

The Advent
REVIEW *and Sabbath*
HERALD
GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



S. M. Harlan Photo

WILLIAM AMBROSE SPICER
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The Advent **REVIEW** *and Sabbath* **HERALD** GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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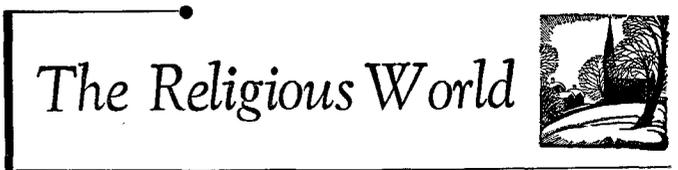
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[These news items are taken from Religious News Service. We do not necessarily agree in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

- ▶ **Gutenberg Postage Stamp Placed on Sale**
 A postage stamp commemorating the 500th anniversary of the printing of the Gutenberg Bible was placed on sale in Washington, D.C., and the first sheets were presented to religious leaders at a ceremony in the Library of Congress. Postmaster General Jesse M. Donaldson, making the presentation, said it was fitting that the ceremony should take place during National Bible Week at the site of the greatest repository of the printed Word in the world, the 6,000,000-volume Library of Congress.
- ▶ **Washington Meeting Launches Revised Bible**
 Some 10,000 persons filled the National Guard Armory in Washington, D.C., to hear the new Revised Standard Version of the Bible used in public worship for the first time. Members of 45 Protestant and Orthodox denominations took part in a National Capital Bible Observance marking the publication of the revised Bible. It was the first of many similar celebrations throughout the country. The second copy of the Revised Standard Version was presented to the Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and president of the National Council of Churches. The first copy was given to President Truman three days earlier.
- ▶ **Liquor Called Big Challenge to Church**
 Banishment of alcoholic beverages is as big a challenge to the church as Communism, war and race prejudice, the 78th annual convention of the National Woman's Christian Temperance Union was told in St. Louis, Missouri. Dr. Edwin T. Dahlberg, president of the Metropolitan Church Federation of Greater St. Louis, denounced modern interpretations of temperance as moderation in drinking rather than abstinence. He blamed much of America's alcoholism on "deliberately planned sales programs of giant economic monopolies that do not hesitate to sacrifice every value of religion, character and family life to financial profit."
- ▶ **Methodists Launch New Type Retreat Plan**
 A new type of retreat intended to bring spiritual vitality to United States population centers was launched in Buffalo, New York, by more than 100 Methodist laymen. The first national Methodist Layman's Spiritual Life Retreat evolved methods for personal evangelism to be used by nearly 3,000,000 laymen in this country. The new retreat plan is built on the idea that "strong faith comes not from getting apart from the world, but by going out into the world and influencing others," said Dr. G. Ernest Thomas, Nashville, Tennessee, Methodist director of Spiritual Life. "Instead of going into seclusion for our retreats, Methodist men will invade the cities," he explained.
- ▶ **United Synagogue Enters Second Phase of Sabbath Effort**
 Plans for the second phase of the National Sabbath Observance Effort among conservative Jews were announced in New York by the United Synagogue of America. The United Synagogue, over-all organization of conservative congregations in the United States and Canada, is spearheading the Sabbath observance program, which was launched last year. During the next twelve-month period, the announcement said, the Sabbath Observance Effort will be closely linked with the Religion in American Life (RIAL) movement sponsored by a national laymen's committee. The movement is supported by 23 national religious bodies, including the National Council of Churches, the Synagogue Council of America, and the American Bible Society.

Seventh-day Adventists and Tithing

By ROGER ALTMAN

[We give here an article prepared by Elder Altman for use as a leaflet to place in the hands of non-Adventists.—EDITOR.]

God's plan of gospel support must be one that applies in every age, for He has always had those who have labored exclusively for Him. It must be reasonable and equitable, not oppressing the poor or favoring the rich. The gospel is for "every nation, and kindred, and tongue, and people" in "the uttermost part of the earth." The plan for the maintenance of its ministers, therefore, must be one that is practical everywhere, obligatory upon the conscience of every man who acknowledges the authority of the true God, so definite and plain that the most simple can understand it.

The tithing system as set forth in the Scriptures meets every point in the case. We find it existing in the patriarchal age, constantly referred to in the Old Testament, and its obligation recognized by Christ Himself. We find the prophets speaking of it in connection with the last days. Never yet has a man been able to show any injustice in this system or in its equality. It accomplishes in a most judicious way that for which it was designed. Had it been perpetuated as commanded, it would have saved many of the abuses in raising money that have been a disgrace to the modern church. It would have amply supported the ministry, and been a benefit to the selfish and covetous, teaching them the important lesson of their obligation to God.

We are under as much obligation to pay a tithe of our income in this age of light and blessing as were the patriarchs of the Old Testament. We have more blessing than they had, and God has done more for us than He did for them. The blessings of the gospel age outshine those preceding it, as the sun outshines the moon.

Tithing a Moral Obligation

The Seventh-day Adventist Church teaches that tithing is a moral obligation resting upon all mankind. The Holy Scriptures plainly show that the Creator has reserved the tithe as His own. A blessing is promised to those who are faithful in the discharge of this duty, and a curse falls upon the head of the one who fails to bring in to the treasury the Lord's portion. He becomes guilty of robbery. (Mal. 3:8-10.)

Acceptance of the tithing doctrine is expected of all who apply for church fellowship.

No effort is made to police the payments or to pry into this personal affair

of the members. Just what constitutes a full tithe, the individual himself is left to determine. It is a matter of honesty with God to calculate the exact amount due Him in harmony with His divine pronouncement, "All the tithe . . . is the Lord's." Lev. 27:30. "Bring ye all the tithes into the storehouse." Mal. 3:10. The basic understanding is that the salaried worker tithes his entire personal income, and the business or professional man the net receipts from his operations. No detailed specifications are laid down. The genuineness of tithing with its true spiritual significance is discovered only by personal study and prayer in the light of the assurance that God will honor His diligent and conscientious steward.

Too many, we fear, are living below their privilege and their duty. Thus they deprive themselves of spiritual development, and the work of the gospel languishes because of their failure to return to the Lord His own. Man is not the absolute owner of worldly possessions. He is a steward, accountable to the Creator for the use made of all that passes

through his hands. The power to get wealth comes only from God, and man is responsible for returning to the Lord His own portion, and for sharing with his neighbors according to their need and his ability.

Administration of the Tithe

In the Seventh-day Adventist organization the tithe is paid in to the local church and remitted in full by the church treasurer to the conference in whose territory the church is situated. The conference committee administers the tithe for the support of the ministry and appoints the evangelists and pastors to their places of labor. A percentage of all the tithe, varying from time to time according to the need, is set aside for the care of aged and infirm ministers. Additional allotments of tithe are made to supplement the foreign mission budget.

God's plan of financing His worldwide gospel work through the system of tithes and offerings is so old that we have no written history of its origin. Like creation, the Flood, and the confusion of languages, tithing has come to us from remote antiquity. Where or how it originated, the Bible does not tell us; but this we do know, that it was in practice long before the time of Moses.

Abraham practiced it. Jacob adopted it. Moses taught it. The tithe was the Lord's before the Jews had an existence. The Lord simply refreshed their memory in regard to the fact. In Abraham's day the payment of tithe was made to the Melchizedek priesthood, which was a type of the priesthood of Christ. The Melchizedek priesthood was surely contemporaneous with the gospel, which was "preached before to Abraham," and is the good news of salvation through Jesus Christ, who is a high priest forever after the order of Melchizedek. Then the tithing system is contemporaneous with the gospel. It is founded upon moral principles, coexistent with the gospel, and inseparable from the gospel. Are we Christ's? Then we are the children of Abraham, and will do his works (John 8:39), one of which was that of tithe paying. "Abraham gave a tenth part of all." Heb. 7:2. Therefore the tithing system is still valid and binding, and will be as long as the gospel is preached. Man has never been able to improve upon it.

Jesus and the Tithe

Jesus must have paid tithe. Dr. J. E. Dillard suggests some basic reasons for believing this:

Ready Today

Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the castle, Villa Asonati, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order. The tourist asked when the owner of the castle had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your instructions?"

"From his agent in Milan."

"Does he come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition just as though you expected your master to come tomorrow."

The old gardener promptly replied, "Today, sir, today!"

So the need of preparedness should constantly be before the Christian. Christ is coming soon. We ought always to be ready.—*Selected.*

1. Jesus was reared in a pious Jewish home. The pious Jews tithed.

2. The Old Testament was the Bible of that day. Jesus loved and quoted this Bible. It was His Bible. He believed it was God's Word and revealed will. The Old Testament teaches tithing.

3. Jesus said that He did not come to destroy the law and the prophets but to fulfill. (Matt. 5:17.) Tithing is taught in both the law and the prophets.

4. Jesus rebuked the scribes and Pharisees for omitting the weightier matters of the law but commended them for tithing. (Matt. 23:23; Luke 11:42.)

5. Jesus never lowered a moral standard but always raised it. Read again what He said in the sermon on the mount on the subject of murder, adultery, and oaths, then ask whether you think Jesus would be satisfied with a lower standard of Christian giving than the tithe.

6. The enemies of Jesus tried to convict Him of breaking the law (for example, in regard to Sabbath observance). Isn't it strange that they never accused Him of breaking the law of the tithe, if He did not observe it? Those enemies would never have overlooked that.

7. The Talmud forbade a strict Pharisee to sit at a table with one who did not tithe. Yet they sat with Jesus.

8. Jesus observed and commended other requirements of the law. (Matt. 8:4; Luke 17:14; Matt. 23:2, 3.) The evidence seems to be overwhelmingly conclusive that Jesus not only taught and practiced the giving of tithe but went far beyond.

Five Fruits of Tithing

Tithing accomplishes five significant things. It acknowledges God's ownership over all things, makes man a partner with God, makes the experience of God a reality as man transacts business for Him, gives stability to the church, and makes resources available for extending the work of the gospel in all the world.

In fact, tithing is the one logical, equitable, adequate, Scriptural plan for the support of the gospel. There are plenty of sound, unanswerable arguments to show it is of divine origin and of present-day application.

Let us not fail in making the personal surrender to this God-given plan. The Bible declares that the liberal soul shall be made fat. "Honour the Lord with thy substance," is another promise; "so shall thy barns be filled with plenty." "I will . . . open you the windows of heaven," God assures the faithful tithpayer, "and pour you out a blessing, that there shall not be room enough to receive it."

The universal testimony of those who have followed the Scriptural plan is that it has brought undreamed-of benefits, and yet to many a professed Christian tithing is a hard saying, and he cannot hear it. But why? He is a creature of

the Almighty, who has given him life, breath, and all things. He has been called to glory and virtue. He has been offered the unsearchable riches of Christ. He has heard the Master say, "Follow me." He knows that he must forsake all that he has in order to be a disciple. Then he must undertake to send the gospel light to the millions who can never hear without a preacher.

And the preacher cannot go unless

he is sent. How a man, living under such conditions, with such benefits and privileges and responsibilities, can call himself a Christian and yet balk at tithing, which after all is but the foundation of Christian benevolence, is a strange and sorry mystery. May God forgive us. The word to the church on this as well as on other matters is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Military Life and Your Son

By W. H. Bergherm

For many Seventh-day Adventist young people a period of service in the armed forces, or training for that service, has become a routine part of life whether they want it or not. The world is committed today to a program of preparedness for war. Most of the nations of the world have some form of compulsory military training and service. Other nations are falling into line. The youth of our generation may look forward as definitely to a "hitch" in the service as they look forward to college.

What will this hitch do for them? What will it do to the church that must look to these military-trained youth to carry on in the finishing of the work? Obviously it will leave its marks. These boys are not returning from military service the same boys they were when they marched away from us. Changes will come, but what will they be? What new lines will be etched on a boy's character by military life? How will discipline affect him? Will his zeal for the Lord be diminished, or will he return home with an increased devotion to his Master and his church?

The answer depends upon a number of contributing factors, but so inevitable is the crisis before us and so unavoidable

If you fail ninety-nine times in a hundred, but succeed in saving one soul from ruin, you have done a noble deed for the Master's cause.—*Testimonies*, vol. 4, p. 132.

is the part thousands of our own boys must take, that it is of greatest importance that we give careful consideration to our answer.

It should be remembered that there is no period in a young man's life, however brief it may be, that is not important. No young man can look upon his period of military service as so much time out of his life. No parent can justly leave it out of his reckoning in the training of his sons. One does not build a life on empty spaces any more than a carpenter can build a house on empty

space. Every stone and pillar in the construction of that house counts. Likewise every day, every week, in the life of a man, especially in his youth, determines his later life. The building of character, the acquiring of education, or the weaving of his spiritual life can never be put on the shelf during that part of his youth which he spends in the service of his government.

Preparation for Service

We read of Joseph that "both in the house of Potiphar and in the prison, Joseph received an education and training that, in the fear of God, prepared him for his high position as prime minister of the nation."—*Patriarchs and Prophets*, p. 332. Neither of these schools (Potiphar's house and the prison) was in Jacob's program for his son's education. That venerable and devoted father had another "college" and another career marked out for his son, but God, in His wisdom, knew best how to prepare His chosen servant. Joseph, for his part, was wise enough to make the best out of every experience, improving every opportunity. With this kind cooperation Jacob's son was fitted for positions of highest trust.

Sometimes parents say, "The army will either make or break our son, and we certainly hope it makes him." But this statement as far as the army's part is concerned is hardly correct. The armed forces neither make or break any man. However, they give a man plenty of opportunity to make or break himself. Our youth can go wrong there as easily as they can go wrong at college, or they can make good there if they want to, and seek help from above. There are trials, temptations, wrong associations, lonesomeness, separations from home, friends, and brethren, that face the youth in the armed forces. Even these can be turned to his good and to the glory of God if he chooses it to be so. God has said, "As thy days, so shall thy strength be." I know from actual ex-

perience this promise is true and that the Lord is near to us when we need Him most. This is backed up by the testimony of thousands.

There is loneliness in the service. Writes one of our boys from Korea: "I am the only Seventh-day Adventist in my new company, also the only man in the company who does not carry a weapon. This Sabbath, the Lord willing, I am going to walk to the chapel and have Sabbath school by myself. I enjoy our church papers. I read every article." Writes another: "It is fifty miles from where I am to the nearest Adventist soldier, but the Lord is very good to me. The Sabbaths are the hardest. During nice weather I go on long walks through the beautiful hills and valleys of Korea and Japan. I have developed a great sense of appreciation for God's handiwork in nature on these tours. It will be wonderful to be back again where I can go to church with my brethren. Believe me, I will appreciate it as I never have before."

Perils in the Service

There are perils in the service, yet these perils may drive men nearer to God. Writes one mother: "Our boy was baptized at fifteen. At eighteen he strayed away from the Master. He joined the army. He is now on the battle front and writes asking us to pray for him. We are surprised and pleased with this request." Later this lad, who had wandered from the Lord, was wounded, and the surgeon was about to amputate a badly mangled foot. This lad asked the medical officers to wait an hour while he prayed. The faith of a former experience carried him through the crisis. The foot was completely healed, to the amazement of the doctor. The boy writes: "Never will I be able to praise the Lord enough for what He has done for me."

