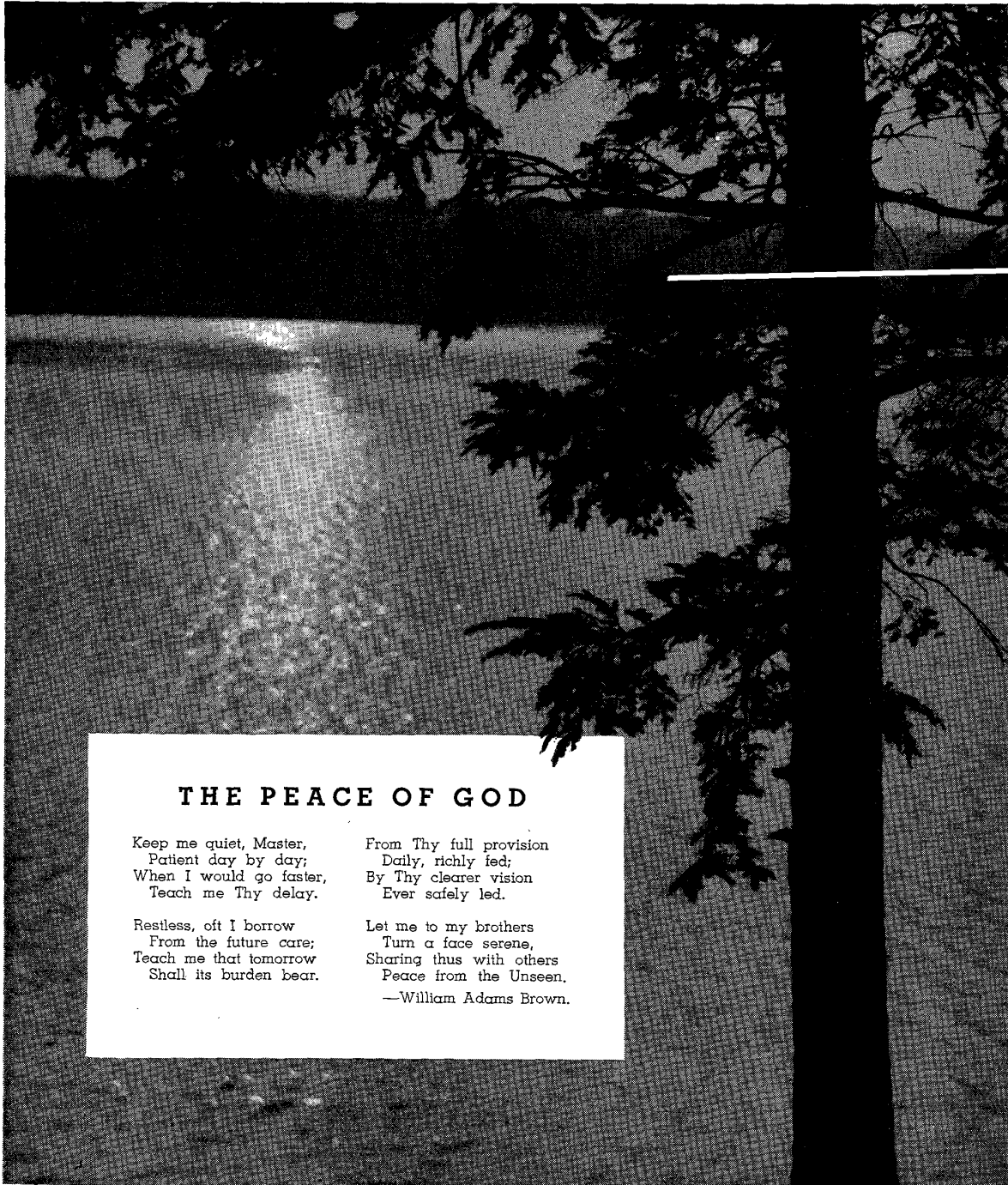


THE ADVENT S A B B A T H
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL



THE PEACE OF GOD

Keep me quiet, Master,
Patient day by day;
When I would go faster,
Teach me Thy delay.

Restless, oft I borrow
From the future care;
Teach me that tomorrow
Shall its burden bear.

From Thy full provision
Daily, richly fed;
By Thy clearer vision
Ever safely led.

Let me to my brothers
Turn a face serene,
Sharing thus with others
Peace from the Unseen.

—William Adams Brown.

H. A. ROBERTS

HEART - to - HEART TALKS by the Editor

Stabilizing the World

LAST week we told of the efforts of some misguided religious reformers to bring about a union of church and state in this country. This, of course, was not professedly their objective. They felt, however, that the Constitution should recognize God, and that certain religious laws, usages, and customs should be placed on an undeniably legal basis in the fundamental law of the land. This procedure would result ultimately and inevitably in a church and state union. And this, unfortunately, represents the desires of many misguided religious people at the present time.

Similar efforts are being put forth in other so-called Protestant lands. England particularly affords a striking example of this at the present time.

It was fervently hoped at the conclusion of the first World War that international conflicts would be forever done away. Evidently General Smuts, noted statesman of South Africa, felt this when he said in 1918, "There is no doubt that mankind is once more on the move. . . . The tents have been struck and the great caravan of humanity is once more on the march."

There was formed a League of Nations, an international court for the adjudication of international questions which might arise. It was hoped that before this court misunderstandings and differences which previously had developed into warfare could be amicably adjusted. But how vain are the hopes of man! It was manifested very soon that the same old racial animosities, national jealousies, and economic rivalries still existed. Indeed, some of the adjustments made through the terms of peace, in the change of national boundaries—the terms imposed upon conquered Germany—only served to accentuate the irritations which had existed before the war.

This led Dr. Harold Butler to state in "The Lost Peace:"

"From 1931 onward one felt that the sun had departed from Geneva and the cold shadows were creeping on the League."—Page 42.

And to this statement we may add a later one by General Smuts, uttered in 1934, after he had been installed as rector of St. Andrews University:

"Mankind stands perplexed and baffled before the new situation and the new problems. There is a fear, a sense of insecurity among the nations. We have the paralyzing sense of having failed. The fair promise of nineteenth-century progress has ended in defeat and failure."—"*Plans for a Better World*," p. 87.

What was the cause of these disappointed hopes? Why did not the war which was waged ostensibly to end war achieve this result? We have already enumerated some of the causes. But there are writers today who feel that one leading

and primary cause was the failure to recognize the moral phase of the international situation, and that the recognition of this moral phase must prove the basis for lasting peace after the present war is concluded.

The great educational leader of England, Lord Elton, in the book, "St. George or the Dragon," emphasizes this in these words:

"If the war does not mean moral and spiritual regeneration, it means moral and spiritual catastrophe. . . . Never in our history has a spiritual revival been more needed. It is now actually a matter of life and death."—Pages 171, 183.

Surely a spiritual revival is greatly needed today. Christian leaders of every denomination recognize this. But we cannot believe that moral and spiritual regeneration will come as a result of the war. It can come only by individual repentance and individual reconsecration to God.

This same sentiment is voiced by Dr. George Glasgow, in "Diplomacy and God," when he says:

"The very beginning of wisdom toward the solution of the diplomatic problem in Europe must be sought in the religious field."

And the solution of this problem in the religious field must be found, according to some of these publicists and commentators, not alone in the individual relationship to God but in the social and political life of the nation. Dr. John Kennedy echoes this thought in "Towards a Democracy" which says:

"Democracy today is at the crossroads . . . and the only way out is a conscious return to God on the part of the responsible members of society." "We need the reorientating of our political and social life toward God. We must have this if we are to be saved."—Pages 51, 52, 96.

Archbishop Williams in Birmingham stated that the evils of the present world are due to the failures of nations and peoples to obey the word of God.

