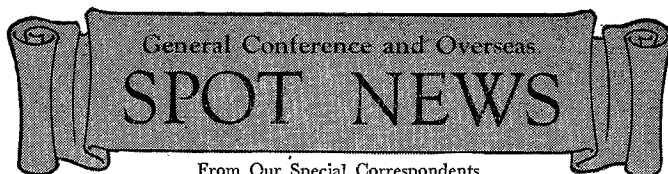
THE Lord's blessing has attended the soul-winning efforts of our people the first part of this year in the Central American Union. R. E. Delafield's effort in Cristobal, Canal Zone, has already been noted in the REVIEW. However, fifteen more have been added by baptism, making the total one hundred forty-eight.

R. T. Rankin recently held another effort in the busy seaport city of Limon, Costa Rica. He had a large nightly attendance and closed the series of evangelistic meetings by baptizing sixty-three persons. Another baptism of fifteen was held early in July.

In Alajuela, the small but beautiful little town near San José, Costa Rica, José Canjura held an effort. After much perseverance a hall was secured. However, it was not very large. From the beginning of the meetings the hall was packed. People stood in the doorway and by the windows. Night after night for three months the meetings continued. Strong opposition was manifested, but the attendance was maintained. On June 29 a large crowd gathered outside of Alajuela, by a beautiful mountain stream, to witness the baptism of forty-two. This is a wonderful harvest of souls considering that Alajuela is a stronghold of Catholicism. Another baptism will take place within a few weeks. A second series of meetings will be held in the same hall, without a break. This series is to continue for two months or more. The people requested that the meetings continue. They said, "We want to hear more of this message, and we will pay for the hall."

Our blind evangelist, Gonzalo Gonzalez, has also had splendid success in his district in Costa Rica. Twenty-one persons have recently been baptized in the Pacific Ocean at Puntarenas, where he has been working. Another group is now being prepared for baptism.

We pray for greater blessings in the onward march of God's work in Central America.



From Our Special Correspondents

Southern Asia Division

● G. A. HUSE, associate secretary of the General Conference publishing department, arrived in Southern Asia during the last week in July. L. C. Shepard, secretary of the Southern Asia Division publishing department, met him in Rangoon to assist in studying the question of establishing a printing plant for Burma. From Rangoon these brethren came to Poona, the division headquarters, where they are studying the division-wide publishing problems.

● EARLY in July, W. A. Dunn, assisted by Fred Hardin, recently arrived from the United States, and several local workers, launched his evangelistic effort in Colombo, Ceylon. The attendance at the opening meetings numbered thousands, and the event made front-page news in the city papers. The meetings are being held in the chief city auditorium, and some reporters stated that such large crowds had never been seen there in the memory of citizens. At the first meeting the program was repeated three times to accommodate the crowds. A month after the opening the attendance continues to be very good.

● O. O. MATTISON, superintendent of the South India Union, reports that recently he dedicated 4 village churches in one week, a rather unusual experience. One of these churches is for a group of believers who became interested in present truth through contact with the work at our Nuzvid Hospital.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● REGIONAL meetings were held in the Northern New England Conference at Auburn, Maine, from July 25 to 27, and at West Lebanon, New Hampshire, from August 1 to 3. There were about 800 in attendance. At these meetings 6 young men were ordained to the gospel ministry. At Auburn, Maine, David I. Shaw, Floyd Hilliard, Carol E. Perry, and J. Wyland Wood were ordained. At West Lebanon, New Hampshire, on August 2, Richard A. Mitchell and Edmund M. Peterson were ordained.

● EIGHTEEN members were added to the Southern New England Conference by baptism during the month of July.

● G. H. MINCHIN, who for the past year has been connected with Newbold Missionary College, in England, will join the faculty at Atlantic Union College this fall as instructor in English and religion.

Canadian Union

● J. J. WILLIAMSON, of the Manitoba-Saskatchewan Conference, has accepted a call to serve as evangelist in the Michigan Conference.

● HUGH J. CAMPBELL, formerly home missionary and Sabbath school secretary of the Alberta Conference, will transfer his services to the British Columbia Conference, where he will serve as pastor of the Victoria, British Columbia, church.