There are trials in the service, yet God is able to bring men through these trials successfully. In Korea I met a marine who was handling big guns at the time I met him. His mother told me this lad had wandered from the church and had fallen in with bad associates, and had lost the love of the truth. But He who loves His own had never left him. The boy told me that for weeks he had been under heavy conviction in regard to the Sabbath and the bearing of arms. The day I met him in Korea he publicly made his surrender and re consecration to God. Word since tells that he has been transferred to other noncombatant duties.

How we wish wars did not have to be! How wonderful it would be if all maintained their faith while in the service! Unfortunately, this is not the case. We believe, however, parents can do much to help their boys enjoy a victorious experience through these years, and suggest, in summing up these remarks, the following:

1. That parents hold before their boys that the years of their military service may actually contribute much to their better preparation for life, if each day is spent in close touch with Jesus. God has many ways of educating His children. These months may bring lessons to their hearts which can never be obtained in any other way.

2. There are unlimited opportunities. As the needs are, so will be the strength provided. Actually, your boy may be the means of witnessing mightily for God in high places. Unprecedented opportunities may come to our sons, both to live a Christian life and to testify in important circles regarding the blessed hope. Many have accepted the truth and entire fields have been opened to the message through the faithful ministry of the godly soldier.

3. Remember that faithful, courageous correspondence is of tremendous value. No boy can stray too far away from home who regularly receives letters of encouragement from father and mother. And in no period of his life do letters from home mean quite so much as during these years, and never are they read with such keen interest. Therefore, parents, be sure to write frequently.

4. Begin early to prepare your son for this almost unavoidable period in his life. I have talked to scores of Seventh-day Adventist boys who have said the greatest

regret of their life is that they had not been more firmly grounded in the message and had not been better Seventh-day Adventists at home. It is a man's faith alone that holds him during those years. Compromise is fatal. Courage, faith, tact, wisdom, and determination are man's stock in trade during this experience, and nothing else counts much if he lacks these. Therefore, thoroughly indoctrinate your children in the principles of this truth.

Be sure your boys take the Medical Cadet Training Course, that they understand why they are noncombatants, that they know how to do first-aid work for the sick and injured, how to observe the Sabbath, how to be true soldiers of Jesus Christ. If he has such a background, father and mother need not fear if his country calls their son. If he can go forward with such a background and be followed with the prayers and letters of devoted parents, you need not fear this period in your son's life.

Said Mrs. E. G. White to departing soldiers many years ago in Europe: "These did not go from choice, but because the laws of their nation required this. We gave them a word of encouragement to be found true soldiers of the cross of Christ. Our prayers will follow these young men, that the angels of God may go with them and guard them from every temptation."

A Week of Prayer and Sacrifice

By R. R. Figuhr

There is no more explicit instruction given to the church of God than the parting command of Christ: "Go ye into all the world, and preach the gospel to every creature." This great commission is well known to every Christian. The three angels' messages also call this same worldwide responsibility to the attention of the Advent people. It is evident that through the devotion, activity, and sacrifices of this people, every nation, kindred, tongue, and people of the whole earth is to be warned of the great and glorious event just before us, the second coming of Christ.

"The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The daystar has risen upon us, and we are to flash its light upon the pathway of those in darkness."—*Testimonies*, vol. 6, p. 24.

Our pioneer forefathers in the message early caught the vision of their great responsibility and seriously set out to comply with the command of Christ. That first missionary sent out to a foreign land so

early in the history of our denomination has been followed in subsequent years by a steadily increasing stream of men and women dedicated to proclaiming this truth to every people. Thank God, this people have never lost sight of the fact that the entire world is their assigned field of labor and that they must go quickly on their divinely appointed errand. Let us never lose sight of this goal.

We are a small people numerically, and economically poor. Yet our work has extended around the world to the amazement of many. "How," not a few have asked, "has this been possible with no more visible resources than this people have?" Just preceding our last General Conference session in San Francisco an editorial announced that "one of the biggest little churches in existence was to have a world conference, and," continued the editorial, "this church is noted for its financial strength and management." Where resides the financial strength of this people? Clearly it is not in great incomes from lucrative investments, nor in large amounts of money given by many

rich. We have very few rich people among us. The financial strength of this people is summed up in just one word, *sacrifice*. Adventists have learned to love something infinitely more precious than anything the world offers. Money has therefore flowed into the treasury of this cause, and it will continue to do so, not in a diminishing stream, but in an ever-swelling one until the Lord pronounces those final decisive words: "It is finished."

This work that began in self-denial and personal sacrifice is to be finished in the same spirit. Sacrifice and self-denial are to characterize this generation of God's people more than others of the past. When the Lord appears in the heavens He will direct His angels to "gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

Prayer and Sacrifice United

It is fitting that our annual Week of Prayer has come to be called the Week of Prayer and Sacrifice. Sincere prayer and sacrifice go together. As we come to pray more, so we will come to sacrifice more. One of the things we should ask for during this week is that a real spirit of sacrifice may take possession of all of us. We are told that "all who follow Christ will wear the crown of sacrifice."—*The Desire of Ages*, p. 223. The wearing of this crown prepares one for the crown of righteousness that the Lord has promised to those who love His appearing. None will love it more than those who have cheerfully practiced self-denial to hasten that glad day.

The work of God in many regions is advancing marvelously. Everywhere there are unprecedented opportunities before us. The promises of large and satisfying returns from investments in God's cause have never been so great. Shall we not pray for the great regions beyond during this week and bring to God an offering that represents real self-denial and personal sacrifice? Not only will such an offering mean enlargement of God's work, but it will also mean a special blessing to our own souls and a deep satisfaction of heart arising from the consciousness of our actually doing without something ourselves, that others may rejoice in the blessed hope that is ours.

"Every sacrifice made for Christ enriches the giver, and every suffering and privation endured for His dear sake increases the overcomer's final joy in heaven."—*Testimonies*, vol. 4, p. 219.

Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world. If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places.—*Gospel Workers*, p. 274.

Naturalization in the United States and Bearing Arms

By Carlyle B. Haynes

The way is now open, this time by an act of Congress rather than a Supreme Court decision, for persons to be naturalized as citizens of the United States whose religious training and belief make them unwilling to bear arms.

Conscientious objectors, pacifists, and antimilitarists, whose conscientious convictions prevented them from taking an oath of allegiance that pledged them to combat service in the military forces of the nation when called to perform such service, were for many years barred from citizenship.

The first break in this barrier occurred when, in 1946, James Lewis Girouard, a Seventh-day Adventist, and a Canadian, carried the refusal of a lower court to grant him citizenship, up to the Supreme Court, and won his case, reversing the

decision of a lower court, thus becoming a citizen regardless of his unwillingness to take the required oath to bear arms. The Supreme Court ruled that citizenship could be granted him on his willingness to do noncombatant services in the armed forces when required to do so.

This decision was immediately attacked in certain quarters, and a vigorous effort made to have Congress enact legislation to prevent any naturalization except for those giving an affirmative reply to the question about bearing arms. That battle has raged for years.

Senator Patrick A. McCarran, of Nevada, sponsored a bill that rewrote the whole immigration policy of the country, which had been unaltered for decades. One provision in this proposed legislation would have barred from citizenship any alien who refused to agree to bear arms.

The bill created much discussion and controversy. A large number of amendments were introduced. The barrier imposed was voted down. With this removed the bill became law during the closing session of the 82nd Congress notwithstanding a Presidential veto.

Consequently, the new, and now current, Immigration and Nationality Act, known as Public Law 414 of the 82nd Congress, Chapter 477—2nd Session, contains in its Section 337, under the title "Oath of Renunciation and Allegiance," the following language, which will govern all naturalized citizenship:

"Sec. 337. (a) A person who has petitioned for naturalization shall, in order to be and before being admitted to citizenship, take in open court an oath (1) to support the Constitution of the United States; (2) to renounce and abjure absolutely and entirely all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which the petitioner was before a subject or citizen; (3) to support and defend the Constitution and the laws of the United States against all enemies, foreign and domestic; (4) to bear true faith and allegiance to the same; and (5) (A) to bear arms on behalf of the United States when required by the law, or (B) to perform noncombatant service in the Armed Forces of the United States when required by the law, or (C) to perform work of national importance under civilian direction when required by the law. Any such person shall be required to take an oath containing the substance of clauses (1) through (5) of the preceding sentence, except that a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to the bearing of arms in the Armed Forces of the United States by



Minute Meditations

By Thomas A. Davis

Without Spot or Wrinkle

Little Bobby had met with a boyish temptation and had fallen, so daddy took him aside and began to explain to him the necessity of battling temptation and of trusting in Jesus to overcome.

"And you know, Bobby, that there are devils around us all the time, trying to get into our hearts, and as soon as we do wrong in they come. But if you want to go to heaven, you can't take any devils with you."

Bobby thought a moment. "But, Daddy, can't I take even a wee, wee little devil with me?"

How often professed Christians are like Bobby. They overcome the big evils, but somehow they allow the seemingly small things to remain in their lives, fooling themselves that such a "wee, wee little devil" won't matter.

"Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan."—*The Great Controversy*, p. 620.

The Word of God states unequivocally that to enter heaven, we must be without "spot, or wrinkle, or any such thing," and that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

reason of religious training and belief shall be required to take an oath containing the substance of clauses (1) through (4) and clauses (5) (B) and (5) (C), and a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to any type of service in the Armed Forces of the United States by reason of religious training and belief shall be required to

take an oath containing the substance of clauses (1) through (4) and clause (5) (C). The term 'religious training and belief' as used in this section shall mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

study on the part of the parents, both father and mother, but it will be rewarded by the satisfaction of seeing their children growing up in favor of God and man.

A weeping mother approached one of our ministers after his sermon with the request that he pray for her children, all of whom were out of the truth. He replied that he would be glad to do so, but in order to pray for them intelligently he would like to know more about them, so he asked what had been done for the children.

"Oh, I've done everything for them," the mother assured him.

"What do you mean by 'everything'?" persisted the minister. "Did you send them to our Christian schools?"

"No; they didn't want to go to our schools," she admitted.

"Did you furnish them with good books—our MV Reading Course books and other Christian literature?"

"No; but I bought them a radio. They liked that."

"Did you subscribe to the REVIEW AND HERALD, *Youth's Instructor*, *Our Little Friend*, and other character-building periodicals?"

"No; I couldn't afford our papers; they cost so much," said the mother. "But I have sacrificed everything for my children. I even bought them a car when they got older." Poor woman, she had failed to feed the spiritual nature of her children. Is it any wonder that it had been starved out?

As I walked along the street with a friend the other day, she half-way apologized for the three comic books she carried, explaining that she had just bought them for her little grandson, who was spending a few days with her. Knowing her very well, I could not help exclaiming: "Irma, the very idea of your placing such trash in the hands of a dear little six-year-old boy, to distort his thinking and poison his mind!"

"I felt a little guilty about it," she admitted, "but he has to have something to do."

"Of course he does," I agreed. "But never put such trash in his hands. Fill his mind with wholesome, elevating things. With the same money you could have bought an attractive color book and a few crayons, or you could have bought something for him to cut out or construct. There are so many interesting things for children to do that are harmless, to say the least; and often they are really educational and cultural. If we just take time to give them a little instruction and guidance, the children get more real pleasure out of such things than they ever would from comic books."

Starve the Bad; Feed the Good

By Martha Montgomery Odom

What do you think would be the result if you should neglect to feed your children? They would starve to death in a few weeks, you reply. Yes, we all know that life would not continue very long without food. But suppose, instead of withholding all food, you give them an abundant supply of spoiled or poisoned food? Oh, they would sicken and die. We all know that this is true regarding the physical body, but did you ever stop to reason that the same law holds good regarding the spiritual life?

As long as we are in this world of sin we shall have two natures to reckon with so far as our characters are concerned. There is the natural, carnal heart. This seems to grow strong without any special care, just like the weeds. As the noxious weeds gather nourishment from the soil around them, so the carnal nature is abundantly fed by the sinful environment in which we find ourselves. Without thought or plan or effort on our part, this evil nature thrives both in ourselves and in our children.

But suppose you have a very delicate, choice plant that you wish to grow and blossom. If you should set it out in an abandoned field full of rocks and weeds, exposed to sun, wind, and rain, and leave it unattended for two weeks, what would you find when you went back to see it? Probably nothing but a dead stem. You realize it would be foolish to expect a tender plant to grow without special care. You are careful to give it just the kind of soil—the food—it needs, with water, sunlight, shade, and protection, so that it can grow.

So it is with our spiritual nature. When a person becomes a Christian the Bible speaks of him as a mere babe in the heavenly family. We know how regularly and carefully we must feed and care for a tiny baby if we wish him to grow healthy and strong. So we must partake

of spiritual food if we wish our Christian experience to grow. And we must carefully nourish the minds and hearts of our children if we would have them develop beautiful Christlike characters. Just as children depend upon their parents for physical care, so their spiritual and mental development depend upon the training they receive in the home.

Too often parents are inclined to feel that when they have fed, clothed, and housed their children they have fulfilled their duty, whereas, in reality, they have only begun. It is much simpler to provide good food for the table than it is to feed the developing minds of children every day; it is easier to balance the menu than to balance the mental diet and serve it in so attractive a manner that the children enjoy it and beg for more. Such a program in the home demands effort and



H. M. Lambert

We Must Carefully Nourish the Minds and Hearts of Our Children If We Would Have Them Develop Beautiful Christlike Characters

One wise little mother of three lively boys is taking the matter of character building seriously, as every mother should. She has placed a blackboard in a prominent place on the kitchen wall where the whole family can see it often. The suggestions and admonitions on it are varied from time to time. Not so long ago depicted on the board were two faces. One boy's expression was mean, the corners of his mouth turned way down, and he was frowning. The other boy was smiling and happy. Under the first boy the mother printed the words: "Starve the bad!" Under the cheerful face were the words: "Feed the good!"

She is a tactful mother who realizes the continual conflict between the good and the bad in our natures, and is training her children to place their wills on the side of Christ in the everyday battle of life. She and her husband send their children to the church school. They have

morning and evening worship in their home. They provide Christian books and magazines for them to read. They take time to play with their children in their work and play. And as the children enter adolescence and youth such Christian parents will recognize the changing mental attitudes and continue to provide them with books and occupations suited to their talents and tastes. A boy of six revels in bedtime stories, but when he is fifteen he needs some tools and materials to enable him to build something of value and use.

So let us as parents study the mental and spiritual needs of our children from babyhood to youth, endeavoring always to starve out the bad impulses and tendencies, and do all we can to stimulate, feed, and encourage the good. Such a program in the home should enable children to grow up with strong Christian characters that God can bless.

The Worth of a Soul

By J. L. Shuler

If every Seventh-day Adventist realized the worth of a soul, what a revival of evangelism and personal work would be seen! What a difference it would make in the results of our work. The number of our converts would expand a hundred-fold.

High on the list of the spiritual deficiencies and sins that the Lord notes against His remnant church is the widespread lack of soul burden on the part of minister and layman. One of the fruits of the urgent and overdue revival among Adventists preparatory to the refreshing and the return of Jesus Christ will be a real burden for souls.