"Men cannot ignore God without going wrong on everything else, because He is man's Maker and His laws are the Maker's instructions for mankind."—*The Sword of the Spirit*, Feb. 19, 1942.

To this chorus of England's writers we may add these from the United States. Writes Francis E. Sayre:

"We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted His little group nineteen centuries ago, so He is depending upon us today.

"Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first."—"*A Time for Christians to Be Alive*," *Christian Advocate*, Feb. 4, 1943.

Declares Albert E. Kirk:

"A great opportunity and responsibility is upon the churches to organize study groups preparatory for the peace which we must demand and win. Our people must become children of the kingdom, understanding it, heralding it, sacrificing for it, electing kingdom statesmen to the halls of legislation, fighting the good fight until the kingdoms of this world become the kingdom of our Lord and of His Christ."—"*Christian Convictions on the War*," *Christian Advocate*, Oct. 1, 1942.

(Continued on page 9)



GALLOWAY

On the Plains of Northern Africa, as in Many Other Parts of the World, Those Who Know Not Christ Are Waiting for the Gospel Light

An Open Letter to Mission Appointees

DEAR BRETHREN AND SISTERS:

So you have accepted a call to work in a foreign field. What a wonderful opportunity! As one who has spent some fourteen years in mission lands, I can truly say that you are privileged far beyond your fellows who must always remain in the homeland.

True, you must leave home, loved ones, and friends behind. You will also have to forgo some of the comforts of your homeland, but these sacrifices will be far more than compensated for by the joy that awaits you in your new field of labor—the joy of seeing the gospel take root and bear fruit among those who today sit in the darkness of heathenism. Of all the joys of earth there is none other that quite equals that.

But best of all will, of course, be the joy of the hereafter. I have often tried to visualize the scene when, at the coming of Jesus, our missionaries come marching home at the head of great armies of converts from China, Africa, India, and all the countries and islands of earth, and present these to Christ and the Father as trophies of their service in far-off lands. What a harvest ingathering that will be, and what a day for our missionaries!

Of Jesus it is said that “for the joy that was set before Him,” He “endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Heb. 12:2. It was the joy of the hereafter that caused Him to leave the glories of heaven and come to this world of sin and suffering to seek our redemption. He did not look upon sinners as He found them, sunken in degradation and iniquity, but as they will finally appear when they are redeemed through His grace and glorified. Someday He will be able “to present” them “faultless before the presence of His glory with exceeding joy.” Jude 24. This is “the joy of the Lord,” and it was for this joy that He was willing

to endure the cross and bear its shame in order to be our Saviour.

It is this consideration that has caused men and women in all ages to leave home and kindred and go to the very ends of the earth in an effort to save the lost. It is this that causes the church to pour out its treasure in mission gifts. It was this that sent Paul to the Gentile nations, to give his life for a people whom his kindred looked upon as dogs and outcasts. To him they were all potential candidates for heaven. Actually the more pitiful the plight of human beings, the more their need appeals to the heart of Jesus and also to those who go forth in His name to save the lost.

But the work in mission lands is a joyful work. There will be hard and trying experiences to pass through—experiences that will test your mettle and consecration—but these will be far outweighed by the happy experiences that will come to you. When one labors in these distant lands, often more or less alone, somehow God and heaven seem much nearer to him than in countries like this where there are so many strong arms on which we are accustomed to lean. “Lo, I am with you alway, even unto the end of the world,” takes on new meaning to those who must rely largely upon the arm of God for guidance and strength.

Make up your mind before you go that you will not try to choose a soft berth for yourself when you reach the field. Someone has to do the pioneer work; someone must open new fields, establish new stations and institutions; someone must go to the hard places. Why not you? These are the places where God’s presence seems to be the most real and tangible, and where the workers see the greatest demonstrations of His mighty power in connection with their work.

“The minister [or missionary] who is a co-worker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. He does not study his own

ease or convenience. He is forgetful of self. In his search for the lost sheep, he does not realize that he himself is weary, cold, and hungry. He has but one object in view,—the saving of the lost.”—“*Gospel Workers*,” p. 16.

Before you sail, you should also settle another thing in your minds and that is that you are going to like the country which is to be your new home, together with its people and your associate missionaries on the field. Always avoid invidious comparisons between the customs of those who are native to the country where you are going and the customs you were used to at home. It is always well to remember that people of other lands love their homeland as we love ours, and they believe they have the best climate, food, water, etc., in the world. They also object to being looked down upon as inferior to those who come among them, but are always ready to follow the leadership of those who are willing to treat them as brethren.

Many a missionary who otherwise might have had a successful mission career, has ruined his influence and been forced to leave the field because he could not refrain from making unfavorable comparisons between everything local and the things he left in his homeland. Nothing suits such individuals. They find it impossible to adjust themselves to new conditions and environments and soon become a problem both to themselves and to their associates. Soon it becomes apparent that their usefulness is destroyed, and they begin to look longingly for the time for return to the homeland.

It was the world that God loved and to which He gave His Son. We, too, must love the world. We, like Him, must learn to be no respecters of persons. Our interests in humanity must not be limited to race or country. The true missionary does not inquire concerning the character of the people among whom he is to labor, but only, “Do they need Christ?” Inconveniences, lack of home comforts, or other difficulties do not deter him. His passion for souls leads him to go anywhere and to do and dare for Christ as long as his health will permit and God points the way. He realizes that the salvation and restoration to the divine image of poor, ignorant heathen brings greater glory to God than the redemption of those who are more favored and fortunate.

Have you asked yourself why you are going to a mission field and what is to be the object of your work there? You say, “I am going out to engage in educational work; I am going to educate the nationals.” Or, “I am going out to practice medicine, and thus help relieve the sufferings of the people,” or, perhaps, “I am going to engage in farming and teach agriculture in one of our industrial schools.”

These plans are all good, but if they constitute your primary purpose in mission work, you will fail. The missionary’s business is not primarily that of relieving suffering or preparing men for this life, but his business is to prepare men for the life to come. His one supreme object, first, last,

and always, should be to win men and women to Christ. That is primary. Every other consideration is secondary. No other objective is worthy of our efforts.

Of course we must conduct schools in all mission lands for the primary purpose of educating the children of our converts and training them for workers. Our educational work should be of the highest possible character. In fact, it should be second to none in the field. But this alone is not sufficient. Mere education may prove to be a curse rather than a blessing. An educated heathen often has a much stronger influence for evil than an ignorant one. Unless our students are led to accept Christ, and unless there is born in their hearts the high purpose of using the knowledge they gain in school to advance the principles of God’s kingdom and themselves becoming soul winners, our educational work will be a sad failure. Many a person has operated a good school in mission lands but has been an utter failure as a missionary.

We must also have medical missions. Consecrated doctors and nurses can wield a powerful influence for good wherever they go. But the practice of medicine and the healing of the sick should never be the primary purpose of our medical workers. To restore a heathen to health and then leave him in his unregenerate condition, only means to prolong for some years a life of sin. Our medical work, like all other branches of missionary endeavor, should be considered always as a means to an end, and the end should be the winning of men and women to Christ. A man may be a great physician and operate a hospital in the mission field to which thousands will be drawn in search of health, and still be a miserable failure as a missionary. It is the winning of souls to Christ that marks the success of a missionary, and if he fails in this, his value to the church and the cause of God is negligible.

You should always remember that the work you are called to do in the mission field is exceedingly urgent. The day is fast drawing to a close and the night, when no man can work, is coming on. Every minute counts. We have no time to lose. Therefore we cannot look forward to educating only the rising generation and teaching them the gospel. It is to “this” generation that we are sent, and our plans of work must take in all, from the youngest to the eldest. We should work as earnestly for the aged chieftains, the withered, decrepit grandparents, and the sick and afflicted, as for the children. We are sent to all the people, and not one soul for whom Christ died must be passed by.