● THE Manitoba-Saskatchewan Conference and the British Columbia Conference have added new equipment to their permanent campgrounds which will add greatly to the comfort of those in attendance at camp meetings.

Central Union

● G. E. HUTCHES, president of the Missouri Conference, has accepted a call to serve as president of the Michigan Conference. Carl Sundin, pastor of the St. Louis Central church, has been elected by the Missouri Conference committee to succeed Elder Hutches.

● DEGREES were conferred upon 10 graduates at the summer exercises at Union College on Thursday evening, August 7. James E. Chase, of the Nebraska Conference, addressed the class at the graduation exercises, and Leslie Hardinge of the college religion department was the speaker at the baccalaureate service on August 2.

● G. HERFIN TAYLOR, of the Central States Mission, reports the baptism of 8 persons in Denver, Colorado, recently. Five more candidates will be ready soon.

● THE Jaroso, Colorado, church was dedicated on Sabbath, August 9, with N. C. Petersen, president of the Colorado Conference, giving the dedicatory address. Other ministers present for the occasion included Don R. Rees, W. O. Lenz, J. A. Smith, and George Sherbondy.

● Six persons were baptized and received into the church at Casper, Wyoming, on Sabbath, August 9. J. E. Frick, pastor of the church, administered the rites.

Lake Union

● FROM the Lake Region Conference comes an encouraging report of the effort H. W. Kibble and his company are holding in Chicago. They are now beginning their fourth week and, even though the Sabbath has been presented, their attendance

has not diminished. They are working and praying for a rich harvest of souls.

● LAST September, C. B. Messer started with one evangelistic service each week in the five churches in the Bay City, Michigan, district. Church members co-operated by bringing friends and relatives, and the church elders assisted by presenting appropriate subjects in the Sabbath services and prayer meetings. In fact, every division of the church made its contribution, and as a result 33 have been received into fellowship through baptism and profession of faith. They plan for another baptismal service after camp meeting.

● G. E. HUTCHES, of Missouri, recently elected as president of the Michigan Conference, was present at the Michigan camp meeting and spoke at the eleven o'clock hour, Sabbath, August 9.

Northern Union

● AN evangelistic effort recently concluded at Ottumwa, Iowa, resulted in the baptism of 3 new members on August 2. Fred Schultz, who has been serving as a ministerial intern, has been located at Ottumwa for some time, and the report of the effort there stresses the hearty co-operation given by the laity.

● POLK COUNTY, in Minnesota, is reported as the twentieth county which has been completely covered by the mailing of literature in the conference county missionary mailing program. One layman, C. E. Dale, has now completed mailing literature to those living in three counties, and the mailing of literature to three other counties is nearing completion.

● M. S. KRIETZKY, who has labored among the Russian-speaking people in North Dakota for some years, has responded to a call from the General Conference to labor for some time in Poland, assisting in the training of workers for service in that field.

North Pacific Union

● DURING the itinerary of L. Halswick and J. T. Porter in Alaska they spent a week end at Sitka, and while there, E. E. Jensen, mission superintendent, baptized 2 native girls from the government school. In addition to others at the school who are contemplating baptism, four or five tuberculosis patients in the sanitarium are awaiting baptism. Approximately 75 native patients in the sanitarium are taking the Voice of Prophecy lessons. Earl K. Moores, who is pastor of that district, and some of the lay members have been doing a good work among the natives.

● STATISTICS from the Oregon camp meeting at Gladstone Park reveal that the last Sabbath of camp over 9,600 adults and children were present at Sabbath school, and at least 2,000 more came on the grounds after the tabulation. Total offerings given to missions and local camp meeting expenses were over \$40,000, reports C. A. Scriven, president of the Oregon Conference. Don H. Spillman, president of the Washington Conference, reports total offerings of \$19,222.33 and book sales of \$5,374.10 for the camp meeting held at Auburn, Washington.

● EDWIN G. BROWN and his wife, who have been laboring in Miles City, Montana, have left the field for a few months to be connected with an effort in Detroit, Michigan, conducted by J. L. Shuler.