A life of missionary zeal and fruitful ministry can be fed and maintained only by a love of souls, a burden for souls, and an appreciation of the worth of souls. No person ever was, or ever will be, a real soul winner without a burden for souls. It is when Zion travails that she brings forth her children. (Isa. 66:8.) And there will be no burden for souls, no travail for souls, unless there is a high estimate of the worth of a soul.

We are to love souls as Christ loved them, to value them as Christ esteemed them, and to spend and be spent for them as Jesus did. "The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower."—*Testimonies*, vol. 7, p. 10.

One of the best remembered sayings of our Lord is, "What is a man profited, if he shall gain the whole world, and lose his own soul?" The whole world with all its wealth cannot strike a balance with

the potential value of one precious soul.

There are cases on record where individuals have received as a gift, silver, gold, and diamonds equal to their own body weight. There is the case in early American history of a young woman who received silver coins equal to her own weight as a wedding gift from her father. As director of the mint, he was allowed to keep for himself every twentieth shilling that was coined. When his daughter Betsy was married he ordered his servants to bring in a large pair of balances. He asked his daughter to step into the balances on one side in the presence of the assembled guests. Then his servants dragged in chests filled with pine-tree shillings, and before the astonished guests they poured into the balance on the other side silver shillings equal to her own weight as a wedding present.

Gold or even bank notes could be placed in the scales by a wealthy man to strike a balance with the weight of any person in the world. But all the gold, the silver, the currency, the diamonds, the pearls, the bonds, and the checks in the world can never strike a balance with the value of one redeemed soul. It is literally true that "in comparison with the worth of one soul, the whole world sinks into insignificance."—*Ibid.*, vol. 5, p. 614. One soul is of more value than the whole world of property, houses, lands, and money.

The value of a soul, who can estimate? It can be estimated only in the light of its cost.

"Would you know its worth, go to

Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

It takes the cross of Christ to reveal the worth of a soul. When we look at Gethsemane and Calvary, and see how Jesus would have left His home in glory and gone through Gethsemane and Calvary for only one lost soul, then we know that "the worth of a soul cannot be fully estimated by finite minds."—*Testimonies*, vol. 5, p. 620.

The infinite value of a human soul constitutes an imperative call to evangelism. It should stir us to do everything we can to save souls.

"For the conversion of one sinner, the minister should tax his resources to the utmost. The soul that God has created and Christ has redeemed is of great value, because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality that it may gain through the hope presented in the gospel. And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trust?"—*Gospel Workers*, p. 465.

This passion for the lost burned in Jesus' heart with such consuming power that He would have left the mansions of glory if He had known that only *one soul* would be saved by His supreme sacrifice. "In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*Christ's Object Lessons*, p. 187.

Ready to Invest in Souls

When we realize the value of a soul we shall be ready to invest in souls for eternity. "This world will appear of but little value to those who appreciate the great price of man's redemption."—*Sufferings of Christ*, p. 41.

Sometime ago a Boston paper carried a large headline on the front page about a ten-thousand-dollar reward. Mr. Haufman, a rich businessman of Boston, had gone into the Maine woods to hunt deer, and failed to return. He was lost. In addition to offering a ten-thousand-dollar reward for him, his wife hired one hundred men to go into the woods and search for him. This search continued for many days. Did Mrs. Haufman spend too much

money to find him? No. Her husband was precious to her. He was lost, and must be found.

All around us are lost men—tens of thousands of them. And they are precious souls to Him who died for them. If it was worth while to offer ten thousand dollars, and to hire one hundred men for many days to find *one* lost man, how much more concerned, stirred, and aroused ought we to be to spend and be spent for the tens of thousands of lost men all around us!

"Suppose someone were to offer you a thousand dollars for every soul that you might earnestly try to lead to Christ; would you endeavor to lead any more souls to Him than you are endeavoring to do now? Is it possible that you would attempt to do for money, at the risk of blunders or ridicule, what you hesitate or shrink from doing now in obedience to God's command? Is the love of money stronger than the love for God or souls?"

Think of the risk that seamen and firemen will undergo in order to save human lives in peril! Soulsaving is really as much more important than lifesaving as eternal life is better than this present life. Surely we ought to have so deep an appreciation of the sacrifice made on Calvary that we would make every other interest subordinate to the work of saving souls.

"If the threatened loss of a life will arouse in human hearts a feeling so intense, should not the loss of a soul arouse even deeper solicitude in men who claim to realize the danger of those apart from Christ?"—*Gospel Workers*, p. 32.

Could you keep still if you saw a house nearby set on fire and knew the family were asleep on the inside? If you were sitting near a precipice and saw a boy or girl about to step over the brink, would you remain inactive? But do we have one tenth of the concern that we ought

to have for the many souls around us who are without any hope?

"There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!"—*Ibid.*, p. 116.

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin."—*Ministry of Healing*, p. 163.

It stirs one's heart to read the testimonies of some of God's soul winners relative to their soul travail.

Richard Baxter wrote at the close of his life, "I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

David Brainerd, the consecrated missionary among the Indians, said, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things; when I awoke my first thought was of this great work."

The overheard closet supplication of George Whitefield was, "Give me souls, or take my soul."

Matthew Henry said, "I would think it a greater happiness to gain one soul for Christ than mountains of silver and gold for myself."

Philip Doddridge said, "I long for the conversion of souls more sensibly than for anything besides."

Ralph Waller wrote, "My greatest desire is for the salvation of sinners. Oh, for souls! souls! the salvation of souls!"

It is a very serious matter for any Christian to have no soul burden for those who are without Christ. Notice this: "If you feel no burden of soul for those who are ready to perish . . . , there will be no place for you in the kingdom of God."—*Testimonies*, vol. 9, pp. 103, 104.

To Gain Just One Soul

We weep over sinners too little. The solemn responsibility laid upon us we regard altogether too lightly; we have too little travail of soul for those who are without hope.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

It is those who go forth weeping that gather gospel sheaves. It is those who sow in tears that reap in joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

[This is the second article in a series on the church and evangelism.—EDITOR.]

Questions From Youth

ANSWERED BY ARCH A. O. DART



One Friend Each Month

Why is it that when you go with a boy one time everyone takes it for granted that you belong to each other? I have been dating this one boy ever since I came to the college. My mother writes that I am too young to be going steady, that I ought to get a lot of dates and get acquainted with several different fellows. But that is easier said than done around the school. The girls who have been here before say that when a girl once dates a fellow she is "stuck" unless she "breaks" with him. I do not want to hurt Ted's feelings or "break" with him, as they call it. He is a nice fellow, and I enjoy being with him, but I would like to meet some other young men too. None of them will ask me for a date because they think I am Ted's girl. Isn't there some way young people can get acquainted with several others while here in college without going steady or having to "break"?

Indeed, it is very desirable for every young person to do a little "window-shopping" before deciding on the one and only. Some of this can be done much more successfully, however, without having a date with anyone for a time. A girl can be freer to observe more carefully and more specifically at social gatherings, in the dining room, at chapel, or on the campus than she can if she has to give her undivided time and attention to just one person. And another thing, the one being observed is more likely to reveal his true self than when he is consciously trying to make a good impression. A few weeks or months of this kind of "window-shopping" often proves to be more satisfactory both to the young men and the young women than

rushing ahead and having a date on the first possible occasion. After all, friendship is more important than dating and deserves a little more time. Marriage is of God, and unless we become impatient and rush ahead of His plans, He will bring us, at the proper time and place, to the one who should be our companion for life. Keeping this important fact in mind will enable one to feel more confident than having a number of dates.

To permit plenty of opportunity for "window-shopping," one ingenious young woman started a Friend of the Month Club. The admission requirements to the club were not too numerous: 1. Limit dates with any one person to one month. 2. Keep a Friend of the Month diary. The idea appealed to the young men as much as it did to the young women, for they too were interested in becoming acquainted with a number of friends. They were glad to exchange materials for the diaries, such as snapshots, home addresses, outstanding experiences of the past, hopes and plans for the future, and any other item of interest that might attract their attention.

This Friend of the Month idea seemed to relieve the uncertainty of having a partner for each social occasion during the month, and at the same time did not place a halter around anyone's neck for the year. A young man was not breaking with his October friend when he asked another girl to be his November friend. No one considered that he was going steady when he appeared with the same girl two or three times in succession. This plan enabled many of the young men and women of the college to form friendships that otherwise might never have been made.

“Glimpses of the Open Gates”

By Alonzo J. Wearn

A dauntless courage, a firm faith, a determined endurance, are qualities required of the Christian, especially in these latter days. Our Father knows our nature and has anticipated our needs. He knows what will be our reactions to His messages. Accordingly, and in His wise thoughtfulness, God gave Adam and Eve their promise of an eventual and complete redemption through “the seed of the woman,” Christ Jesus Himself. This He did to inspire hope. Then the solemn results and consequences of sin were pronounced.

With like intent the Lord has, throughout the book of Daniel, interspersed glimpses of a glorious future. In the gloom of the impossible efforts of earthly powers to bring about a just and lasting peace, a ray of glory from above pierces through. God’s promises to each believer are the basis for a certain hope, a hope that will hold him true to God through the trouble in which sin will reach its climax. The present and the near future, whatever they have of test and trial, can be endured by the aid of God’s grace. Courage is kept strong by a view of the glories in eternity just beyond. The longer, heavenward look reveals the blessed and rich reward.

Our Master was sustained in His ministry and sufferings by “the glimpses of the open gates” that the Father sent to Him. At His baptism the heavens opened above Him, and He heard His Father’s loving voice. He heard the words: “This is my beloved Son, in whom I am well pleased.” These assuring words, from out of the gates of heaven, were a source of strength in the temptations that so soon followed. Then, having been the victor in each test imposed by Satan in person, Christ was ministered to by an angel from above.

Upon the mount of prayer He was transfigured. There He held converse with heavenly beings preparatory to His soon-coming suffering. This miniature of His glorious Second Advent had great sustaining influence on Jesus.

Power to Endure

Nearer His day of sacrifice the Greeks called at Jerusalem to see Him. Again Jesus heard His Father’s assuring voice; His redemption the Gentiles would accept. Deep within the shadows of dark Gethsemane, after the agony of its mysterious ordeal, an angel came and ministered unto Him. At the time of His arrest a company of glorious heavenly beings were allowed to flash their blinding light as though they were about to deliver Him.

Such glimpses gave Christ the power of endurance that carried Him through to glorious victory at last.

“Christ’s Work to Inspire”

Thus, through the storms of conflict with the powers of darkness, “against spiritual wickedness in high places,” the church of these last days can and must maintain strong courage. We may ever remember that “it is Satan’s work to discourage the soul; it is Christ’s work to inspire with faith and hope.”—*The Desire of Ages*, p. 249. To all who in sincerity and with deep interest study to be prepared for the testings of the future, the promise is certain:

“They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.”—*Testimonies to Ministers*, p. 114.

When the word *finis* is written to the temporal and turbulent histories of earth’s nations, and time has finally struck the final hour of their demise, then “shall the God of heaven set up a kingdom, which shall never be destroyed: . . . and it shall stand for ever.” Dan. 2:44. “His kingdom is an everlasting kingdom, and his dominion is from generation to generation.” Dan. 4:3.

The Hour of His Judgment Is Come

While the last days are rife with the sins of Sodom and Gomorrah, while men speed about and make haste to lay away wealth, while materialism is preferred to godliness, while the flesh holds ascendancy over the spirit, while powerful nations

Calvary’s Path

By George Clarence Hoskin

A lonely path my blessed Saviour trod
As jeering crowds encompassed Him about,
And spite of jealousy enraged the mob
That voiced its hatred in despairing shout.
His broken spirit failed the cross to bear,
And silently He faltered in the way.
No other could His grief and burden share,
Nor could He disavow that fateful day.

He faced tormenters calmly and serene,
For bruises and insults voiced no complaint,
And heaven hid its face before the scene
As human creatures vied in unrestraint.
That last despairing hour on Calvary’s mount
Made sure for you and me a blessed fount.

tremble to their foundations—there is activity of vast importance to all in the courtroom of heaven. Scenes are being enacted before the bar in this heavenly tribunal that will yet be noticed, and men will bow to the just verdict of the righteous Judge. Daniel describes his glimpse of this high court:

“I beheld till the thrones were cast down [established], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Dan. 7:9, 10.

Ellen G. White writes of the scene, “I saw the angel with the scales weighing the thoughts and interest of the people of God.”—*Testimonies*, vol. 1, p. 125.

Day by day the great antitypical day of atonement services are being carried on. It is a time of heart searching and contrition of soul for the people of God. The rewards determined by works done in faith and by His grace are being made ready for bestowal at the literal Second Advent of our Lord and King. It must be that we are entering the evening of this great day! How solemn are these times!

When Each Case Is Settled

The case of each individual is cleared, or the sins remain to condemn. The sanctuary in heaven is fully justified. Daniel, anticipating its final cleansing, writes, “At that time . . . thy people shall be delivered, every one that shall be found written in the book.” Dan. 12:1. Then shall the certain word of prophecy be fulfilled:

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. 7:27.

The government that God shall establish will have no rival, and will be perfectly suited in a realm composed of citizens that are of a character like their Creator and Sovereign.

And in that kingdom the people will rule with their King. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3:21. Worship and praise will form the setting for all other activities. “From one sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isa. 66:23. “And every creature which is in heaven, and on the earth, . . . heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Rev. 5:13.

Angels in Daniel’s book are revealed as

having an important part in Heaven's dealings with the sons of men on earth. Michael the Prince as the Archangel could be no other than Jesus Christ glorified. The angel Gabriel, the angel entrusted to bring to the earth testimony of Jesus, gave the prophecy of the seventy-week period, then appeared on earth to certain ones. Messiah the Prince was to come; at His coming Gabriel was present. Angels wrote upon the palace wall at Belshazzar's

feast, muzzled the lions in their den, hastened to interpret Daniel's visions, and spoke in dialog for the prophet to hear. And more, much more than we can ever know, angels minister for God and to the eternal good of all such as are heirs of salvation.

"Could our eyes be opened, and could each see the conflict of angelic agencies with the satanic confederacy, who are combined with evil human agencies, what

astonishment would come upon the soul! The holy angels are working with terrible intensity for the salvation of men. . . . We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. . . . We should see battles going on between the two armies, as real as those fought by opposing forces on earth."—Mrs. E. G. WHITE in *Signs of the Times*, Nov. 5, 1912.

At the beginning of Daniel's last great vision, as recorded in Daniel 10-12, he is very graciously given a vision of his King in all the entrancing beauty of His person.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

The effects of so close a proximity of an earthly being to that of a heavenly, glorified being were profound. "When . . . the Son of God appeared, to give him instruction, Daniel says, 'My comeliness was turned in me into corruption, and I retained no strength.'"—*The Great Controversy*, pp. 470, 471. John also, in his revelation of the glorified and risen Lord, saw Him. "And when I saw him, I fell at his feet as dead." Rev. 1:17. Isaiah likewise saw the Lord sitting upon a throne. He exclaims, "Then said I, Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Could we but catch such a glimpse of the King, would it make a difference in our Christian experience? Could we but more fully grasp the idea of infinite holiness, would we be more in earnest in the work of sanctification? Could we somehow experience the reality of conversion more deeply, would we better understand what a character all must have to receive the reward?