The missionary on the field should never be content with merely sowing seed to prepare for a future harvest. This is necessary, but it is also his privilege to see *results* as he works. “Say not ye, There are yet four months and then cometh harvest.” The harvest time is *now*. Your winning of souls should begin immediately upon your arrival on the field, and as you increase in ex-

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perience, your ability to win souls should also increase. We have a mighty gospel and in mission lands as well as in our homelands, it is still "the power of God unto salvation." It is God's message. Immanuel is with us as we give it. All the heavenly hosts are allies. Let us then expect an immediate harvest.

Before going out, you should realize that no missionary on the field can be a specialist and confine himself to only one line of work. True, you may be going out as a teacher, and this may be your principal line of service, but in all probability you will also have to serve as evangelist, pastor, nurse, counselor, head carpenter, head brickmaker and layer, farmer, dairyman, etc. All lines of work must be carried forward at each station, and if you happen to be the only man on your station, you will have to give leadership to them all. Any training, therefore, that you can secure in any or all of these lines before you go forward, will contribute just that much more to your success as a foreign missionary once you arrive on the field.

The missionary wife is no less a factor in successful mission work than is her husband. She should be prepared to help out in many ways. If she is qualified as a nurse or teacher, she is fortunate. She will also be called upon to help the women in the care of children, sanitation, dress-making, healthful cookery, etc., and, if she is prepared to enter wholeheartedly into this work, her influence for good will equal, if it does not exceed, that of her husband.

As one who has had experience in foreign mission work, and who has been privileged to visit most of our mission lands, I can say to you with all assurance that the most successful method of winning souls to this message is through public evangelism. Our commission is to go and "preach" the word, and whenever and wherever that is done, men and women are won to Christ. There is no tribe of people on earth who are so primitive or ignorant that they cannot grasp the message of God if it is preached to them in its simplicity. We have seen this statement proved true in the jungles of Africa among the most backward of peoples; we have seen it demonstrated in India, China, and many other lands. It seems that, as on the day of Pentecost God enabled all to hear and understand the gospel in their own tongues, so today, when His message is preached, even to the very ignorant, He gives the hearers the ability to grasp its meaning and accept it.

Whether therefore you are going out as a physician, schoolteacher, farm manager, nurse, or evangelist, you should determine now that, regardless of what other work you may be called upon to do, you will be a "preacher" first.

Of course you will learn the language of the people among whom you are called to labor. Without this you would be handicapped during your entire life's career as a missionary. The people must hear the message in their "own tongue." Acts 2:8. It was because "every man heard" the disciples "speak in his own language" that Pentecost was experienced. People are seldom converted to the gospel through a foreign tongue. The message of God must be presented to them in the language of their hearts, in order for it to make its greatest appeal. Therefore it is of the utmost importance that you acquire the language and that you become proficient in its use. It should become your medium in preaching and in all your contacts with the people. Thus your influence and usefulness in mission service will be increased tenfold.

In order to acquire the language, you must make that your very first business upon arrival in the field. If you wait a year or two, if you begin to depend on the use of interpreters to help you in preaching, etc., if you first become engrossed in mission problems with the idea of giving attention to the study of the language later on, you will never learn it. That has been the experience of hundreds of others who have gone before you, and you would probably be no exception. We cannot, therefore, too strongly urge upon you the absolute importance of making the acquisition of the language your very first consideration.

We rejoice that you have accepted the call to foreign service. The church will honor you for your consecration and your self-sacrificing spirit. In taking this important step you are but following in the footsteps of your Master and you have His blessed assurance, "Lo, I am with you." Be assured that the entire church will pray for you, support you, and rejoice with you in all your accomplishments. You go as our representatives and your success shall also be our success. And in the great hereafter, when earth's harvest has all been garnered in, we shall rejoice together in the heavenly kingdom.

Sincerely your brother in service,

W. H. BRANSON.

The Latter Rain—No. 7

By MEADE MacGUIRE

A GAIN and again the messenger of the Lord calls attention to the experience of the early disciples at Pentecost. There are some points that are especially emphasized and need to be carefully considered. One is the fact that in preparing for the fulfillment of the Master's promise, they confessed and put away every sin, making sure that everything was right between them and God. They also pressed together,

making every wrong right with one another, so that they were of one accord and one mind. They put away all differences so that love and unity prevailed among them.

"In obedience to the word of their Master, the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days, — days of deep heart searching. They put away all differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His

promise by a wonderful outpouring of His Spirit."—*"Testimonies," Vol. VIII, p. 15.*

This is the very course that God's people are to pursue today if they would meet His requirements. And how greatly it is needed wherever we go. Probably the enemy has no more successful method of delaying the coming of our Saviour than by sowing the seeds of discord among God's people. Even where there is no dissension or contention, there is often a lack of tender, unselfish, brotherly love and unity.

"This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying with one heart. All differences should be put away, and unity and tender love one for another pervade the whole. Then our prayers may go up together to our heavenly Father with strong, earnest faith. Then we may wait with patience and hope the fulfillment of the promise.

"The answer may come with sudden velocity and overpowering might; or it may be delayed for days and weeks, and our faith receive a trial. But God knows how and when to answer our prayer. It is our part of the work to put ourselves in connection with the divine channel. God is responsible for His part of the work. He is faithful who hath promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice, and, as humble supplicants, to watch and wait. Jesus, our Representative and Head, is ready to do for us what He did for the praying, watching ones on the day of Pentecost."—*"Ministry of Peter," pp. 9, 10.*

O that God's people today might follow the example of the early disciples. O that we might realize that the Saviour is longing to take His people from this troubled world to the heavenly mansions, but our own attitude of lukewarmness and spiritual indifference is delaying His coming.

"If we know God, and Jesus Christ whom He has sent, unspeakable gladness will come to the soul. Oh, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered

together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*"Testimonies to Ministers," p. 170.*

Is not this the very experience we need, and the very course we should pursue today?

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Id., Vol. V, p. 158.*

We would again call attention to the positive instruction Jesus gave His disciples regarding the necessity of being filled with the Spirit before entering upon their great work.

"Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." Acts 1:4.

It is evident that the disciples understood not only that they must not depart from Jerusalem until the promise was fulfilled, but also that there was a special work of preparation necessary on their part. They engaged in this with all earnestness, and God waited ten days for them until they were ready. Then they were filled with the Spirit and power of God.

O that we might understand that the work of God can never be finished except by the power of God. All human plans and inventions and efforts will never succeed without the mighty outpouring of the Holy Spirit. May God help us to seek it as earnestly, and meet the conditions as perseveringly, as did the early disciples. Then the latter rain will come, and God will finish His work and cut it short in righteousness.

On Giving Advice

By L. H. CHRISTIAN

THE other day a good neighbor woman came up the street somewhat excited, saying, "They won't take it. They won't take it. They are willing to take my money, but they will not take my advice." She had two married daughters who lived near her, and she was talking about them and their husbands. This incident led me to think about the giving of advice. We, of course, believe in the counsel of friends and fellow believers. Though it is always better to think things through than to talk them over, yet it is helpful at times to discuss matters with others. In view of that, this matter of giving advice needs to be studied.

Advice is not the same as instruction or direction. Railway timetables or auto road signs are not advice. They give certain directions which we would think it foolish to neglect. The instruction sent out to our young men in our journals and by correspondence is information that wise

people will follow. But just common advice is a bit different.

There is a tradition that James White, the most prominent leader in the early work of our church, being very kind to the poor, frequently used the saying, "Talk is cheap." People laughed at his words but remembered his sound sense and turned from mere words to deeds. We might almost say that advice is cheap. There are some people who are very ready to give advice, often about things of which they know but little. It does little harm to listen to advice, but thinking the thing through a bit, we have come to the conclusion that the advice that does the most good is often the advice that isn't followed. Young people should, of course, give attention to their parents and others, but nearly always young people do well to strike out for themselves and make their own decisions.