● THE Twin Falls district in Idaho, was recently visited by R. E. Adams, of the Idaho office, in company with F. W. Ruddle, district leader, who reports that every home has the REVIEW AND HERALD; the Prediction tract program is ready for an enlarged work; 2,500 temperance Signs are going to the field immediately; and the churches are launching the Light Bearers' Training Course. All isolated members and students in the Bible correspondence school were visited, as was every church in the district.

Seven Epistles of Christ

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by **M. L. ANDREASEN**

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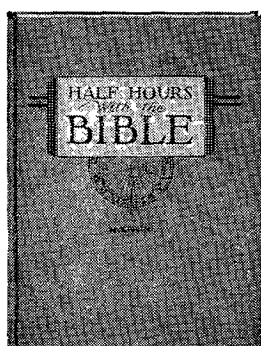
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Pacific Union

● ELDER AND MRS. CHARLES S. COOPER and their family, who have worked in the Central California Conference for the past five years, sailed for China, July 25, aboard the *General Gordon*.

● THE Santa Cruz district of Central California enjoyed a regional meeting July 24 to 27. Many visitors and interested friends were present, with the result that a number of homes are now open for Bible studies.

● N. W. DUNN has accepted a call to the General Conference. His place as educational superintendent of the Southern California Conference will be taken by J. Alfred Simonson, recently principal of the Glendale Union Academy.

● PERRY BADEN, new principal of the San Diego Union Academy, has arrived in his new field and begun work with his new faculty and board.

● THE effort recently held in Kingman, Arizona, by H. B. Ramsey and Lawrence E. Davidson resulted in the baptism of 5 persons.

● NORTHERN CALIFORNIA CONFERENCE continues its efforts to establish a branch Sabbath school or Sunday school each week. The newest one reported was opened August 3, near Chico. Seven children and one adult responded to the invitation to attend, and enthusiastically pledged to bring others with them the next week.

Southern Union

● J. E. Cox recently baptized the 50th convert as a result of this summer's effort in Atlanta, Georgia. These new members are additions to the Atlanta colored church.

● At this writing the Southern Union has raised \$312,384.96. Ingathering, a per capita of \$13.61.

● ONE HUNDRED evangelistic efforts are either now in progress or planned to start very soon in the union.

● A BAPTISMAL class is ready for church membership in Mobile, Alabama, where E. T. Mimms has been conducting an effort for the South Central Conference. Brother Mimms says that every seat in the tent is taken, and others come with their own chairs.

● SOUTHERN UNION colporteurs made a gain of \$66,405.65 in sales for July of this year over the same month of 1946. A large number of students have taken orders for more than \$2,000 worth of literature each thus far this summer.

When Youth Stood for Principle

(Continued from page 10)

is for you: "We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence,—these are rules that insure safe guidance in the choice of an occupation."²⁷

NOTES AND REFERENCES

- ¹ Eze. 31:3, 6.
- ² 2 Chron. 35:20.
- ³ 2 Kings 23:29,30; 2 Chron. 35:20-24.
- ⁴ 2 Kings 23:30-35; 2 Chron. 36:1-4; 1 Chron. 3:15; Jer. 22:11.
- ⁵ See Josephus, *Jewish Antiquities*, book 10, chap. 6, sect. 1; *Against Apion*, book 1, sect. 19.
- ⁶ Dan. 1:1.
- ⁷ Jer. 25:1.
- ⁸ Jer. 46:2, 13. NOTE: The following statement from Mrs. White does not support the notion of some that there is a contradiction between the chronology of Daniel 1:1 and that of Jeremiah 25:1 and 46:2. It reads: "Daniel and his companions had been taken to Babylon 'in the third year of the reign of Jehoiakim king of Judah.' They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. . . . 'In the fourth year of Jehoiakim,' very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord."—"The Return of the Exiles—No. 1," in *Review and Herald*, March 14, 1907.
- ⁹ 2 Kings 24:1, 7.
- ¹⁰ Dan. 1:2.
- ¹¹ Jer. 27:21, 22; Ezra 1:7-11.
- ¹² E. G. White, *Prophets and Kings*, p. 422.
- ¹³ Dan. 1:3, 4.
- ¹⁴ E. G. White, *Counsels on Diet and Foods*, p. 28.
- ¹⁵ Dan. 1:6, 7.