A View of God's Greatness

"Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty."—*The Desire of Ages*, p. 246.

All self-righteousness is gone; thenceforth only the righteousness that is Christ's can avail anything. Accepting this His righteousness by faith, and living this His righteousness by His grace, we have Him as our only hope of salvation. But to such as live by faith the promises are given: "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:17. "They that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

A Story for the Children

BY ARTHUR W. SPALDING



True Fairy Stories—6

Sleep, Little Fairy, in Your Green-Gold House

George came marching in with a twig in his hand. If it wasn't a twig, it was a stem, a big green stem. And on the stem grew some big coarse leaves. And on one of the leaves clung a big—well, what was it?

"O-o-o-oh!" screamed Elvie, "it's a worm, a big, nasty worm!"

"It won't bite you," said George. "Look! Larry isn't afraid of it, are you, Larry?"

"No-o," said Larry, with his hands behind his back, and keeping three feet away, "It's not 'fraid."

"It's not 'fraid," echoed Lucie, coming just as close as her twin, and no closer.

"I don't like worms," said Elvie. "They're fat, and crawly, and ugly."

"I think he's pretty," said George, "all greeny-yellow, with black and white stripes going over his back. I found him on a milkweed. Let's ask mother what he is."

So they trooped in where mother was teaching Angela to sew.

"Oh, what you got, Georgie?" cried Angela. "Oh, it's a worm, isn't it? What's its name? Mother, look!"

Mother took the stalk of milkweed from George, and poked the creature gently with her finger. It raised up all the fore part of its body, as if to say, "Who's poking me?"

"O-o-o-oh, it's a snake!" exclaimed Elvie. "Look out! He'll bite you!"

"No, dear, it's not a snake," said mother, "and it's not a worm either. A worm is a worm all its life, but this little fellow will someday be a butterfly."

"A butterfly! O Mother, how could it?" asked Angela. "Why, it hasn't any wings. It just has to crawl. What is it, then? It's not a butterfly."

"No, but it will be," said mother. "And let's thank the dear Father that He sent it to us for a lesson. Instead of calling it a worm, let's call it a caterpillar, which it is; it's the larva of the monarch butterfly. A few weeks ago a mother butterfly laid some eggs, soft little eggs without any shell, gluing them on this milkweed, and out of one of them this caterpillar hatched."

"Oh, is this a monarch's baby?" asked Angela. Elvie looked, though she couldn't believe it; but George was all eyes and ears.

"Yes," said mother, "that's just what it is. And he's going to be a butterfly too. He was little at first, but he ate and ate and ate. What did he eat? Why, he ate the milkweed leaves; for that is where his mother left her eggs, because she knew he'd like milkweed. And so he grew and he grew. By and by his coat got so tight it split down the back, and he pulled himself out. Then he ate some more, and he grew, and then he took off his next coat, and the next one. And now he's pretty big, and he's going to be something else real soon."

"Angela, do you want to get a glass fruit jar? We'll put him in that, with his leaves. But I think he's not going to eat any more. See how restless he is, moving his head about, and turning this way and that. A wonderful thing is going to happen, and we can watch it happen."

So they put the monarch caterpillar, with his milkweed, into the glass jar, and left him. But every once in a while one of them would come back to see how he was getting on. And pretty soon George called, "Oh, he's dying! His head fell down, and he's just hanging by his feet." They all rushed to see.

The caterpillar had spun a silk mat on the twig, and had fastened his hind pair of feet to it, and now he was hanging from it with his head down. There he stayed all that day and night. But next morning, as though he had waited to give the children a show when they came to watch, suddenly his skin split up the back, curled up, and dropped off. And there in its place, still hanging to the milkweed stem, was something that looked like neither a caterpillar nor a butterfly. It was a little green bundle, all wrapped up, that looked a good deal like an Indian baby in his cradle. But down its sides there were tiny dots that looked like golden-headed nails. This was the pupa, or chrysalis, that held all there was of the monarch for many and many a week.

"Is he dead?" asked the children. "You might say this monarch baby is dead," said mother, "but he will live again. And when he wakes up and comes out he'll not be a caterpillar any more; he'll be a monarch butterfly. We'll watch."

The Sabbath a Delight

By L. A. Skinner

Caroline was hospitalized after surgery. Her friends visited her Sabbath afternoon. Her mother and pastor joined in worship at the sunset hour. An appropriate psalm was read, and a fervent vesper prayer closed the door to the Sabbath and opened the path to a new week.

"I believe I have really kept the Sabbath holy today, Mother," said Caroline. "Sabbath observance wouldn't be so difficult if one were immobilized in a hospital all the time."

The Place and Circumstances

Does proper Sabbath observance depend on the place and circumstances? No. Favorable conditions may add to the joy of Sabbathkeeping, but the relationship of the soul to Christ is the basic factor in keeping the Sabbath holy.

Tom returned from Senior MV camp and was enthusiastic about the excellent activities and good fellowship.

"Best of all though," he confided to his parents, "was the Sabbath. I never realized how pleasant the Sabbath could be. I wish I could spend every Sabbath at a Senior MV camp."

"Blessed is the man . . . that keepeth the sabbath." Isa. 56:2. The Lord made the Sabbath for man and placed His presence in that day in a different way from what He did in any of the other six days. The Sabbath is a golden clasp that unites God and His people. It is a bit of heaven transferred to this earth.

The purpose of the Sabbath is spiritual communion and physical rest. Physical rest is only one of the purposes and second in importance. No amount of legislation or restriction of physical activity on the Sabbath can ensure acceptable Sabbath observance. "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. Thus one's attitude toward the Sabbath becomes a measure of his personal relation to God.

Sabbathkeeping a Spiritual Exercise

Sabbathkeeping is a spiritual exercise that is successful to the degree that we recognize and welcome the presence and companionship of Jesus. In baptism we recognize no regenerating power in the ordinance itself. Its effectiveness depends on a spiritual transaction that has taken place previously between the individual and Christ. Just so physical inactivity is not real Sabbathkeeping. To keep the Sabbath holy presupposes an intimate, personal experience with Christ. Adam was not physically weary when he kept

his first Sabbath. It was the first complete day of his life. "In order to keep the Sabbath holy, men must themselves be holy."—*The Desire of Ages*, p. 283.

The facts are that for many Christians physical activity increases on the Sabbath day.

"The demands upon God are even greater upon the Sabbath than upon other days. . . . God does not wait for the Sabbath to pass before He grants these requests."

"God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day."—*Ibid.*, p. 207.

A group of college students were traveling a short distance by car to the county hospital, where they were to sing and visit with the elderly people. Conversation

The Witness of a Broken Heart

Commissioner Booth-Tucker, of the Salvation Army, preached in Chicago one day, and out from the throng a burdened toiler came and said to him before all, "Booth-Tucker, you can talk like that, about how dear Christ is to you and how He helps you; but if your wife was dead, as mine is, and you had some babies crying for their mother who would never come back, you could not say what you are saying."

A little later Booth-Tucker lost his beautiful and nobly gifted wife in a railway wreck, and the body was brought to Chicago for the funeral service.

Booth-Tucker rose, after others had conducted the service, and looked down into the face of the wife and mother, and said: "The other day a man said I could not say that Christ was sufficient if my wife were dead and my children were crying for their mother. If that man is here, I tell him that Christ is sufficient. My heart is crushed and broken, but there is a song in my heart, and Christ put it there; Christ speaks comfort to me today."

That man was there, and came and fell down beside the casket, and said, "If Christ can help us like that, I will surrender to Him," and he became a Christian.—*Selected*.

started on a high Sabbath level. Later after a lull David said, "This Pontiac certainly rides well. Do you think it is better than a De Soto?"

"Oh," said Elizabeth, "my father has a De Soto, and he wouldn't trade for two Pontiacs."

Then the driver spoke, "We have a friend who is a General Motors dealer, and we get this Pontiac for about the price of the Chevrolet."

Marie broke in here. "How did we get to talking about cars? Do you see that cottage over there on the right? That's where Edith and I are giving Bible studies on Monday nights."

Conversation on the Sabbath

Yes, conversation is an area where most of us have difficulty on Sabbath. What is the best plan to avoid the secular-level talk? The commandment says, "Remember the sabbath day, to keep it holy." Every day of the week we are storing away in our minds incidents and experiences that in turn become source material for thoughts and words. Peter and John expressed a vital psychological truth when they said, "For we cannot but speak the things which we have seen and heard." Acts 4:20.

If the busy week has been spent entirely in secular business and pleasure, it will be extremely difficult to bring up thoughts and words appropriate to the Sabbath. But if we are regular in our Morning Watch and Bible reading, if we spend some time sharing our faith and seeking to win others to Christ, if through unselfish planning we can lend a helpful hand to others, our minds will provide us with a wealth of appropriate conversation. Our consecrated will is prepared to repel those thoughts that concern only the secular.

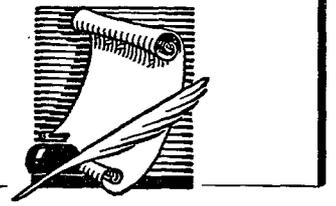
Controlling the Thoughts

Many control the body, passions, lusts,
Some control the temper,
Others even control the tongue,
But few control the thoughts.

How shall we spend the Sabbath? "Man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*Ibid.* Engage in private prayer, Bible study, and meditation; visit the sick, aged, and those in prison; Share Your Faith; view the works of God in nature; read church papers and good books; enjoy Sabbath music. In these ways the Sabbath may be a delight, and we shall be turning our foot from the Sabbath. Then can we confidently look forward to the wonderful Sabbath days in the earth made new.

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do.—*Review and Herald*, June 7, 1887.

EDITORIALS



The Death of W. A. Spicer

W. A. Spicer, veteran leader known by all and loved by all, died peacefully at his home in Takoma Park at four-thirty on the morning of October 17. His death is a loss to all in the Advent Movement, and particularly to the REVIEW AND HERALD. To this journal he contributed editorially for exactly fifty years, most of the time in the capacity of an associate editor, for a brief period as editor. All the while he was also serving in positions of heavy responsibility in denominational administrative work. His writing had the charm of simplicity, directness of expression, and apt illustration. In our editorial office we were often wont to exclaim, almost enviously, "There is only one Elder Spicer." On the first page we give a picture of him; on the last page, a tribute by J. L. McElhany, who knew him so long and so well.

The funeral services were held in the Sligo church in Takoma Park, Sunday afternoon, October 19. L. K. Dickson conducted the service, assisted by other General Conference officers and C. S. Longacre. Interment was at George Washington Cemetery, not far from Takoma Park. We shall shortly publish a life sketch of this man of God. To Sister Spicer and her children we extend our sympathy. Thank God, we "sorrow not, even as others which have no hope."

F. D. N.

Living in Heaven Now—3

Simply Wishing Is Not Enough

Paul says, "Seek those things which are above," and "set your affection on things above." Note those two words: "seek" and "set." They describe an act of the will. There is something that we have to do about the matter of sitting in heavenly places in Christ Jesus. God, and God alone, performs the creative act of giving us a new heart and a new mind and lifting us up from the lowlands of sin. But God will not keep us up against our will. We forget too often the sobering fact that each one of us has a free will, and in the fact of that free will lie eternal potentialities of woe or of joy for us.

The enabling power for holy living comes from God. We are "strengthened with might by his Spirit in the inner man." Eph. 3:16. "As many as received him, to them gave he power to become the sons of God." John 1:12. Yes, the enabling power for holy living comes from God, but the decision to use that power comes from us.

Gravity Never Sleeps

No one will reach heaven or continue to sit in heavenly places by mere accident. Gravity never sleeps, nor does the devil. The word *backsliding* is hardly graphic enough, or even accurate enough, to describe the tragic condition of some who were once converted. Backsliding is nothing more or less than falling down from heaven, from heavenly places to earthly ones. If we think of it in that way, we see it in its true light and its true tragedy.

Scientists tell us that the pull of gravity increases rapidly as we approach the object exerting the pull, and the reverse, of course, is true when we move away. It

would be possible, finally, to rise far enough above the world that the attraction of other worlds would be greater than ours, and thus we would soar away toward them.

There is a spiritual lesson in this, for there is a law of gravity in the spiritual world. The higher we rise toward heaven, the less is the pull of the world. This is true until, indeed, we no longer are attracted by it. Christ said, "The prince of this world cometh, and hath nothing in me." John 14:30. Christ ever lived, in mind and heart and spirit, in heaven above, even though his feet were on the dusty roads of Palestine.

The question before us is this: What kind of gravitational pull or attraction do we allow to act upon our lives? On the answer to that question hangs our eternal destiny.

The Proper Setting for Certain Questions

It is in this setting that certain questions concerning amusements and deportment take on a new and vast significance. Can we increase the gravitational pull of heaven by attending certain places of pleasure or by reading certain kinds of literature? Do we feel lifted heavenward as the result of hours thus spent? Can we spend a whole evening watching thrillers and sports and fights at the theater or before a television, and feel an upward pull? Can we attend a riotously roaring professional sports meet, and feel an upward pull?

Some people would seek to dismiss such questions by exclaiming, "You would forbid us having any good time!" Personally, we would not forbid anything to anyone. As much as we believe in church standards, we have never been under the delusion that such standards can ensure anyone's salvation. They can only mark the limits beyond which no one can walk without moving outside the path of the Advent Movement. No, we are not here interested in legislation. We return to the question: When you attend certain places of pleasure, read certain kinds of literature, watch certain kinds of sights, is the pull upward or downward? The problem of holy living is as elementary as that.

The question might be restated thus: Do we work together with God for our salvation, or do we work against Him? We cannot keep the light of heaven and the lights of the world before our eyes at the same time. The person who says that down the road somewhere he will find a "bright spot" would never say that if he were living in the light that surrounds those who sit in heavenly places in Christ Jesus. We are impressed by the descriptions Mrs. White has given of her going into vision. Repeatedly she has introduced that description with the words: "I was surrounded with light." That light, the light of heaven, shut out from her the lights of the world. Indeed, when her vision ended and she returned in mind and spirit to this earth, she was wont to say that the world was so dark. Yes, the brightest spot in this world is dark by comparison with the white light that enfolds the heavenly places in Christ Jesus.

The person who thinks that the strange jargon of sounds that breaks forth from amusement centers is truly music, has never heard the heavenly choir. That choir is heard only by those who sit in heavenly places.

Personally, we like to hear good music, the kind that gives us a lift heavenward. One time in our travels we got into a taxicab, and immediately the driver turned on the radio. Out came weird sounds. Apparently it is impossible to escape this fearsome invention, even when you are riding in a car. We tapped the driver on the shoulder and asked, "Driver, you won't charge any extra for the ride, will you, if you turn off that radio?" He turned round, looked at us in astonishment, and drove on in silence. Evidently he thought he had a strange character in his cab. We hope he did. Christians ought to seem a little strange to those whose minds and hearts and emotions are wholly anchored to this world, whose spirits are wholly in tune with it.

Now, lest we create even the shadow of an impression that we have attained unto great holiness, let us add immediately for the encouragement of the most troubled, struggling Christian, that we feel very far from holy. But, thank God for His Divine Spirit that works upon our heart, we feel ever a great desire for holiness, a great love for God, a great longing for fellowship with Him. We are determined ever to respond to that Divine Spirit. With much of what comes out of the radio, we do not wish to be in tune. It jangles and jars. That is why we asked the taxi driver to shut off his radio.