(Continued on page 11)

EDITORIAL

Lessons From the Sanctuary—No. 7

The Breath of the Soul

THE record concerning the altar of incense is found in Exodus 30:1-10; 37:25-28; 40:26, 27. Morning and evening when the priest went into the tabernacle to perform his daily duties, incense was burned on this altar. This was part of the daily ceremony which had to do with the worship of God. At the time when the incense was ascending before the throne of God, the people were praying outside the tabernacle. (Luke 1: 9, 10.) Thus we see that the burning of the incense was closely connected with prayer.

Prayer and Incense

John the revelator saw in vision the heavenly altar of incense. Of this he writes:

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

Says the messenger of the Lord:

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."—*"Patriarchs and Prophets," p. 353.*

The incense was a sweet-smelling odor. The love and mercy shown in the sacrifice of Christ was that which was well pleasing to God. When we come to God in the name of our Redeemer, pleading His merits, God is ready to listen to our petitions. This is what Christ meant when He said, "In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:23, 24.

There is no greater love than that which the heavenly Father has for His son. Christ is even now before the throne pleading His merits in our behalf. Then why should we hesitate to come boldly before the throne of grace and ask help in time of need? Said Paul, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. When the check is signed by the precious Son of God, we may draw on the great bank of heaven any amount necessary to supply our need.

Christ Pleads in Man's Behalf

A beautiful picture is given in "Early Writings," which shows how Christ pleads His merit before the Father. We read:

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, 'My blood, Father, My blood, My blood, My blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'"—Page 38.

The Meaning of Prayer

Prayer is called "the breath of the soul," the life of the soul, "the key in the hand of faith to unlock heaven's storehouse," the foundation of spiritual growth, a heaven-born means of success. This is a part of Christian life that one cannot afford to neglect. When is there a moment of life in which it is not absolutely necessary to breathe? How can the Christian for even a moment be without the life-giving power of God? We are admonished by Paul to "pray without ceasing."

"Prayer is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has His finger upon its pulse, and He takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which He is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable."—*Mrs. E. G. White, in Review and Herald, Oct. 30, 1900.*

In the following beautiful passage the messenger of the Lord pictures the ministry of Christ before the altar of incense.

"The prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, the praise, and the sacrifices of His people, and with these He puts the merits of His spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned."—*Youth's Instructor, April 16, 1903.*

"Now Is the Accepted Time"

As the incense ascended morning and evening with the prayers of God's people, so now as Christ ministers before God He invites us to come to Him

and present our needs. It is for our own good that we are bidden to ask, and to seek, and to knock. When the prayer is sincere it puts us in a position where God can pour His blessing upon us.

The sanctuary and its services give us a wonderful insight into the great plan of salvation. It is an antidote to heresy. Let us thank God for the marvelous provisions that He has made for our salvation, and take warning from the fact

that someday the door to the sanctuary will be closed. Someday the One in whom all the types center will declare, "It is finished. The work of mediation is completed. He that is unjust, let him be unjust still. He that is righteous, let him be righteous still."

We do well to consider the words of the apostle, "Behold, now is the accepted time; behold, now is the day of salvation." F. L.

The Liquor Problem—Part 14

Further Disillusionment of Wets

REPEAL was only a few months along when another reason for disillusionment confronted the wets. They had formerly contended that prohibition was "put over" by the drys. The drys had always contended, and with the aid of irrefutable documents, that the liquor interests themselves were one of the main reasons for prohibition; in other words, the liquor people were so lawless, so disreputable, that decent people decided to throw them out bag and baggage. But a decade of prohibition had erased many memories of the lawless liquor interests. All that most people could see were the mistakes of the prohibition era. What was more, the liquor men had promised that none of the alleged evils of the preprohibition days would return. And a majority of the people believed them. But repeal was only four months old when *America*, leading Catholic weekly, which had formerly been unsparing in its indictment of prohibition, made this sad and illuminating editorial discovery:

"The distillers of hard liquors have learned little or nothing if the advertising pages of the newspapers be taken as evidence. They are evidently bent on placing their wares in every home, and of raising a generation that will demand distilleries in every county and a barrel house at alternate corners. . . . If the distillers succeed in accomplishing what they apparently have set out to do, they will also succeed in re-establishing Federal prohibition."—*April 28, 1934.*

The drys felt certain that such admissions would ultimately be made as the repeal years lengthened out. They hardly imagined that the admissions would begin so soon as four months after the "blight" of prohibition had been removed and the new era of "temperate" drinking had begun. But here is the record. And it speaks for itself.

A State Liquor Officer Speaks

Near the close of the second year of repeal this same influential weekly carried an editorial commenting on the speech delivered by the chairman of the New York State Liquor Authority to two hundred wholesalers in alcoholic beverages. He told the wholesalers that the return of prohibition was by no means impossible. He referred to agreements they made to conduct their affairs in a way to escape criticism, and added: "I sometimes doubt if you are sincere in planning to carry out certain agreements." Then *America* comments editorially:

"The warning recalls old difficulties. One reason why Federal prohibition swept the country, and it may be the chief reason, was the unwillingness of the controllers of the trade in alcoholic drink to dissociate themselves and the traffic from disorderly and criminal alliances. Promises were repeatedly made and repeatedly broken, reforms began and were speedily abandoned, and the undeniable abuses which had grown up in the business gave decent citizens, as well as professional prohibitionists, an opportunity that could not have been improved."—*November 23, 1935.*

The situation has not improved as the repeal years have lengthened. And the liquor interests themselves realize it. Here is a line from an editorial in *Tap and Table*, a biweekly of the alcohol beverage trade, which appeared in the April 28, 1937, issue:

"A very definite campaign is being waged by the drys—who are spending large sums of money to bring back prohibition; and if it does recur, it will as a result of the support of these same good citizens who brought it about before. The prohibitionists are not entirely wrong. Unless we clean house, it will be cleaned for us."

In this particular instance the editorial was warning against selling to minors. The editorial bears the despondent and desperate title, "You May As Well Cut Your Throats."

The Brewers Make Admissions

About the same time the brewers, through the United Brewers Industrial Foundation, ran a series of display ads in the daily papers to announce to the country that brewers had banded themselves together and subscribed to a code, one clause of which reads thus: "We pledge our support to the duly constituted authorities for the elimination of antisocial conditions wherever they may surround the sale of beer to the consumer." That phrase, "antisocial conditions," is a rather mild-sounding synonym for all the evils and evil associations that have distinguished the liquor business from earliest times.

But the same advertisement that contains the above pledge contains also an appeal to the reader: "Restriction of your patronage only to legal, respectable retail outlets can and will operate to raise retailing standards." One needs to read this appeal twice in order to see the full force of it. It is really an appeal not to patronize bootleggers. But bootleggers were supposed to be a distinctive product of prohibition and to be one of the curses from which the country was to be sud-

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denly freed when repeal came. Now after the dry era has passed far into oblivion the brewers pay large sums to advertise an appeal to the public to stay away from bootleg establishments!

The same issue of *Tap and Table* from which we quoted earlier offers this as the first of a series of benefits to the liquor trade that would result from keeping lawful liquor establishments open longer hours: "1. Removal of the cause for the late pleasure seeker to visit the 'speakeasy.'"

A Grand Jury Reports

A side light on the evil associations that characterize the liquor business, and against which the brewers pledged themselves in the ads we have mentioned, is revealed in the following from the Washington, D. C., *Star*, which gives the report of the Charles County (Maryland) Grand Jury. Says the report:

"Our investigation has just disclosed shocking conditions centering about the four licensed liquor places at Mason Springs which indicate clearly that a crowd of gangsters has developed in that part of Charles County which threatens to bring the same discredit to the county that it suffered at the hands of the Black Shirt gang several years ago."—*November 30, 1936.*

The report contains much more along the same line, and adds:

"Both the State and the Federal governments are losing revenues through these disorderly places which provide a market for outlaw liquor, and liquor dealers who operate legally are discriminated against. But the financial consideration is relatively small in importance as compared with the menace to peace and security. Gangdom is in the saddle in these centers and challenges the right of decent men and women to live in quiet and safety."