- ¹⁶ Dan. 4:8.
- ¹⁷ E. G. White, *Prophets and Kings*, p. 481.
- ¹⁸ Dan. 1:5.
- ¹⁹ E. G. White, *Counsels on Diet and Foods*, p. 30.
- ²⁰ Dan. 1:8.
- ²¹ E. G. White, Art. "Lessons From the Life of Daniel—No. 4," in *Youth's Instructor*, June 4, 1903.
- ²² Dan. 1:12, 16.
- ²³ Isa. 28:7. See also Lev. 10:1, 2, 8-11.
- ²⁴ Acts. 7:22.
- ²⁵ E. G. White, *Prophets and Kings*, p. 482.
- ²⁶ Dan. 1:17.
- ²⁷ E. G. White, *Education*, p. 267.

Famine Relief Offering

THE General Conference gratefully acknowledges the following contributions to Famine Relief since July 1:

Mrs. Ruth Hestand	10.00	Anna Wood	4.00
Dr. and Mrs. H. W. Vollmer	50.00	Mrs. N. A. Fitzgerald	500.00
Eva M. Gardner	15.00	A friend	.78
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Powell, Wyoming, Dorcas Society	10.00	W. O. James	56.24
F. W. Eck	2.00	Sadie E. Gee	50.00
Busy Bee Sewing Club of S.D.A.	10.00	H. O. Evans	5.00
R. H. E. Davis	15.00	Mrs. J. E. Wells	1.00
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Ollie Tornblad	10.00	Anne E. Graham	10.00
S. H. Carnahan	1.00	A friend	20.00
John Fahrner	10.00	Mrs. E. M. Lafferty	25.00
George Blatt	6.00	A. E. Wolfram	10.00
		Total	\$1,280.02

Send your contributions to W. E. Nelson, Treasurer, General Conference of S.D.A., Takoma Park 12, D.C.

CHURCH CALENDAR

Sept. 13	Famine Relief	Nov. 1-30	Review and Herald
Sept. 20	Temperance Day		Campaign
Sept. 27	13th Sab.	Nov. 27	Thanksgiving Day
Oct. 4	Colporteur Rally Day	Nov. 29-Dec. 6	Week of Prayer
Oct. 11	Voice of Prophecy Offering	Dec. 6	Week of Prayer and Sacrifice Offering
Oct. 18-25	Our Times and Message Magazines Campaign	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 ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Desperate Need in Europe

D. G. ROSE, one of our representatives looking after relief in Europe, sends us the following cable:

"V. THOMSEN AND I VISITED HAMBURG BERLIN HANNOVER FRANKFURT KARLSRUHE FREIBURG MOST AREAS MEMBERS RECEIVING THOUSAND CALORIES PER DAY MANY COLLAPSING FROM UNDERNOURISHMENT DROUGHT RUINED HARVEST INCLUDING POTATOES DESPERATE NEEDS CALL FOR DEEPER SACRIFICE THAN EVER BEFORE IN COMING FAMINE OFFERING."

I am sure that this direct appeal which comes from Brother Rose, who has so recently been in the largest cities of Germany, will appeal to us, and what he has said of Germany is equally true of Austria and Rumania. There is still imperative need of help for food relief in Poland and Yugoslavia. There is also need in many other countries for some help during the coming winter.

Let us not be weary in well doing, for in due time we shall reap if we faint not. The date of our Famine Relief Offering is September 13.

W. E. NELSON, *Treasurer, General Conference.*

Give That Others May Live

THE people in the famine-stricken areas of Europe have suffered terribly the past year. Their morale and physical resistance have been lowered by the ration-card diet. You cannot imagine what the people look like in the hospitals and in the holes where they live. The majority get just enough to eat to keep their wretched bodies and souls together. However, through your contributions of the past, thousands of lives have been saved. If we cannot continue the relief work, it will mean that many who were saved from starvation so far will now fall easy victims to diseases. What we can now do for our needy people will produce a stream of joy and blessing. It is possible for us to blot out hunger and its terrible effects for thousands of our believers. Let every follower of Christ give that others may live.