Yes, an act of the will is involved. We must resolutely set our hearts on a certain program, a certain course of action. God woos us by His Spirit, displays His love toward us, seeks to generate in our hearts a response, but He will not force that response; it must come from us as a free expression of our wills. Unless we keep clearly in our minds that our free will is involved, we will fall into the maudlin spiritual sentimentalism of those who say, "I'd like to be good; I wish I could." Wishing is not enough. Willing is necessary.

F. D. N.

The Lasting Satisfactions of the Soul

Some fifty years ago Charles William Eliot, president of Harvard University, gave an address to the undergraduates on "The Durable Satisfactions of Life." He said that these satisfactions were not to be found in wealth, fame, or physical excitements, but in a healthy body, a vigorous mind, and a love of honor.

President Eliot was right when he called upon the youth of his day to shun the purely physical gratifications of the moment and seek the more lasting satisfactions of the mind. But he was not right enough. He forgot to mention even greater and more enduring satisfactions—those of the soul. He left God out of his reckoning.

For fifty years now that is what men have been doing. We have had a purely secular civilization that has lauded the satisfactions of learning. But with what results? We have seen the people of our day turning more and more to the material gratifications of life.

Strange to say, although learning has greatly increased and material wealth has multiplied, never before has man in general felt less satisfied. In fact, dissatisfaction seems to be a widespread malady of this generation. There are so many things to want that one cannot afford, so many goals to attain that elude the seekers, that most people feel restless and discontent.

The youth of the past generation were trained to seek satisfaction in what was called the good life of achievement. Few were told anything about the satisfactions of the soul.

In order to be satisfied, there must be a thirst, a want, a longing. Satisfaction is not for the ignorant, the listless, the indifferent. Christ made this plain when He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

The psalmist knew that strong thirst when he wrote: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ps. 84:1, 2. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Ps. 42:1, 2. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107: 9.

When all else in life has left us desolate and dreary, empty and forlorn, there is one source of enduring satisfaction—the meeting place with God.

Not only will God satisfy the longing of the soul, but He declares, "I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness." Jer. 31:14. He meant that He would fill them to overflowing.

A Blessing for Others

Not only did Christ bid the thirsty come and drink of the water of life, but He said:

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:38.

The joy of passing on to others spiritual blessings received surpasses all other earthly satisfactions.

Among the lasting satisfactions of the soul are:

1. A knowledge of sins forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1, 2.

2. The hope of seeing Christ face to face. "I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." I Cor. 13:12.

3. The consciousness of being right with God and man. "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:16.

4. Quiet fellowship with God. "My soul shall be satisfied . . . when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Ps. 63:5-7.

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Ps. 36:7, 8.

5. Fellowship with those of like faith. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

It matters not what the circumstances of life may be, God will satisfy the longing soul. Whether in times of prosperity or adversity, God is near to bless. The prophet Isaiah declared, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11.

What deep content is represented in these words of the psalmist:

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:1-5.

We need to seek more and more the lasting satisfactions of the soul. When we do, the trials of earth will seem as nothing, and we shall be fitted to live in God's presence.

F. L.

The Deceptive Power of Spiritualism—Part 3

Even "the popular ministry cannot successfully resist spiritualism," declared Mrs. E. G. White.

"They have nothing wherewith to shield their flocks from its baleful influence. Much of the sad result of spiritualism will rest upon ministers of this age; for they have trampled the truth under their feet, and in its stead have preferred fables. The sermon which Satan preached to Eve on the immortality of the soul—'Ye shall not surely die'—they have reiterated from the pulpit; and the people believe it as pure Bible truth. It is the foundation of spiritualism."—*Testimonies*, vol. I, p. 344.

Ministers of numerous Protestant churches have openly avowed their faith in what they call "immortality." It is a widely known fact, for example, that the late Russell H. Conwell, founder of Temple University and pastor of Baptist Temple in Philadelphia and one of the great educators and preachers of our time, was an enthusiastic advocate of communion with the spirits of the departed. "His adventures into the occult" in the later years of his life were the subject of much unfavorable comment, even by leading members of his own church.

Daniel A. Poling, who succeeded to Dr. Conwell's pulpit in Philadelphia,—perhaps America's best-known Protestant clergyman—has experienced what he calls "intimations" that "have been like pleasant whispers in a friendly night." His own affirmative attitude toward the relationship of living humans with departed spirits he discusses affirmatively in a recent book. Even though he has never attended séances or consulted mediums or associated with "sensitive" individuals, he confesses that he has received deep comfort from treasured experiences he has had with departed members of his own family.

Norman Vincent Peale, pastor of Marble Collegiate Church in New York City, author of many books and editor of a popular religious journal, declares himself even more strongly than Dr. Poling on the side of communication with departed spirits. In the *Christian Advocate* (official church organ of Methodism), April 10, 1952, appeared a reporter's story of an interview with Dr. Peale, under the title "Proofs of Immortality I Have Experienced." This popular clergyman expressed his deep faith in "immortality" by testifying of experiences he had had with the departed. "'I have felt the presence of Dr. William S. Bainbridge and Prof. Hugh S. K. Tilroe, close friends of mine who passed on,'" he declared. Dr. Peale witnessed further to his faith by saying, "'When the Bible tells of giving angels charge over us I wonder if that might not mean the guardianship of our loved ones who are in another world.'"

Cruel Deception of Satan

No one questions that these experiences actually took place, nor doubts the sincerity of the human participants in this unnatural communion of the human with the supernatural. There is clear Scriptural reason to disbelieve, however, that such experiences are inspired of God. Satan is a cruel deceiver who mocks the heart's affection and makes capital of its deepest and tenderest yearnings for companionship and sympathy. Certainly he has succeeded in deceiving even the leaders of the churches into believing a lie. How the heart of Christ must ache to see so many overcome by Spiritualism when they might know the truth.

Years ago the servant of God described the power of the enemy—

"to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the

tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven; and without suspicion of danger, they give ear to 'seducing spirits, and doctrines of devils.'"—*The Great Controversy*, p. 552.

In the interview with Dr. Peale, the reporter asked him one final question—What did he think of the "scientific investigation being conducted along the lines of extra-sensory perception? Dr. Peale expressed great interest and said he believed there were great unseen forces all about us that had scarcely been touched upon. We have experiences that rise above the barriers of time and place, involving things that the 'eyes have never seen and the ears have never heard.'"—*The Christian Advocate*, April 10, 1952.

The "scientific investigation being conducted along the lines of extra-sensory perception" to which this author referred are well known to students of Spiritualism. Societies of psychic research have been formed and are operating in America, England, and perhaps in other places where spiritualistic phenomena are investigated under certain test conditions. Men of eminence in the world of science have given much time and effort to these studies. At Duke University in North Carolina, for example, a special field of study has been opened, the field of parapsychology, which deals with the whole area of supersensory experience.

There is a growing willingness on the part of religious leaders to accept the testimony of science. Ministers are inclined to listen to the voice of science as to the voice of God. This has become increasingly evident during the past century, ever since Protestants repudiated the Genesis doctrine of creation for Darwin's evolutionary hypothesis.

A Different Situation Today

The world of science in Darwin's time found it somewhat difficult to shake the faith of clergymen and laity in the Bible truth of creationism, but they finally succeeded. A situation exists today quite the reverse of that which prevailed one hundred years ago. Many Christians are watching the investigations of scholars with bated breath, hoping that science will give to them the academic nod by stating that there is something after all to the claims of Spiritualism.

Add to all of these developments the growing restlessness in America and other parts of the world that is the natural consequence of the insecurity and uncertainty of our times, and we have a setting that will create a demand on the part of millions for light on the future and security for the present. Many will turn to spiritualist mediums for counsel. We are told that—

"there are many who become restless when they cannot know the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive them nearly distracted. They give way to their rebellious feelings, and run hither and thither in passionate grief, seeking intelligence concerning that which has not been revealed. . . .

"Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages, he can reason from cause to effect, and often forecast, with a degree of accuracy, some of the future events of man's life. Thus he is enabled to deceive poor, misguided souls, and bring them under his power, and lead them captive at his will."—*Patriarchs and Prophets*, p. 687.

When Spiritualism is more widely accepted among Protestants and Catholics—as shortly it will be—then will be revealed those scenes of confusion that now defy description. It is a solemn hour in which to live.

D. A. D.



News From the World Field

My Three Months' Itinerary in South Africa

By J. M. HNATYSHYN

Secretary, Missionary Volunteer Department, Southern African Division

Three months of camp meetings in Ruanda-Urundi, Belgian Congo, and Barotseland, here in South Africa, are not without thrills and adventure, with hardships and disappointments in travel besides. But these difficulties are forgotten, and the joys that stand out most in the mind are the decisions the people make for Christ. To see the heathen men, women, and youth take their stand for Christ while others give themselves anew to His service gives me joy and courage.

As I look back over my trip I can say that it has been a hard trip as compared with previous ones. However, the results attained outweigh the sleepless nights of travel by train and car, the delays in making air and train connections. Even the

and serving my Master in these different appointments and of seeing what God has wrought through the labor of our missionaries, our African workers, and our Missionary Volunteer youth, who share their faith so faithfully. The work of God is making excellent progress in the places I visited, and great are the responsibilities upon those who care for the flock of God.

I was glad to have several hundred workers and teachers in an institute at Rwankeri Mission, where the work is growing so rapidly. Several days were spent in giving them instruction in Missionary Volunteer work, answering their questions, and bringing them spiritual encouragement. J. J. Birkenstock and

J. G. Evert have done well in their leadership, and greater results are to be seen in baptisms in the near future.

I went out to some camp meetings with B. P. Wendell, who is directing the work in the Gitwe area, and I was very much encouraged to see how the work was progressing in Buganza. I had been here before some years ago, and what a change! I met six men at the camp meeting who were being persecuted by chiefs and priests of another church. The chief was demanding money from them before they would be released from their church to join the Seventh-day Adventists. These men were faithfully bearing the abuses and were witnessing for the Lord. They were poor, and could not pay the amount.

I spent several weeks with E. W. Bradbury in his Urundi area. We visited Muringa, which is near the Tanganyika border. Here also I saw a great change. This is a very (Continued on page 18)



Left: Baptism of Three Lepers at Liumba Hill Station in Barotseland, Africa. Below: One of the 1952 Camp Meetings Conducted for Natives in Barotseland



dust, sand, flies, mosquitoes, sickness, and travel in the dugout canoes across the Zambezi River in Barotseland are forgotten.

I almost feel like Paul when he enumerated some of his hardships, but they were nothing compared with the results of the work when Christ was preached and many accepted Him.

I am happy for the privilege of going

Progress in Northeast New Guinea

By E. A. Boehm

The work is advancing in the mighty mountains of northeast New Guinea. It began in 1934, and for a number of years results were very meager. One night just recently during our second camp meeting we asked for those who were baptized up to and including 1944 to stand. Only one person stood. He was John Masive, one of our local workers and the first Seventh-day Adventist from among the people of inland New Guinea. We then asked for those who were baptized up to the time of our first camp meeting in 1950 to rise. These could be counted in dozens. Then in response to our call for those who were now baptized to stand several hundred rose.

Our membership has now passed the five-hundred mark and is growing fast. For a period of ten months A. J. Campbell, director of the Upper Ramu district, was able to report 322 baptisms. This, of course, is our oldest station, and the work there is now well established; but even from our newest stations come reports of many in the baptismal classes, and the first fruits from some of these were baptized at our recent camp meeting. At the camp baptism thirty-two were baptized by four national pastors who had been ordained to the gospel ministry that very day.

Organization of Work

When the work first began here this field was but a district of the New Guinea Mission. Later it was attached to the Papuan Mission, and in 1949 it was organized into a separate local mission. The work grew so rapidly that in 1950 a large portion of our territory around the Sepik River was separated to form the Northwest New Guinea Mission, and now we have so great an interest in the mountain area of New Guinea that we have handed over most of our coastal territory to the Northwest New Guinea Mission, which now occupies our former headquarters in Madang on the coast. We are in process of setting up a new administrative center at Goroka, right in the heart of New Guinea.

In actual area the Northeast New Guinea Mission is not very large, yet its population is almost equal to the combined populations of the other local missions within the Coral Sea Union. These people are among the most primitive in all the world. They are a colorful and interesting race, backward of course, but holding out their hands for the gospel. Among some tribes cannibalism is still practiced, but our national workers are already among them and are breaking down this hideous and disgusting custom.

In facing the task of evangelizing this field we have just divided our territory

into six districts, which cover the whole area. Four have fully organized work in them, and in a fifth, the Mount Hagen district, the work is just being organized by C. R. Stafford and a small staff of national workers.

Believing that national workers and national leadership must play a large part in the finishing of the work in this field, we have laid plans for a strong educational program. There are village and district schools scattered around the field, two intermediate schools, a training school for national medical evangelists, and the New Guinea Highlands Missionary School, which is our central training school for evangelists and teachers.

Seventy-five Years in the Dominion of Canada

By Theodore Lucas

At South Stukely, Quebec, stands a little white church, a monument to the beginning of our work in the Dominion of Canada seventy-five years ago. This oldest Seventh-day Adventist church in Canada was organized in 1877 by A. C. Bourdeau, pioneer minister for the church in that section of North America. The membership at that time consisted of sixteen adult members. One year later the church building was erected and is still the worship place of the present congregation. By 1879 there were five churches in the area, and they voted to form a conference to be called the Quebec Conference of Seventh-day Adventists.

Recently the seventy-fifth anniversary of our work in Canada was celebrated with a gathering of friends and relatives of the pioneers of the little first church at South Stukely, about sixty miles south of Montreal. Since the church was not big enough to hold all the guests, a large tent was pitched by the side of the church, and served adequately those who worshiped on the Sabbath day.

The first meeting of the anniversary

series was held on Friday night and was conducted by G. Eric Jones, grandson of William and Betsey Booth and now president of the Ontario-Quebec Conference. Betsey Booth was a charter member of the first church; William was baptized a month later. Pastor Jones told how in the month of September, 1875, A. C. Bourdeau and R. S. Owen and his wife pitched a new tent in West Bolton, Quebec. Pastor Bourdeau lectured there, and later held meetings in several school-houses.

In the course of three months twelve persons embraced the seventh-day Sabbath. Then in the spring of 1876 Brethren Bourdeau and Owen gave a course of lectures in South Stukely, and seven heads of families accepted the message. The summer following, they pitched their tent in Waterloo, a little town not far from South Stukely, where they remained one year. Nine embraced the truth, and Pastor Bourdeau baptized seven persons. In the summer of 1877 Brother Bourdeau pitched the tent in Fulford, another town close by. Seven decided to obey, and five were baptized.

On Sunday, September 30, 1877, at ten o'clock in the morning the Sabbathkeepers in Stukely, Bolton, and vicinity assembled in the stone schoolhouse near William Booth's home in West Bolton. Pastor Bourdeau dwelt on the subject of organization and church order, after which he invited those who proposed to enter into church order to stand upon their feet. Several rose, and the names of those who were prepared to enter into church fellowship were attached to the church covenant. As one reads the old records he may see the names of the McClarys, the Booths, the Blakes, the Hammonds, the Hills, and the Bourdeaus. There are many other names too, but these seem to be among the outstanding leaders of the early work as it began in Canada three quarters of a century ago.