Reports like this could be multiplied over the country. The repeal era has reproduced all the evils of the preprohibition era without providing us even one of the promised blessings that the nets said would result from repeal.

F. D. N.

A Signal Light in an Uttermost Part

THAT report from the French Cameroons, West Africa, telling us that at last the message has reached the Pygmy tribes of ancient story, is more than interesting. It is a signal light that Paul Benezech has lifted up in one of the uttermost parts of the earth. It is a waymark set up on the road toward the finished work.

These dwarf tribes were first written into serious history in the fifth century before Christ. Herodotus, called the "Father of History," told of two expeditions that set out from the Egyptian and Libyan areas to explore Africa. Both found the Pygmy people, who evidently were so retiring and remote that they remained a tradition and almost a fable, rather than a historical factor among African tribes. But there they were in the unknown, uttermost parts when Christ foretold that the gospel message was to be carried at the last "unto the uttermost part of the earth." Acts 1:8.

There they were waiting when this advent movement rose in 1844. This movement was definitely marked for every uttermost part, for the

prophecy foretold its course: "To every nation, and kindred, and tongue, and people." Rev. 14:6.

That meant these Pygmy people; but they still seemed far remote, even when our missions were pushing in along all the four coasts of Africa.

About twelve years ago, when I was on a visit to Australia, one of the brethren told me of a travel film that had been shown there. It was an African film. One series of the moving picture showed views of these dwarf tribes. Under one view showing a group of Pygmies in the forest clearing, timid, unkempt, and uncared for, the makers of the film had inscribed the lines:

"Waiting for the Seventh-day Adventists to come and clean them up."

These traveling artists had evidently seen the fruitage of this message among other peoples. Such a widely publicized call surely had in it an urge to us to search out these tribes. And now, in the midst of a world war that has prevented Paul and Germaine Benezech and their children from returning home to France for a greatly needed furlough, their Cameroon Mission enterprise has broken through into this uttermost part where the Pygmy people are waiting.

This planting of the lights in one uttermost part after another may mean that the end of the way of missions is nearer than we would naturally think. The advent movement is checking off the last waymarks.

W. A. S.

Stabilizing the World

(Continued from page 2)

This significant statement concerning the relation between church and state is made by Phillips E. Osgood, rector of Emmanuel Church, Boston:

"The state is not a merely secular institution. Some of us believe that democracy (not as it is, but as it can be), is synonymous with the republic of God, and that the citizen-churchman will not know on weekdays in which capacity he is acting. To insist that the line of demarcation be a fence is to secularize the state and to etherealize the church, to the harm of both. Their ideals are one and indivisible. Their practice should likewise be so. The church and the state are the same people, with the same concern, under the same urgencies, dedicated to the same worths. Law and conscience should be the same, patriotism and golden rule, mutuality in living and in mystical fellowship. The saints and the heroes are brothers. The rationale of individual character and of mutual team play is identical, whether it be called religious or economic. Except in a very limited way, the old axiom of separation does not and should not hold. The line cannot really be drawn."—*"What the Church Can Do," Atlantic Monthly, February, 1941.*

One Way of Salvation

In what manner is it anticipated that the world will be saved? God in His word has pointed out just one method of salvation, and that is the salvation that comes to the individual. War springs from the human heart.

"From whence come wars and fightings among you? come they not hence, even of lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." James 4:1, 2.

Until the hearts of men have been subdued by Christ's grace and they are led to love others better than themselves, upon provocation they will continue to come together in deadly conflict.

But this is not the kind of salvation that some of these religious writers are seeking. They believe in a social and political salvation, a salvation that makes men and women better for this world as their chief objective.

This was very clearly stated by Sir Stafford Cripps in a great meeting held in Albert Hall, London:

"There have been and still are today, two differing conceptions of the functions of the church. . . . The first regards the church as the channel by which we can individually attain personal salvation in a life to be lived hereafter. The second sees the church as the active protagonist of the kingdom of heaven, or the rule of God here on earth—as the pioneer of social salvation, more concerned with creating the greatest sum of human good and happiness here and now, than with encouraging individual merit as a means of personal salvation hereafter."

"Of these two," he declared, "we are not primarily concerned with individual preparation, in a hopeless world of evil, for an ideal world to come hereafter. We are concerned with the creation out of the present drab unhappiness of a new and joyous life for the people in our 'green and pleasant land.'"

"The old forms and phrases associated with a past era of civilization and concentrating largely upon the personal salvation aspect of Christianity appear to lack relevance to those many practical problems of life which we are most anxious to solve. . . . It is, in my belief, fundamental to the continuing life and influence of the church, that we as Christians should insist that the church must undertake here and now, its task of social salvation, as the means of perfecting the kingdom of God on earth."

In working out this program of social-political regeneration of the nations, many of the modern churchmen have felt that there must be a combination of all the religious forces in the world, Protestants and Catholics alike. Hence these religious reformers believe that an effort should be made to secure the co-operation of the Catholic Church. This was well expressed by Admiral Horthy, late regent of Hungary. He himself was a Protestant, but he believed that in finding a way out of the doubt and confusion which exist, an effort should be made to secure the aid of what he denominated "the most successful moral authority in the world." He stated:

"In my opinion it would be the happiest solution if the highest and most successful moral authority in the world, His Holiness the Pope, would propose to the great powers a conference to settle present discontents."

It is believed that the existence of such a large proportion of Catholic population in some of the warring countries would also contribute definitely to this end.

"The unity of Europe was shattered with the breaking of the unity of the church, and the main surviving preservative of the sense of unity, in a continent whose peoples can now attack each other in a few minutes, is the lively existence among them all of the Catholic Church."—*The Tablet*, Oct. 26, 1940.

Impeaching the Reformation

There is a growing feeling even in some so-called Protestant minds that perhaps, after all, the Reformation of the sixteenth century was a

mistake, because it broke the unity of thought and co-ordination existing in the Middle Ages, and that the best way to ensure a world peace for the future would be to return to the ideal of the Middle Ages.

Discussing international reconstruction in his book, "Christianity and World Order," Doctor Bell, bishop of Chichester, declares: "Modern nationalism began as an element in the late Middle Ages and was strengthened by the Reformation."

"It is easy to see," echoed Doctor Temple at Malvern, "how Luther prepared the way for Hitler."

And Sir Samuel Hoare, one of England's statesmen, now ambassador of his country in Madrid, declared in a recent speech:

"By the schism of the Reformation, Europe lost a unifying influence, an influence that may often have been abused, mishandled and ignored, but none the less existed as a potential force of great good. Its disappearance meant the widening of divisions and the embitterment of conflicts. Are we not realizing the loss? Is not the need of a greater unity and of some spiritual force to inspire it, stirring in the hearts and minds of leaders of thought from one end of Europe to the other? In face of the infidel attacks, attacks more dangerous and diabolical than the ravages of Saladin, a new crusade seems to be starting."

Turning Back to Rome

This same co-operation with Romanism has been working in the minds of American Protestantism for some time. Back in 1884 a prominent Protestant clergyman expressed this desire:

"Common interest ought to strengthen both our determination to work and our readiness to co-operate with our Roman Catholic fellow citizens." "We may be subjected to some rebuffs in our first proffers, for the time has not yet come when the Roman Catholic Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it."—*Christian Statesman*, Aug. 31, 1884.