J. J. STRAHLE, *General Conference Director of European Relief.*

Recent Missionary Departures

MRS. C. C. SCHNEIDER, returning to Brazil from furlough, left New York for Rio de Janeiro, August 2. Doctor Schneider returned to Brazil in July.

Mr. N. L. Manous, of Auburn Academy, having been called to connect with the faculty of the training college in Chillan, Chile, left Los Angeles for Santiago, August 18. The family will follow a little later.

ELDER AND MRS. D. V. POND left Miami August 15, returning from furlough to Jamaica. They were accompanied by Mrs. Pond's mother, Mrs. Stella Schwinden.

ELDER AND MRS. L. E. ALLEN and their son Ralph, of California, sailed from San Francisco, August 22, on the S.S. *Marine Swallow*, for Hong Kong, en route to India. Brother Allen has been appointed secretary-treasurer of the Northeast India Union Mission. He and Mrs. Allen spent about twenty years in India before returning to the homeland in 1944.

ELDER AND MRS. J. A. JOHANSON and their three children, Lawrence, Ruth, and Bruce, returning to India from furlough, sailed from New York, August 22, on the S.S. *Drottningholm*.

MR. AND MRS. A. FOSSEY, returning to China from fur-

lough, and Elder and Mrs. L. E. Reed and their daughter Lenora, also returning to China, sailed from San Francisco for Shanghai, August 22, on the S.S. *Marine Swallow*.

MRS. MARYE W. BURDICK, of Tennessee, having accepted the call to serve as preceptress in the Colombia-Venezuela Training School, left Miami for Medellin, Colombia, August 26.

Under missionary departures published July 24 the Mr. and Mrs. A. K. Phillips of Texas mentioned as sailing for Africa refers to Elder and Mrs. Albert Kenneth Phillips and not to Elder and Mrs. Alva Kenneth Phillips who have spent years of service in the Southwestern Union and who now are located at San Antonio, Texas.

H. T. ELLIOTT.

Workers' Institute in Europe

OVER a year ago our brethren in the Northern European Division planned a general workers' institute in 1947 at the Norwegian school near Oslo. This was the first meeting of the kind held for many years. Concerning this meeting, Axel Varmer, secretary of the Sabbath school and home missionary departments, writes:

"Our workers' institute was a remarkable meeting. The Spirit of the Lord moved in a special way on all our hearts. Our brethren from Finland, who have had many wonderful experiences of how the power of the Lord has worked for the salvation of hundreds and hundreds of people, in healing many hopeless, sick people, and in many other ways, carried with them to this meeting a real manifestation of the Holy Spirit. And besides that, we all felt that we came closer together in the love of Christ. Over 200 workers attended the meeting, and all expressed a deep-felt conviction that this workers' meeting would inaugurate a new time and a new power in our evangelistic work in Scandinavia. May the Lord help us not to let go of the arm of the Lord too early."

L. H. CHRISTIAN.

Baptisms From Radio Work

W. E. MURRAY, of the Inter-American Division, writes: "The Voice of Prophecy is beginning to show excellent results. In our field it has been carried on now for something like three years, and we are beginning to see concrete results. At the recent Antillian Union meeting in East Cuba we heard about eight young people who were ready for baptism in a place called Chaparra, Cuba; at another place in the same conference there are five young people waiting for baptism. The people in these two groups have come into the truth through the broadcasting and the lessons of the Bible school. In Santo Domingo, A. R. Sherman, the director, reported that in a place called San Francisco there are six ready for baptism as the result of the Voice of Prophecy work. In Havana, Cuba, J. A. Zaragoza, one of our ministers, recently visited a university professor and a lady of some social standing in Havana on a certain Friday. These good folks had been keeping the Sabbath for six months without knowing that there was anybody else in the world doing this. They were invited to church the next day, and both came; and immediately joined the baptismal class. They are now looking forward to baptism."

We are glad for this good word concerning the radio work in Inter-America. From many places in the world we are now receiving messages telling of the effectiveness of this means of spreading the message.