The Sabbath day of the seventy-fifth anniversary was a recounting of the way



First Seventh-day Adventist Church in Canada. This Picture Was Taken at the Seventy-fifth Anniversary of the Beginning of Our Work There

that the founding fathers had been led and a renewal of consecration to the tasks that lie ahead. It was emphasized over and over again that we have nothing to fear except that we forget the way that the Lord has led us. The text of the morning service was taken from Matthew and read, "Upon this . . . I will build." It was heart warming indeed to see the entire congregation of the morning service stand unitedly for a rededication to the finishing of the work in Canada and the world field.

The Sabbath program of the afternoon was given over to C. L. Taylor, of South Lancaster, Massachusetts, and E. J. Montcith, of Oshawa Missionary College, who related some interesting facts regarding the early history of the South Stukely church. The meeting Saturday night was held in the town hall of South Stukely, where W. A. Nelson, president of the Canadian Union, reviewed the doctrines of the church. Associated with Pastor Nelson in his visit to the historic meeting were the presidents of the Canadian conferences.

Truly the little first church in Canada was the scene of busy activities over the week end of the memorial service. Pastor and Mrs. Malcolm S. Fisher worked hard to make the occasion most pleasant. Their home next door to the church was filled with visitors and open to all. Hospitality was prevalent everywhere. The large field

across the busy highway was used for parking the many cars, and the town hall nearby served as a cafeteria.

It was inspiring to listen to Pastor Fisher tell of the contribution that the church in South Stukely has made to the world work. It has produced five foreign missionaries, eight teachers, six colporteurs, four doctors, eleven nurses, one Bible instructor, one conference president, three secretary-treasurers, two departmental secretaries, one college president, three press workers, three ministers' wives, and two other workers, making fifty in all.

In Canada the denomination now has 144 churches in the dominion, with over 11,700 adult members, employing 106 ministers. The church also operates fifty schools from elementary level up to college status, two hospitals, one printing house, and eight summer youth camps. Canadian Adventists gave in tithes and offerings last year over \$1,349,238.94 or a per capita of \$115.57. The Welfare societies assisted neighbors to the extent of \$83,613.17 by supplying food, clothing, and funds where necessary to needy families. The total net worth of the church in the Dominion of Canada now stands at a little more than one million dollars.

The building stones of the work in Canada have been love, sacrifice, and faith in action. From that little white church on a hill in Eastern Canada stems the long, good history of the way God leads.

My Three Months' Itinerary in South Africa

(Continued from page 1)

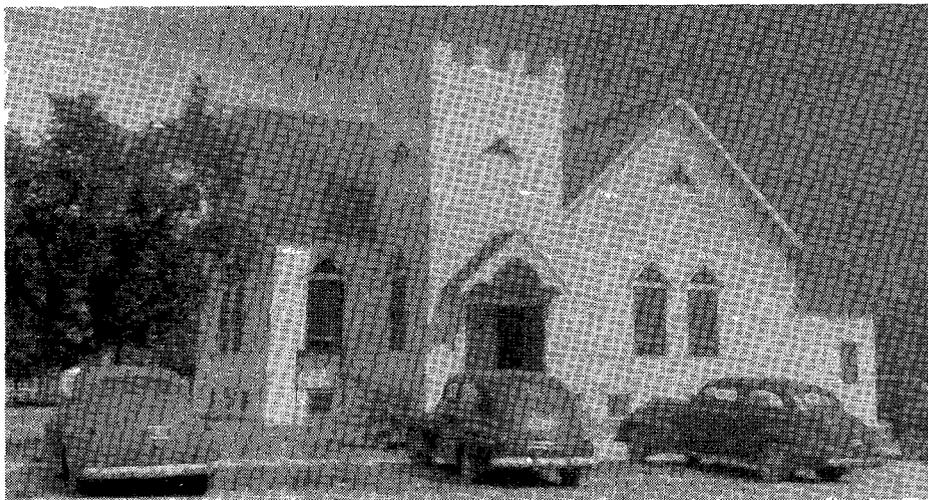
hard place to work. The people are known for their beer, dances, witchcraft, and heathen practices. The altar call was made twice on Sabbath and once on Sunday. To our surprise seventeen took their stand. What pleased us most was that five men and their wives came together. Generally you get one or the other to accept. I asked them why they did not come when the first call was made, but waited for the second call. Some even waited for the third call. The reply was that they decided to talk it over first and agree among themselves. This was indeed of the Lord, because now it will be easier for each family to live for Christ with their families together. The African workers felt that God was really opening the hearts' doors in this area. An old African pastor told me that ten years ago when he worked here these same people used to come to camp meeting. He tried to get them to come to Jesus, but they refused. Now they have come.

At Ndora Mission, where E. W. Bradbury is stationed, we had week-end revival meetings. This was the second camp meeting of the year, as some called it, because when W. P. Bradley, of the General Conference, was there they had their regular camp meeting. At this time many heathen responded. An investiture was held, and I was pleased to see not only students but our teachers, evangelists, pastors, and some of their wives receiving pins and dedicating their lives for leadership in winning souls.

The Butahana area in Urundi is the most promising section of Brother Bradbury's field. There were nearly two thousand present at camp meeting. The Roman Catholic chief who rules over the area is very favorable to our people. His wife and family attended most of the meetings. Our African pastor here has shown himself capable as a leader.

Brother Bradbury, Mrs. Bradbury, and I spent several days in Usumbura doing Ingathering work. Mrs. Bradbury and I worked among the Indians, and her husband solicited the Belgians and the Greeks. Several days before, Brother Bradbury had arranged with one of the Indians for me to show some slides on the progress of our work. An Indian businessman advertised the meeting for us and arranged for an Indian club hall, all free of expense. The hall was packed for two evenings, and a splendid crowd appeared. We went out Ingathering afterward, and nearly three times more in donations was given by the Indians. Several men handed their names in for the Voice of Prophecy Bible Correspondence School lessons. Only eternity will tell the results of our contacts.

The African advisory council meetings



Dedication of Las Animas, Colorado, Church

On Sabbath, August 9, the new Seventh-day Adventist church at Las Animas was dedicated to the service of God. A large number of friends as well as representatives from surrounding churches were present to enjoy the services.

The building was constructed under the supervision of W. O. Lenz, the district leader, and the major part of the work was done by volunteer labor. This beautiful new structure, with a seating capacity of about 160, is entirely free from debt and provides a commodious place for church services, with a full basement for the Sabbath school departments.

Mrs. Paul Chambers, who has been with the Las Animas church for many years, presented a brief history of this church, which was organized September 25, 1937, after a series of meetings had been held there by W. B. Johnson. Music for the occasion was given by members of the Las Animas church. Prayer of dedication was offered by W. O. Lenz, and the dedicatory sermon was delivered by N. C. Petersen. H. A. Young, secretary-treasurer of the Colorado Conference, pronounced the benediction. We believe that there are fruitful days ahead for the Las Animas church.

N. C. PETERSEN,

President, Colorado Conference.

and camp meeting at Kirundu Mission was another worth-while contact. K. F. Ambs, J. P. Sundquist, and T. W. Staples, from the union office, were present. The African workers from other mission stations with missionaries who were invited to this meeting brought good reports of the work in their areas. One of the African pastors who has worked for some years came with the thought of asking the brethren to put him on sustentation, because he was getting old and tired. After traveling the many miles from Rwesse to Kirundu and seeing the many villages along the way without the gospel, he decided to go back and work longer, and urge others to help him carry the gospel to those who sit in darkness.

We all were inspired at Kirundu Mission in meeting a native worker named Abraham, and Sarah his wife. They are old and sickly. This old brother suffered much as an Arab slave, but today he labors and shares his faith constantly. He was not only an Arab slave but a slave to Satan also. Today as a free man in Christ he witnesses for Him with rejoicing. He will be missed by all at Kirundu when he is laid to rest. He is such a wonderful example in telling others of Jesus and His soon coming.

My visit with M. Koopmans, Congo Union treasurer, to a place called Mokambo was also an inspiration. The work here is making progress. For years we have had oppression from several sources, but a new day has come. Pastor Titus has found favor among those who opposed. A number were baptized at camp meeting, and forty took their stand for Christ.

My last month of travel was in Barotse-land, the country known for its flies, mosquitoes, sand, and heat. Yet when one sees the villages, the heathen in their needy state, the hardships are soon forgotten.

J. W. Fields, Jr., and I had several talks together, and both of us agreed that the people's needs were so great that it was good to suffer for their sake, and great will be our reward. Our young missionaries in Barotse-land do have a hard time and should be remembered in our prayers. Transportation and securing food for the family are continuous problems. We tried traveling in a jeep on this trip and the roly-poly canoe on the Zambezi River. Then we walked. This was the easiest of all.

A Place Called Siluwe School

One of the most outstanding camp meetings on the trip was at a place called Siluwe School. The trip in a canoe for four hours in the heat of the day was trying. I saw myself going overboard on several occasions. The walk through sand to the school after getting across the river was not pleasant, but when we arrived and saw the people and the camp arrangements, we all said, "This is worth while." The people were happy to see us, some seeing white faces for the first time. These

people were hospitable and brought us gifts of food, sharing the little they had. Every chief and his headman in the nearby area were there to greet us in their Lozi style.

I was pleased to see these chiefs and headmen at every meeting, setting an example. They themselves made appeals to the heathen people to attend every meeting. You would have thought they were Seventh-day Adventist workers. One day we had more than one thousand in attendance. One of the chiefs who had to go over the Angola border for some business was one day late in getting to camp-meeting, but when he returned he made use of the time by not missing any meetings. On Sabbath when the altar call was made seventy-five came forward. Among them were three chiefs and four headmen. This was most encouraging to me.

During the camp meeting offering I was impressed further when I saw every headman from every village bringing the camp meeting offerings that he had helped to gather from the heathen people. George Sikongo, who leads out here, is a godly man. Every chief and headman respects him and cooperates with him. Our only regret was to see the many villages beyond this place with no work and no school. They are all waiting for Seventh-day Adventist people to help them. We need money for new schools, and for teachers and evangelists to go into that territory.

At our Liumba Hill Mission the work is onward. Youth are being trained, and many of them will soon be ready to take up the cross and bear the burdens of Barotse-land. I was so happy to meet two old sisters in the faith who came into this truth in the days of S. M. Konig-macher and W. H. Anderson—Mary Mabengi and Maria Chindongo. The latter is blind, but they still have energy, and go out from village to village telling the heathen of Jesus' coming. They are looking for Jesus to come soon, and they have been faithful these many years.

This year the first three lepers have been baptized, who are the results of the faithful work Miss Petra Hovig has done in the dispensary. The little leper colony she opened has grown to a large size now. The new hospital, when finished, will provide the much-needed medical service for their unfortunate people.

Miss Winifred Tickton, who cares for the girls' work, has a group of girls preparing for service. She has a hard task to keep girls in the school, because the Lozi people want them at home to work or to get married. She is fighting a battle with customs and heathen practices, but she is winning her way among them.

So after reading these few remarks you will agree with me that I had a good trip and a profitable one. I am ready to go again, for I know they are calling and waiting for the light to come to them.

Brief Current News



OVERSEAS

Far Eastern Division

● The Far Eastern Academy has again opened its doors to the sons and daughters of overseas missionaries of the Far Eastern Division. The school is on the division compound. Thirteen students have enrolled, and five boys and girls live in the school home. John F. Bohner, Jr., is the principal of the school; and the other members of the faculty are Mrs. J. F. Bohner, Miss Leeta Hemme, and Mrs. M. N. Hempel.

● Dr. Daniel Walther, professor of church history at the Theological Seminary in Washington, D.C., is conducting a series of meetings in Saigon, Indochina, for the French-speaking populace of that large city. The second Sunday night of the series 1,000 people came out to hear the lecture. Over 400 requested literature.

● The new office building for the North-east Luzon Mission was dedicated on August 10, 1952. The headquarters for this mission are at Santiago, and many of the prominent citizens of that city were present for the dedicatory services. F. B. de la Cruz is the president of this local mission.

● There are 578 college students enrolled at Philippine Union College. In addition to these, there are 331 enrolled in the academy and 256 in the elementary school. One of the latest and a very much-appreciated improvement at this institution is the new 600-foot well that has just been completed. After weeks and months of a water shortage, the report now is that water flows freely from the faucets at all hours of the day or night.

● F. W. Detamore and R. M. Turner have held short series of evangelistic meetings in Bandoeng, Jakarta, and Surabaya, Java. At this writing meetings are being held in Palembang, Sumatra, and the evangelists will next go to Medan, Sumatra. A short series of meetings will also be held in the Celebes.

NORTH AMERICA

Atlantic Union

● New faculty members of Union Springs Academy this year are Annie Mae Chambers, English and French; Esther Trefz, librarian and English; Ruel Edmister, maintenance and welding; and W. H. Farnsworth, farm superintendent.

● H. M. S. Richards and the King's Herald visited several cities in the Atlantic Union the last week end in September, and were greeted by large crowds at meetings in Albany, Boston, and Portland.

● A new church school of the Northeastern Conference has been opened at the Bay Street church in Springfield, Massachusetts, with Miss Millicent Ford, graduate of Atlantic Union College, as teacher. John S. Greene is church pastor. J. E. Roache, educational superintendent of the conference, also reports an increased enrollment in the elementary schools throughout the conference.

Canadian Union

● Two churches in the Maritime Conference report baptisms as follows: On Sabbath, July 19, the members of the Minto, New Brunswick, church witnessed the baptism of four candidates who are the fruits of an evangelistic effort conducted by G. B. Smith. Sabbath, July 12, was a day of rejoicing for the members of the Carlingford, New Brunswick, church when three individuals were baptized by J. W. Bothe for G. B. Smith.

● The 101 members of the Oshawa City church were happy to know that they reached their double-dollar goal for the special Thirteenth and Centennial Sabbath Offering, September 27. The offering was \$200. Usually their Thirteenth Sabbath Offering has been around \$50.

Central Union

● A. N. Grosboll, M.D., of Loveland, Colorado, and N. L. Beebe, M.D., of Fort Collins, Colorado, have each employed a full-time Bible instructor to follow up the interests created by their medical work.

● A strong campaign of evangelism has been launched by the following workers of the Colorado Conference: C. F. Kearbey and E. E. Patton in Grand Junction; Alexander Snyman and Pete Kostenko in Julesburg; R. E. Kepkey and O. L. Heinrich in Loveland; George Aso in the Japanese church in Denver; A. A. Bringle in the auditorium of the Porter Sanitarium; and George Rasmussen in Farmington, New Mexico.

● The Kansas Conference reports a 32 per cent increase in tithe for the first eight months of this year as compared with the same period last year.

● Kurt Kurz, pastor-evangelist of the Grand Island, Nebraska, district announces the organization of a new church school in Grand Island. School started September 2 with an enrollment of seven pupils.

● C. L. Powers, treasurer of the Nebraska Conference, baptized three faithful believers at Springview, Nebraska, on Sabbath, September 13, for the colporteur pastor E. V. Schultz.