Leading clergymen of the Episcopal Church have long desired to see a return to the communion of the Roman Catholic Church. In December, 1935, twenty-nine leading Episcopal prelates made the following pronouncement:

"Only in the irresistible strength of a divinely appointed unity can the inherent power of Catholic Christianity prevail against them. The brunt of the anti-Christian attack falls on Rome, for the enemy knows well where the center of Christianity lies. It is time for all Christians to see what the enemy sees so clearly, and be prepared to rally around Rome as the center of resistance against the anti-Christian attack."—*Quoted in article, "Every Man His Own Pope, or the Pope for Every Man," by Bertrand Weaver, C. P., America, April 20, 1940, p. 34.*

Will the Roman Catholic Church lend its aid and support to these efforts to bring about the so-called kingdom of God in this world? It will, provided its own terms may be met in such an effort. The editor of the *Catholic Herald*, in a recent address in Dublin, jubilantly declared:

"Catholics of this generation have been brought into the world at a time when everything—absolutely everything—is playing into their hands."—*Catholic Herald*, Oct. 2, 1942.

And the Catholic paper, *Osservatore Romano*, sounds this responsive note:

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"How is it that so many legislators are turning to the ancient religious heritage, that so many nations are seeking to establish closer contacts with the Roman See? That in so many states the voice of the bishops is heard with a respect such as has been unknown for decades? All this proves that the religious influence is constantly increasing in the life of the nations."

The Catholic Church invites those who in its opinion have departed from the true church to return to its portals. Cardinal Gibbons, of Baltimore, in his book, "Faith of Our Fathers," assures such seekers that they will feel quite at home as they return:

"In coming to the church, you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you. But it is just the same as your forefathers left it three hundred years ago."—*Forty-third edition, p. 17.*

"Amid the continual changes in human institutions she [the Roman Catholic Church] is the one institution that never changes. . . . She has seen monarchies changed into republics, and republics consolidated into empires—all this she has witnessed, while her own divine constitution has remained unaltered."—*Id., p. 83.*

We might multiply statements of this character from both Protestant and Catholic writers. But space will not permit. We will, however, add this statement made by Pope Pius XII, as published in *The Sword of the Spirit*, January 8, 1942:

"Such a new order, which all people desire to see brought into being after the trials and ruins of this war, must be founded on that immovable and unshakable rock, the moral law, which the Creator Himself manifested by means of a natural order, and which He has engraved with indelible character on the hearts of men."—*Statement by the Pope on Christmas Eve last year.*

In his first encyclical he says this:

"The reason why the principles of morality in general have long since been set aside in Europe is the defection of so many minds from Christian doctrine of which St. Peter's See is the appointed guardian and teacher. . . .

"We are hoping for a new order of things. This new order must not be founded on the shifting standards of right and wrong, treacherous as quicksands, which have been arbitrarily devised to suit public and private interest. It must stand firmly based on the immovable rock of natural law and divine revelation."—*"Summi Pontificatus," sent out October 20, 1939, only a few weeks after the outbreak of war.*

One has only to read carefully the quotations given above to recognize their import and all that may grow out of them if their teachings are put into operation by the governments of earth.

"We need the reorientating of our political and social life toward God. We must have this if we are to be saved." We must elect "kingdom statesmen to the halls of legislation, fighting the good fight until the kingdoms of this world become the kingdom of our Lord and His Christ." "Some of us believe that democracy is synonymous with the Republic of God. . . . Except in a very limited way, the old axiom of separation [of church and state] does not and should not hold. The line cannot really be drawn."

These and other statements clearly indicate that the same sort of philosophy that we see working in this country is taking possession of leaders of thought in Great Britain. This will result in the end in the fulfillment of the prophetic prediction found in Revelation 13.

F. M. W.

On Giving Advice

(Continued from page 6)

The same is true of people in peculiarly difficult situations. We are to listen to others, but we are not to depend on others.

I also think of our young men in the service. They have their instructions, and we believe they try to follow them. But we have found people who give advice to our young men on scores of detailed questions and future emergencies that they imagine will come. Sometimes they even give advice that is directly contrary to established directions. By now experience has taught wise Adventists in many lands to proceed with caution in telling our young men, in the midst of their perplexing conditions, just what they ought to do, or in criticizing them for what they do. They will grow stronger if they learn to depend on the guidance of God rather than the advice of men. More and more in these days we must turn from the counsel of men to the counsel of God. Prayer for others is better than advice to others.

A Generation Without Standards

C. E. M. Joad, the eminent British scholar and writer, makes some very significant statements in his book "Philosophy for Our Times" (1940). We read:

"While our civilization hangs on the verge of destruction through its inability to control the powers which science has conferred upon it, young men and women wander aimlessly along the road of life without knowing whither they are traveling, or why indeed they travel at all. In a word, they are without creed or code, standards or values."

"There has grown to maturity a generation which is to all intents and purposes without religious belief. To say that, as a result, life has for it no point and the universe no purpose would be true, but it would not be the most important truth. More important is the fact that, to the present generation, it is a matter of no interest whether life has a point, the universe a purpose, or not. It does not care and, therefore, it does not inquire."

"Here, then, is an age which is without beliefs in religion, without standards in morals, without convictions in politics, without values in art. I doubt if there has ever been an age which was so completely without standards or values."

PURE and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.—*Ellen G. White.*

IN MISSION LANDS

Travel Difficulties

By ROGER ALTMAN

ONE are the days when the missionary could plan his departure for a definite day months in advance, secure his passport, visas, and permits with ease, ship his freight and baggage without restriction or formality, and look forward to the ocean journey as a period of pleasant relaxation. Now he probably cannot go at all. But if he can secure permission to leave this country, and to enter the other one, and to take his wife and children with him, and to export a few essentials, his difficulties are only begun. He is baffled at every turn by regulations, both foreign and domestic. Finally he satisfies them. Is there a ship available? Perhaps, but it is uncertain. Is there room for him? Yes, but no accommodations for women. Well, how about air travel? Too congested. Perhaps in a few weeks something may be offered. But of course military priority can always put him off at the last minute. At last we learn of another ship. It does not sail from the port the missionary planned on, and it does not take him exactly where he wanted to go, and it sails almost immediately—much sooner than he had originally thought possible. Can he catch it? He will try. So the rush is on. Consuls wire for visas; agents, for tickets. The trains are crowded. Gasoline is hard to get. Mails are slow. Supplies needed in the mission field cannot be obtained. Officials are particular. Formalities he thought settled appear again to distract him. It is a close shave, but he gets away.

William Goransson and his family, who returned recently to the Inca Union and will locate in Bolivia, passed through an anxious time before they sailed. Here is what he writes, though this does not tell the half of it:

"We surely had to hustle that last day in New Orleans, doing a week's work in less than a day. We did not know until late in the afternoon that we could really go, and when we got on board, our names were not even on the passenger list.

"Had it not been for the car, it would have been very difficult for us to make it. Once I used it as a truck to take baggage some fifteen miles from the city to the pier, and then when I had everything else attended to, including receiving the sailing permit, I went out to our tourist cabin and got the children while Mrs. Goransson was at the pier, passing the baggage through the customs. A man was waiting at the cabin to buy our car, for I had put an ad in the newspaper the night before. He had been waiting for two hours, because he knew that I had to come and get the children. He paid me \$243 for the car and took us right down to the pier, where I signed the car over to him, went on board, and we continued on our way!

"So far we have had a lovely trip. Robert has been learning to swim in the pool, and little Esther plays in her pen, receives all kinds of attention, has a fine appetite, and sleeps extremely well with the boat's gentle rocking motion. We are going well protected in . . . [censored], and not only the visible . . . [censored] but in the promise of Jesus to be with us always, even to the end of the world, we surely have an invisible . . . [censored]."

Every departing missionary has a story he could tell, but he usually keeps most of it to himself as in this case. Courageously he goes about his preparations, patiently groping his way through the maze of requirements, waiting for weeks for some annoying detail to be worked out, finally departing quite literally in a whirl of wheels and a cloud of dust. He faces the dangers of the deep, the perils of the air, the tedium of interminable delay, the separation from loved ones. Often even his wife cannot accompany him. Little can be written or cabled. But he goes.

We are glad to say that up to the present writing all workers sent to foreign fields are safe. Several are still en route, sending reports of progress as they are able. Although it is not possible to send large numbers of workers to the fields beyond, there is still a steady flow of missionaries from the homeland. They are far too few. The need for more help is tragically great in some places. We long for the day when travel restrictions will be sufficiently relaxed to enable us to man the foreign fields again for the finishing of the world-wide task. For this condition every Christian should pray.

Zambesi Union Mission

By P. W. WILLMORE

IT pleased the Lord to grant to the workers of the Zambesi Union Mission a season of great blessing and refreshing when, after five years of earnest and consecrated service, they gathered together in Bulawayo for a workers' constituency meeting and evangelistic council. Many of the workers thus terminated long years of willing service on lonely isolated mission stations hidden away in the vast darkness of African heathenism. To these followers of the Lord Jesus these meetings were a source of special blessing.

It seemed fitting that at the opening of this series of meetings our minds should turn back for a moment to the days when the first seed of this message was sown at old Solusi Mission. W. H. Anderson, pioneer of the work in this field, and only survivor of the original party to enter this field with the third angel's message, in an early meeting of the series told the story of the heroic little band of which Elder and Mrs. Tripp, Elder and Mrs. Anderson, and Doctor Carmichael formed a part. He described their trek from Cape

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Town to the railroad of Mafeking, and from there to the mission site, by ox cart—a journey of forty-seven days. He told of the difficulties confronted and surmounted—the cattle plague (rinderpest), the Matabele rebellion, the famine, and last and most tragic of all, malaria, which resulted in the almost total annihilation of the small and sorely tried mission band. He told how the Lord had blessed, how others had filled the gaps in the lines, and the work had gone forward. Our hearts thrilled to hear how Elder Tripp, a few days prior to his death, had told Elder Anderson that although he was about to lay down his burden, he had seen in a dream, men coming to Solusi from Southern Rhodesia, from Northern Rhodesia, and from Barotseland. He urged that Elder Anderson press on with the work. How impossible that dream had seemed during the dark days that followed, but the fact that our pioneer brother has lived to see its fulfillment, is a mighty testimony to the power and grace of God.

The meeting had convened for the purpose of strengthening the hands of the workers and laying plans for a wider and more effective ministry and greater harvest of souls in the future. These aims were abundantly achieved. The Lord's Spirit was manifestly present to bless. Important actions were taken whereby all phases of the work were affected. Plans were laid for increasing the effectiveness of camp meetings, the Sabbath school and Missionary Volunteer departments, that these phases of our work might be used to render a greater increase to the Lord of the harvest.

The keynote of the council was that of evangelism, and to this end all discussions were directed. That this might be the controlling aim in the life of every worker, and that they might leave with a deeper and fuller understanding of the great commission: "Go ye into all the world, and preach the gospel to every creature," the last three days were devoted entirely to evangelism and the discussion of problems directly relating to this great phase of the work and the outpouring of the Holy Spirit in the more abundant latter rain.

Not only were the hands of the workers strengthened by the laying of plans and the solving of problems pertaining to their work, but their faith in the Lord and their desire to finish His work were strengthened through communion with others of like faith. The many devotional meetings and Bible studies interspersed throughout the meetings were a further source of nourishment to souls longing for a new infilling of the bread and water of life.

It was appropriate that at the close of the meetings an opportunity should be given to God's people to express their gratitude for the blessings they had received. On the last Sabbath afternoon of the council, the members had the opportunity of praising God for His goodness and for the great blessings that He had bestowed upon them. As we left the gathering, we understood why Paul had exhorted us to forsake not "the assembling [gathering] of ourselves together, . . . so much the more, as ye see the day approaching." We had been strengthened by the associations with

our dear brethren and sisters. Together we had tasted and seen that the Lord is good, and we left with a new determination to do our part in bringing this message to a speedy close, that our blessed Redeemer might soon come.

Peru

By R. R. FIGUHR

THE history of modern Peru is linked with that of a remarkable character, Pizarro. Ignorant, courageous, fanatical, he came for gold and fame. With an army of less than two hundred he attacked and conquered an empire of 10,000,000. Today his statue, mounted on a horse, stands before a large Catholic church off the principal plaza in Lima. What is purported to be his earthly remains lies preserved within the church. The one in charge takes pains to tell you that with his last breath Pizarro spoke the name of Jesus.

Less than fifty years ago the advent message found its way to this same land of Peru. A humble, well-nigh-forgotten layman blazed the way. Others pressed in and the work of conquest was under way, and today, after years of labor and sacrifice, we have a substantial work in Peru. The difficulties are by no means all surmounted. One of the problems that confronts us is that of getting workers into the country, for missionaries, especially pastors, are not welcome, but it is hoped that this attitude will change to a more favorable one soon.

During the month of March a ministerial institute was held in the city of Lima for the Inca Union. The workers in Ecuador, and some in Bolivia, were not granted permission to enter Peru; consequently, the attendance was somewhat limited. But the meeting was a good one, and it is apparent that a new impetus has been given evangelism throughout the union. To strengthen this phase of the work, a successful worker was chosen and appointed as union evangelist. Other definite plans were laid which will mean really aggressive evangelism.

The chief problem that confronts the union right now is that of the relocation of the union training school. Some time ago it was closed, and it will be possible to reopen only by moving to a site outside the city. School sites are very difficult to find in this part of Peru, but the union must have a school for the training of the young people of the Inca Union. By faith the brethren are continuing the search which in the end we feel will be successful.

The work for the seven millions of people of Peru is not yet finished. Our group of workers, numbering approximately the same as Pizarro's army of 200, are courageously carrying on the struggle to bring the truth to the many who have not yet heard it. They are of good courage and confident of ultimate success.

"IN the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



H. M. LAMBERT

This is the true story of a godly mother whose life was a light guiding her children in the Christian pathway. Hans and Marie Olson, with their four children, lived on a farm on the rolling wheat prairies of Canada. They had learned of Seventh-day Adventists through a series of meetings held in a near-by schoolhouse. Marie had been baptized, but Hans had hesitated, fearing he could not carry on his farm work and keep the Sabbath. However, Marie, though living many miles from any other Adventists, determined to bring up her children to know and love the truth.

The LIGHT THAT SHINES

By RUTH WHEELER

ways answered, "It is not too cold for a music lesson."

Anna, being the oldest, was more advanced than the others, and she soon learned to play her first hymn, "Sowing in the Morning." It was a proud day for the whole family when Mother announced one morning that Sabbath school would be opened by singing, "Sowing in the Morning," and Anna walked to the piano to play. As each child learned to play a hymn, he was permitted to play it for Sabbath school. "Don't Forget the Sabbath," was Nels's first hymn. Hans was very proud of his small son's progress, and especially pleased that he had learned to play hymns. But the little boy found practicing very irksome and prevailed upon his father to plead in his behalf that the lessons might be discontinued.

"Let him learn to play something else," Hans pleaded with Marie; "then we can have an orchestra here at home."

Much to Nels's delight he was given a trombone, and he felt very manly as he tooted away on his horn while one of his sisters played the less important piano.

Although Marie did not realize, perhaps, that her appreciation of beauty was a talent from God, still she could not help passing on to her children her great love for all that is beautiful. A sunrise, the softly rolling green hills, the wild flowers, the song of a bird—all these filled her with keen delight. She called the children's attention to the lovely things around them and taught them to share her pleasure in these simple tokens of God's love.

It was almost a game with the Olsons to see who would hear the first bird song in the spring. As the snow left the fields and spring peeped over the hills in the south, they all began to watch carefully for the first birds. Marie often stood bareheaded in the yard, listening, waiting for the first song of the year.