Columbia Union

● The York, Pennsylvania, church sponsored an exhibit at the York Interstate Fair this fall. The fair is attended by

about 300,000 people annually. The Lancaster, Pennsylvania, church had an exhibit at the smaller Elizabethtown Fair. An estimated 32,000 pieces of literature were given out at the two fairs, and nearly 300 persons were enrolled in the Bible course. The two churches sponsoring the exhibits are in Harold L. Calkins' district.

● Miss Maybelle Vandermark, dean of women at Washington Missionary College for the past four years, has accepted a call to become assistant Home Missionary secretary of the General Conference. The new dean of women will be Miss Mercedes Habenicht.

● Dean C. N. Rees, of Washington Missionary College, reports an increase in enrollment of 100 students over the total for last year.

● The Chillicothe, Ohio, congregation met for the first time in their new church building September 6.

● Five young people were baptized in the Silver Spring, Maryland, church September 6 by the pastor, Russell Quackenbush. In the same service Kenneth Crofoot, assistant chaplain of the Washington Sanitarium church, baptized two persons. Two persons were baptized in the Damascus, Maryland, church September 13, making a total of 11 new members who have joined that church within the past five months.

Lake Union

● During the summer vacation 120 young people of the Lake Union engaged in the great Share Your Faith program as colporteur evangelists. They worked 29,539 hours, took orders in the amount of \$71,180.42, and delivered literature worth \$46,743.99 before the opening date of school. Hundreds of persons were enrolled in the Bible correspondence schools.

● Gordon Hyde, a former employee of the Wisconsin Conference, who recently returned from laboring in England, is taking up work as the new pastor of the Wisconsin Academy district and is in charge of the academy Bible department. Another new member of the Wisconsin Academy staff is Robert Murray, who will assist Miss Louise Larmon in the music department as a teacher of piano.

● The colporteur evangelists of the Lake Union have delivered \$309,486.54 worth of literature during the first eight months of this year, which is a gain of \$69,654.44 over the corresponding eight-month period of last year, and this is in spite of the steel strike, which hit the large industrial areas this year. God's work will prosper under handicaps and trials if we press onward in faith.

● A very fine institute was held for the Wisconsin teachers over the week end of September 26 to 30 at Eagle River. F. W. Bieber was assisted in this work by W. A. Nelson, of the Lake Union.

Northern Union

● The Minnesota Conference reports 17 baptisms during August, making a total of 133 to be baptized thus far this year.

● J. H. Lantry conducted a baptism at Ellendale, North Dakota, in Norman Doss's district. Five persons were baptized.

● On September 13 seven persons were baptized by A. A. Leiske in St. Paul, Minnesota. These are the first fruits of the evangelistic campaign being held there.

● Theophil Fischer, the district pastor, reports the baptism of 10 persons on August 30 and three more on the following Sabbath. They became members of the churches in his district in North Dakota.

● On May 20 the new church building at Cleveland, North Dakota, was begun, and on September 13 the congregation worshiped in their new church for the first time. R. D. Steinke was the speaker on that occasion.

North Pacific Union

● Mr. and Mrs. Tom Miller, from Denver, Colorado, have joined the staff of the Seldovia Hospital in Alaska. Both are registered nurses. Brother Miller is also a registered technician.

● After one full week of school the enrollment of Walla Walla College students, including the collegiate nursing group at the Portland Sanitarium, stood at 970, which is about 6 per cent less than last year for the same period. With 300 elementary school pupils and 150 academy students, this gives a total of more 1,400 studying in the various sections of the college.

● A new island district has been organized in the Washington Conference. This includes the churches of Langley and Oak Harbor on Whidbey Island, the Anacortes church on Fidalgo Island, and the Friday Harbor church made up of members from Orcas, Shaw, and San Juan Islands.

● The Oregon Conference reports that among baptisms reported in September are nine each in the Medford and Springfield districts, seven in the Salem district, five at Klamath Falls, two in the Oregon City district, and one each at Bend and Albany.

Southwestern Union

● M. L. Wilson, who has recently moved to Fort Smith, Arkansas, reports that the laymen there are active in missionary endeavor. They have two branch Sabbath schools, with an average attendance of 30. Lay evangelistic services are being conducted in a community church, with 40 in attendance.

● Martin C. Shain and his associates pitched their tent out in a pasture where only three houses and one store were in sight. They were preparing to hold evangelistic meetings in Georgetown, Louisiana, which is in a parish where we have only four sisters to hold up the torch of truth. On the opening night more than 100 came, and the attendance grew to about 150. Now, after the Sabbath has been presented, the interest is still good.

● The Texas Conference Twentieth Century Bible Correspondence School workers are rejoicing over the fact that five more people have been baptized as the

HAPPY SONGS

FOR BOYS AND GIRLS

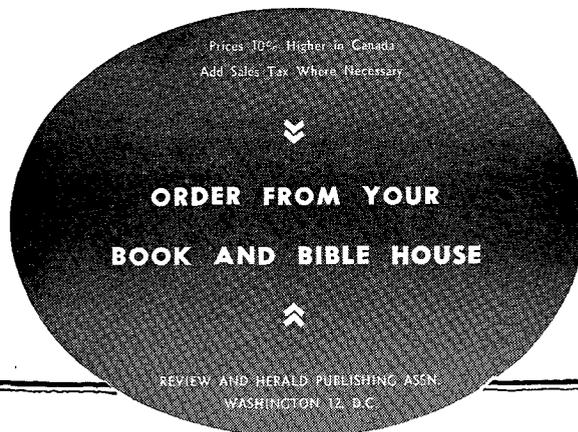


INTRODUCING a new songbook prepared especially for use in the Sabbath school primary divisions. Its 192 pages contain nearly 140 illustrations in two colors, seven or eight of them full-page, all by the famed artist Herbert Rudeen. Here is a must for each child in the primary division and also a must for every home where there are children above kindergarten age.

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SABBATH SONGS FOR TINY TOTS

THE Sabbath School Department of the General Conference, in cooperation with several field leaders, has compiled this book that will delight the heart of every boy and girl, teacher and leader, of the cradle roll and kindergarten divisions. Both old and new songs are contained in this attractive volume, and all have been tested by actual use as to quality and suitability.

The book is 8½" x 9½" wide, and contains 90 pages—110 songs—14 blank pages for pasting personal selections.



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result of studying the Bible course. This brings the total so far to 33.

● Sunday night, September 21, an evangelistic effort was begun in the San Angelo, Texas, high school auditorium. There was a good attendance on this opening night, and 47 people handed in their names and addresses indicating their desire for literature.

Obituaries

LEWIS.—Percy Maxwell Lewis, born in London, England, Jan. 29, 1905; died in Northern Rhodesia, Africa, Aug. 20, 1952. His childhood and youth were spent in the British Isles. He lived in Canada from the age of 18 until he was 22, when he went to Detroit, Mich. He was married to Mildred Louise Lanphere in 1929. They accepted the doctrines of the Seventh-day Adventist Church in Michigan in 1931, joining the church at Ferndale. He immediately took up the colporteur work and served as publishing secretary in the Illinois, Wisconsin, and Missouri conferences successively. He was ordained to the gospel ministry at Jefferson City, Mo., in August, 1944. He was publishing secretary of the Canadian Union Conference from 1948 to 1951, when he was appointed publishing secretary of the Southern African Division. He was permitted to labor in Africa only a year and a half when his life came to an end in a tragic accident, when he was drowned in Lake Mweru, in Northern Rhodesia, while meeting appointments to assist with camp meetings for our African believers. He was laid to rest in a simple grave near the Ponde church in Northern Rhodesia. Besides his wife he is survived by his son, Albert, of Claremont, South Africa; and his daughter, Mrs. Muriel Jean Funka, and her family, of Lancaster, Mass.

ELLINGWORTH.—George Albert Cary Ellingworth, born at Malamulo Mission, Nyasaland, Africa, Nov. 14, 1917; died at Lake Mweru, Northern Rhodesia, Aug. 20, 1952. He was the youngest of 3 children born of well-known Seventh-day Adventist missionary parents. In 1935, at the age of 17, George became a full member of the church through baptism. After attending Helderberg College for a number of years, he entered the employ of the denomination as a mission worker in 1942, and for 5 years labored in the Congo Union. Early in 1947 he was united in marriage with Miss Hilda McCullough, also a denominational worker, and returned to Helderberg College to graduate from the theological-normal course at the end of that year. He spent the last 5 years of his life laboring in Northern Rhodesia, first in Barotseland and since 1950 at Chimpempe Mission, Northern Rhodesia. It was here in the Chimpempe Mission district, while conducting a camp meeting with the assistance of P. M. Lewis, that his labors were so suddenly brought to an end in the waters of Lake Mweru. He was laid to rest on the shores of Lake Mweru. He is mourned by his wife and 3 little children; his mother, Mrs. E. Mary Ellingworth, of Concord, Calif.; his sister, Mrs. Enid Uffindell, of Concord, Calif.; and his brother, Brian L. Ellingworth, of Rusapi, Southern Rhodesia.

BOVEE.—Annie Smith Bovee, only daughter of Uriah Smith, born in Battle Creek, Mich., March 15, 1868; died at the same place, Aug. 19, 1952. She was married to George Bovee in 1898. For 10 years Mrs. Bovee was head proofreader for the Review and Herald before it was moved to Washington, D.C. She is survived by her husband; a son, Mark L. Bovee; 3 brothers, Leon A. Smith, of Nashville, Tenn., S. Parker Smith, of San Fernando, Calif.; and Dr. Charles S. Smith, of Battle Creek.

ELLIOTT.—Dr. Leslie Elmo Elliott, born in Hawleyville, Iowa, Jan. 24, 1878; died in Avon Park, Fla., Feb. 22, 1952. He joined the church at the age of 11, and attended Union College, and the American Medical Missionary College, graduating with the class of 1904. The sanitariums and hospitals operated by Seventh-day Adventists, in which he served were: Boulder Sanitarium, Loma Linda Sanitarium, Washington Sanitarium, New England Sanitarium, and the medical institution in Moline, Ill., of which he was superintendent. He is survived by his wife and 3 children: Mrs. Gladys N. Elliott, Helen Lavinia, Norman Leslie, and Marvin Lee; 3 children by a former marriage: Mrs. Mildred Ada Euler, Richard David Elliott, and Harold McComas Elliott; and 1 sister, Mrs. Ethyl Benedict.

NASH.—Walter Nash, born in Howard County, Ind., in 1882; died July 27, 1952, at Tipton, Ind. He was baptized into the Advent faith in his early youth and was an active member throughout his life. He is survived by his wife, Sarah, of Arcadia, Ind.; 2 sons, Gerald Nash, president of the Georgia-Cumberland Conference, and Maurice Nash, of Loveland, Colo.; 4 grandchildren; and 2 sisters.

GIPE.—Irene Gipe, born at Magnolia, Iowa, in 1872; died Aug. 20, 1952, at Campbell, Calif. She was

baptized into the Adventist fellowship in 1909. She was an active missionary in colporteur work and in giving Bible studies. She is survived by her husband, Harry Gipe, and 7 children.

NYDELL.—Ola Lee Clarke Nydell, born Nov. 13, 1874, in Virginia; died in Loma Linda, Calif., Sept. 1, 1952. At the age of 21 years she accepted the Seventh-day Adventist faith. She is survived by 4 children, 7 grandchildren, 5 great-grandchildren, and 2 brothers.

BROWNE.—Jessie Browne, born July 4, 1880, in Knoxville, Tenn.; died Aug. 29, 1952, in Los Angeles, Calif. She is survived by 2 sons, 4 grandchildren, and 1 great-grandchild.

GRIMES.—Elizabeth Brickman Grimes, born near Marjon, Kans., Dec. 18, 1876; died June 24, 1952, at Enid, Okla. She is survived by 3 sons and 2 daughters.

HART.—Prudence Love McClintock Hart, born Oct. 30, 1881, at Phillipsburg, Kans.; died June 25, 1952, at Enid, Okla. In 1901 she was married to Joseph W. Hart, to which union were born 8 children. At an early age Sister Hart joined the church and remained faithful.

OBLANDER.—Janet Oblander, born Aug. 23, 1952, at Woodward, Okla.; died Aug. 25, 1952, at the same place. She is survived by her parents, Mr. and Mrs. Robert L. Oblander; her brother, Richard; her 4 grandparents; and 2 great-grandmothers.

CLONINGER.—Earl C. Cloninger died Aug. 12, 1952, at St. Louis, Mo. He joined the church in 1951 and died in strong faith. He is survived by his widow, 2 sons, his parents, 2 brothers, and 2 sisters.

SHARP.—Josephine Sisley Sharp died Aug. 29, 1952, at her home in Auckland, New Zealand, aged 65 years. She and her husband, Harold E. Sharp, were among the early workers in the mission fields of Java and Singapore.

BODDY.—Charles Lewis Boddy, born in South Middleton, Ontario, Canada, Sept. 23, 1869; died April 22, 1952, at Toledo, Oreg. He joined the church in 1894. In 1895 he was married to Cathleen Lydia Brown. He spent 7 years as a colporteur in various parts of Canada. In 1903 he moved to St. Helena, Calif., where he was the cook at the sanitarium for 7 years. After this he worked as a cook or baker at several of our institutions, including the Loma Linda Sanitarium, the Portland (Oreg.) Sanitarium, and Columbia Academy, near Battle Ground, Wash. He leaves to mourn: his wife, 1 son, and 1 grandson.

COBURN.—Rolla J. Coburn, born in 1890 at Waterloo, Iowa; died at Campbell, Calif., Sept. 3, 1952. He was baptized into the remnant church 27 years ago and was a faithful Christian. He is survived by his wife, 1 son, 1 daughter, and 2 grandchildren.

DEAN.—Lillian Frances Stepanek Dean was born in Charter Oak, Iowa, April 2, 1888. She was baptized in 1900, attended our denominational schools in Omaha, Nebr., and was graduated from nurses' training at Loma Linda, Calif., in 1910. In 1915 she was united in marriage with Dr. Floyd C. Dean, and together they held different positions in our sanitariums at Madison, Wis., Hastings, Nebr., and Wichita, Kans. In 1933 Dr. Dean established practice in Long Beach, Calif., where they have since resided. She is survived by her husband, her mother, 2 sisters, and 2 brothers.

MAY.—Minnie Morris May, born Sept. 9, 1874, in Canonsburg, Pa.; died July 22, 1952, in Denver, Colo. She became a Seventh-day Adventist in 1907 and was a loyal and generous member until her death. She leaves to mourn her death: her foster son, Victor May DeFluiter, and his family.

ISAKSON.—Anna Alexandra Isakson, born in Finland, Aug. 20, 1873; died July 23, 1952, in Brooklyn, N.Y. A Seventh-day Adventist for 30 years, Sister Isakson is survived by her husband, 2 daughters, and a son.

KLEMENT.—George Klement, born Sept. 19, 1869, in Cook County, Ill.; died Sept. 14, 1952, at College View, Lincoln, Nebr. Baptized at the age of 18, he was a faithful Christian. He was married to Edith Cash in 1897, and to this union were born 3 children: Harold Klement, now president of the Oklahoma Conference; Miles Klement, of Omaha, Nebr.; and Mrs. Lorena Black, of Newton, Kans. Six grandchildren also survive him.

JARVIS.—Loyal Irvin Jarvis, born Dec. 26, 1873, at Toleda, Kans.; died Sept. 14, 1952. He joined the church in 1950 and remained faithful. He is survived by 4 daughters, 2 sons, 31 grandchildren, 28 great-grandchildren, 4 brothers, and 2 sisters.

BRICKMAN.—Fredrick B. Brickman, born in Russia, Feb. 17, 1867; died at Collegedale, Tenn., July 31, 1952. In his early years he embraced the Advent message and remained faithful. He is survived by his wife, 3 daughters, and 2 sons.

REEDER.—Ardis Isabelle Vaughn Reeder, born Sept. 20, 1931, at Saranac Lake, N.Y.; died Sept. 13, 1952, at La Sierra, Calif. She is survived by her husband, 2 children, her parents, a brother, and 2 sisters.

PIERCE.—Margaret Wood Pierce, born in Guelph, Canada, May 9, 1870; died in Yucaipa, Calif., Feb.

10, 1952. She was the devoted companion of Frederick E. Pierce, with whom she labored in her early years in conference work in Michigan and Massachusetts. She is survived by her husband, 3 sons, 5 grandsons, and 1 great-grandson.

SAUDER.—Mary Jane Ritchie Sauder, born near Akron, Ohio, Nov. 23, 1865; died Aug. 20, 1952, at Loma Linda, Calif. About 1898, from her personal study of the Bible, she became convinced of the Sabbath and other points taught by Seventh-day Adventists, and united with the church. She is survived by her daughter and 1 brother.

SMITH.—Frank LeRoy Smith, born Oct. 4, 1866, at Morrison, Ill.; died Sept. 7, 1952, at Loma Linda, Calif. In 1881 A. G. Daniels held tent meetings near the Smith home, and Frank with his family united with the remnant church. In 1898 he was married to Olive Santee, and they together took nurses' training at the Iowa Sanitarium. After nursing several years in San Jose, Calif., they came to Loma Linda, where he worked at the sanitarium until they accepted a call to India in 1916 to engage in medical missionary work. After many years of service in India they again connected with the Loma Linda Sanitarium. Dr. Olive Smith passed to her rest in 1946. Several years later Frank married Lulu M. Moon, of Portland, Oreg.

GAYLORD.—Anna G. Eaton Gaylord, born June 24, 1873, in Illinois; died Aug. 17, 1952, at Loma Linda, Calif. In June, 1897, she was married to Arthur C. Gaylord, of Sandoval, Ill. Beginning in 1910, they were for 8 years with the Hinsdale Sanitarium, he as business manager and Mrs. Gaylord as Bible instructor in the school of nursing. After her husband's death in 1946 she connected for a time with the Bible school department of the Voice of Prophecy in Glendale. She is survived by 1 brother and 3 sisters.

WEDDLE.—Ruth Josephyne Logan Weddle, born Aug. 22, 1924, died at Lynwood, Calif., Aug. 28, 1952. Early in life she gave her heart to the Lord, was graduated as a nurse from the White Memorial Hospital, and lived a life of service. She is survived by her husband, 2 sons, her parents, and her twin sister.

NOTICES

Literature Wanted

John H. Ohl, Box 667, Loma Linda, Calif., desires *Signs, These Times, Listen, Present Truth*, and tracts for missionary work. Please send only papers listed here.

The men's missionary society in the Northern District of Seventh-day Adventist Churches, 2208 Eoff Street, Wheeling, W. Va., desires back numbers of most all our publications for missionary work.

Miguel T. Adante, Philippine Publishing House, Box 813, Manila, Philippines, desires used literature, such as *Signs of the Times, These Times, Present Truth*, etc., for missionary distribution.

Keith Collins, College Station, Berrien Springs, Mich., has used up his supply of free literature and requests more.

Mrs. John H. Hicks, Route 4, Box 105, Jefferson, Texas, writes: "Copies of any of our papers, magazines, and booklets, such as *Signs of the Times, Review and Herald, Life and Health, These Times, Message, Youth's Instructor, Little Friend*, etc., will be gladly received and used for missionary work."

P. P. Myers, 107 S. Edward St., Marshall, Texas, desires copies of any of our periodicals, tracts, and booklets to supply reading racks and to hand out.

Miss Kathleen I. Sargant, 29 Poplar Street, Ramford, Essex, England, would appreciate back numbers of Seventh-day Adventist literature: *Signs, Youth's Instructor, Little Friend*, for local missionary work.

Requests for Prayer

A mother in California requests prayer for healing for her son and herself, and also for a sick neighbor.

Prayer for her brother, suffering with a heart ailment, is requested by a California sister.

A New York brother requests prayer for the salvation of his wife and children.

A brother in Missouri requests prayer for the recovery of his father, whose condition is inoperable.

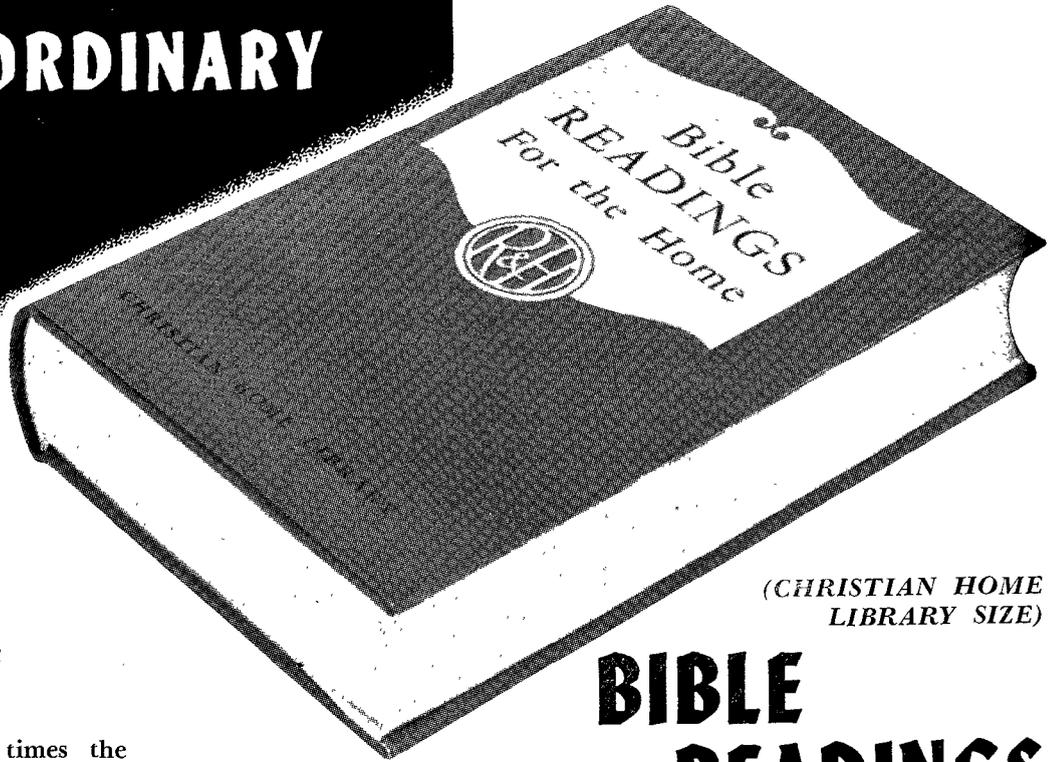
Church Calendar for 1952

Nov. 1-22	Review and Herald Campaign
Nov. 27	Thanksgiving Day
Nov. 29-Dec. 6	Week of Prayer and Sacrifice
Dec. 6	Week of Sacrifice Offering
Dec. 27	13th Sabbath Offering (Southern Asia)

Note.—Unless otherwise indicated, the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a mission offering is scheduled.

OPPORTUNITY EXTRAORDINARY

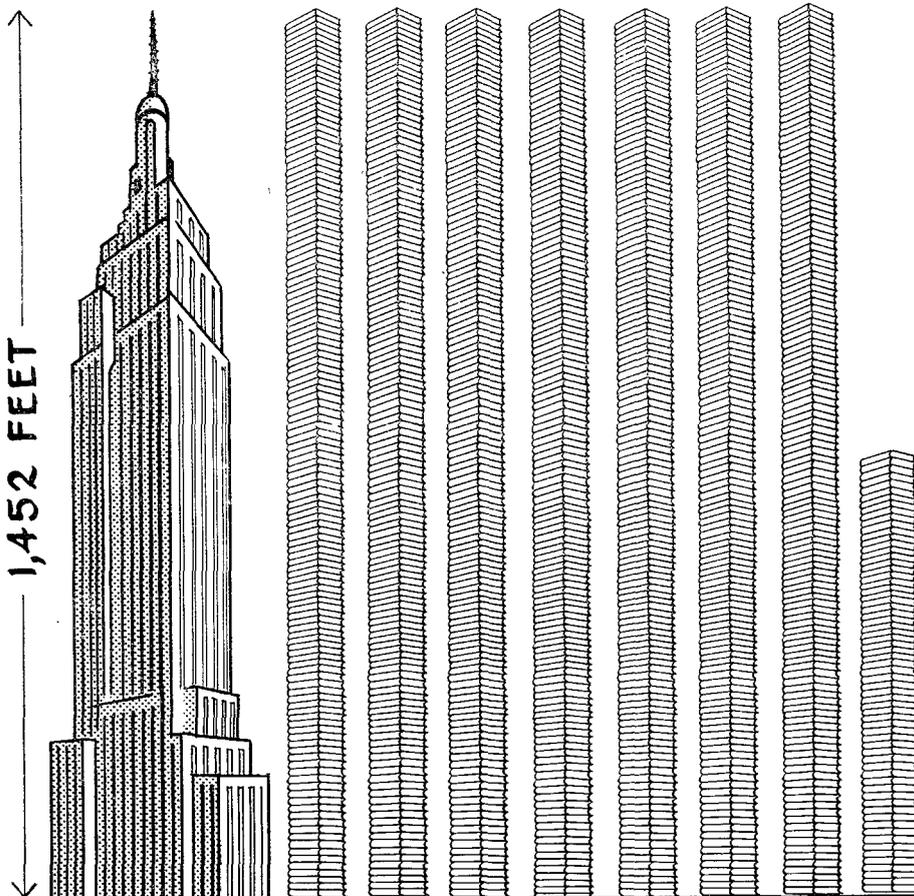
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WILLIAM AMBROSE SPICER

A Personal Tribute by J. L. McElbany

{See editorial on page 13.}

During the 1903 session of the General Conference I was standing one day at the entrance to the Oakland Seventh-day Adventist church when a man approached me with a smiling face and a friendly demeanor. Cordially shaking my hand, he announced, "I am W. A. Spicer, and what is your name, and field?"

That was the beginning of an acquaintance that lasted nearly a half century. During these years the acquaintance ripened into a warm friendship, and gave me the opportunity and privilege of being closely associated in Christian fellowship and labor with one of God's truly great men. This statement is not intended to be a life sketch but rather a personal tribute to a man who lived to the glory of God, and was ever devoted to promoting the growth and expansion of the cause he loved so well.

There were certain outstanding characteristics in the life and experience of Elder Spicer that made him the well-known and much-beloved man he was. Particular emphasis can be laid upon the fact that he was a man of the people. He had the common touch. Regardless of where he served or the position he held, he was always a man of humble attitudes. He often said that it was not the position or office that a man held that mattered, but that any office or phase of service to which one was called was simply a means of helping to finish God's work. He never assumed an attitude of officialism, self-importance, or arbitrary authority. He never manifested a pride of opinion, but was a man of clear and definite convictions. He was always ready to join any body of counselors in seeking solutions to all problems.

He was as ready to lay down any office or official position as he was to take it up. His humble Christian character as a servant of Jesus Christ was never better exemplified than during the 1930 session of the General Conference, when, after serving as General Conference president for eight years, he presided at the session where his successor was elected. It was a thrilling sight to see this truly great but humble man so graciously and with such fitting words place, as it were, his mantle on the shoulders of one of his fellow workers. Since laying off the responsibilities of office he has given to the cause of God a rich and full service. His attitude toward his successors has always been that of a benign and helpful counselor, always ready to render any service within his power.

Another outstanding quality was his great ability to inspire courage in the hearts of believers. A favorite illustration he used frequently was the couplet, "The waves may be beaten back, but the tide is sure to win." His unwavering faith in the triumph of the Advent Movement was prominent in all his labors. He was invited to give the opening Bible study of the 1946 session of the General Conference. As he stood before the delegates and visitors on that first morning he opened his address with these words:

"Let us talk this morning about the Advent message, this Advent Movement, and this Advent people. You know, the message has brought out a wonderful people. You will find them in all the world, preaching the message of preparation for the coming of the Lord. And really, you find them just as the prophecy of Isaiah foretold, and so they are in all the world. I am so thankful to God to be one of them. I pray that by His

grace I may be with them in representing His love and power to sinners."

His ability to use countless incidents and illustrations made him a unique type of preacher, as is illustrated in this 1946 Bible study. He told that when a boy he attended a meeting in Battle Creek, where the few believers of that day were holding a conference. They were facing perplexities, and spirits were drooping. James White called his wife, Ellen, to the platform. Together they sang with ringing voices:

"When faint and weary toiling, with
sweat drops on my brow,
I long to rest from labor, to drop the
burden now.

"There comes a gentle chiding that
stills each mourning sigh:
Work while the day is shining;
there's resting by and by."

Elder Spicer's comment on that was, "And so, gathering courage, those early workers, laying the foundations and blazing the paths in which we walk today, believed and trusted and sang as they marched forward."

He placed tremendous emphasis on the Word of God, and the power of that Word to change the lives of men. He loved to recite the experiences of our missionaries who saw believers by the hundreds springing up as a harvest from the preaching of the Word. His familiarity with the Bible had a marked effect on his style of preaching. He was always simple and direct. Even children delighted to listen to him.

One of Elder Spicer's most remarkable gifts was his ability as a writer and author. If it was a letter on routine office business, it would sparkle with his vivacious spirit of courage and zeal. If it was an editorial for the REVIEW AND HERALD, it reflected his desire to inspire hope and faith in all his readers. If it was a book manuscript, one would find great spiritual consolation in his expositions of Biblical truth, or an increased zeal in behalf of foreign missions. Scores of our older missionaries still remember the inspiration and encouragement his letters brought to them.

During the many years he served as secretary of the General Conference he acquired a profound knowledge of all our worldwide mission fields. Constant travel and a voluminous correspondence with the fields made him a real authority on mission problems. He was always vigilant in searching for new mission recruits. To his earnest efforts in behalf of missions, especially in the early years of the present century, there is much credit due for the rapid development and expansion of our foreign mission program.

Elder Spicer was a man of simple habits and was frugal of both time and money. Believing himself to be a steward of God's means, he always sought to save in every possible way. But it was his delight generously to support the cause to the extent of his ability.

As I think back over the years I have known this man of God and attempt to appraise his work, I realize the inadequacy of my own words. But I know that when the records are thrown open it will be seen that he had fully dedicated his long life, all his talents and gifts and his influence, to the cause and service of God for the saving of men and women for the kingdom.