Equally important was the first flower. Before the snow was completely gone, the children wandered over the hills hunting for the first crocus. Many a little side trip they took on the way home from school, searching out the sunny slopes where they knew the flowers grew, hoping that they might find the very first one for Mother.

After the first crocus was presented as a loving

Chapter Six

MARIE OLSON was determined that the children which God had given to her, and spared during illness, should be trained for a part in His great work. Nothing that would increase their service was neglected. She felt that every talent given a child was a gift from God and should not be wasted.

Although they lived far from town, she resolved that all her children should have the benefits of a musical education.

"Someday," she often said, "when they are workers in the cause of God, they will be more useful if they can sing and can play an instrument."

Once a week Hans or Marie came by the schoolhouse after school and picked the children up and took them to town. When the weather through the winter months was bitterly cold, she had big coats for them, and hot bricks were buried in the hay which covered the bottom of the big sleigh. The trip was trying and it was long after dark before they arrived home from their lessons. Secretly the children wished that *someday* it would be too cold for Mother to come and take them to their music lessons. But it never was! "It's pretty cold today," Hans sometimes said, but Marie al-

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gift to Mother the children seldom came home empty-handed but always brought some fresh beauty. From then until the frost of autumn killed the last goldenrod, there were always fresh flowers in the house.

Mother's Day was remembered with the very choicest of wild flowers, and to Marie these were tokens of sincere love. One spring when the flowers were later than usual, Asta worried that she might not have a choice flower for her mother, but she searched the woods and found a lovely violet. Digging up the flower carefully, she took it home.

"Look, Nels," she said to her brother, "I have found the first spring violet for Mother." Together they planted the little flower in a glass and wrapped the whole thing in green paper. Early the next morning they presented their gift.

"It is for you," they said; "today is Mother's Day."

Marie was touched by this simple gift and expressed her sincere appreciation of it.

"You have brought me a gift from God," she said. "It is He who makes the flowers."

Marie loved her flower garden, too. It was a big task to make a garden, for the water had to be carried from a stream which ran near by. As soon as the frost left the ground in early spring, the soil was prepared and the seeds planted. When summer came, the children helped her each evening through the long twilight. They tended the plants and carried water in buckets from the stream.

The Olson flower garden was known all over the county, and from it went many bouquets for the sick, for weddings, and for funerals. Great bouquets were a means of becoming acquainted with a new neighbor. They were an entering wedge for the books and tracts which soon followed.

"Here, Kristine," she would say. "There are new people moving in at the big farm across the creek. Run over with these flowers. Here are some papers you can leave too."

In the community was a Lutheran church. Marie's flowers were always in demand at the church for services and for special occasions. Since Marie had left the church, she did not attend the regular church service, but she did not withhold herself from the community. She was an active member in their Ladies' Aid, attending the meetings, decorating the church with her flowers, and assisting in whatever good they did.

"I will bring some flowers," was her rejoinder when invited to attend any of the functions of the church, until the whole community came to depend on her.

Although Marie had always kept her children apart from the young people of the community socially, she never spared either them or herself when an opportunity to help was offered. The children took part in the young people's society of the Lutheran church. They often furnished the special music and gave talks. When there were joint meetings of all the societies in the county the Olson children were usually called upon to represent the home church. They were recognized as being able to speak and explain the Bible better than the members of the Lutheran church themselves.

Marie made every effort to choose right associates for her children. She tried to make home as pleasant as possible for her family. She not only made it attractive with flowers and good books, but she always welcomed the children's friends. They never hesitated to bring home a friend. They knew that the house would be clean and neat, with flowers on the table in the center of the room

◆ ◆ ◆ ◆ LANES OF LIFE ◆ ◆ ◆ ◆

The Measure of a Mile

FOR one am ready to sing the praises of walking to work. Yes, I know, we automobile owners who used our cars just because we had them—not really because we needed them—were a little inclined to feel sorry for ourselves when gas rationing began, and we were no longer able to jump into the car at eight and a half minutes before work time, whiz down the mile stretch of road to the office, and make a mad dash up the steps to our desks, all out of breath just as the bell tinkled its opening alarm.

But now I'm walking to work, and the tight little bud of necessity has opened into a very pleasing flower of pleasure. In that mile jaunt in the morning I have found just what I need to wake up my mind and put me in condition to attack my work with enthusiasm.

When I was riding, the road I traveled was little more than an indistinct blur of landscape. Now it has become a friendly succession of pleasant scenes and experiences. I am on nodding acquaintance with two bushy-tailed gray squirrels whom I find each morning scurrying busily around under some giant oaks. When I cross the bridge, I always look down through the net-



work of leaves and branches to see what appearance the cheery little stream has—rollicking and chocolate-colored after a storm, serene and clear at other times.

Then there are the birds, which form a delightful, if for the most part invisible, chorus along the entire route. Their trills and cadenzas lend sweet music to cheer me on my way. When I rode, these melodious sounds never reached my ears.

As I walk, I have time to drink in the beauty of the flowers in gardens along the street. A single, exquisitely formed rosebud is sufficient to send a tingle of happiness through me. The parade of roses, irises, azaleas, and many other springtime flowers which each morning smile a colorful greeting from behind almost every fence and beside many of the garden paths, sets up a joyful chorus within me.

Measured in terms of the dull figures of the linear system, a mile contains 5,280 feet. Measured in terms of interest, it contains a million wonderful sights and sounds. It took gas rationing to teach me this new and improved method of measuring a mile. R. C.

and good cheer everywhere. If it was near meal-time, the visitor was made welcome at the table, where a good wholesome meal was shared.

"No one who comes to our home shall be shunned," she often said. "We may be able to help him, no matter how evil his life is."

The Olson children were taught this fine hospitality and learned to give Christian friendship and welcome to all who came. But Marie guarded her children from bad associates by not allowing them to go to places of amusement or to visit in the homes of those who did not share their high moral standards. This sometimes was hard to do, for the young people often insisted that their calls should be returned, and that the Olson children come to their homes and share in their socials, but Marie was kindly firm and refused all such invitations.

(To be continued)

Score Yourself on Food Waste

IN this battle against food wastes each homemaker is her own commanding officer and army. Pride in a job well done is her citation. If you have been doing your part in this way, you can swell that pride by checking the quiz below. For every "Yes" give yourself 5 points. One hundred per cent means a perfect score for victory. Less than that—well, we'll leave the matter to your judgment. Is it enough?

SCORE FOR VICTORY!

- | THE DELICATE TOUCH | Yes | No |
|---|-----|-----|
| 1. Do you peel potatoes and apples thin? .. | () | () |
| 2. Do you handle fruits gently, so as not to bruise them? | () | () |
| 3. Do you store cooking greens piled loosely to avoid bruising them? | () | () |
| TO SUN OR NOT TO SUN | | |
| 4. Do you store glassed foods, butter, and flour <i>away from the light</i> ? | () | () |
| 5. Do you scald and <i>sun</i> bread and cake containers once a week? | () | () |
| 6. Do you keep onions and potatoes in a dark place? | () | () |
| TO WASH OR NOT TO WASH | | |
| 7. Do you defrost your refrigerator once a week and <i>wash</i> the entire interior, including freezing unit, with warm soda water? | () | () |
| 8. Do you <i>wash</i> and drain salad greens, such as lettuce, radishes, and celery, before storing in a cold place? | () | () |
| 9. Do you leave eggs <i>unwashed</i> to retain the protective film that keeps out air and odors? | () | () |
| 10. Do you store cherries, berries, and grapes unwashed in a cold place? | () | () |
| THE WATCHER AND THE SCHEMER | | |
| 11. Do you plan your food purchases carefully in advance of shopping? | () | () |
| 12. Have you observed the amounts of food consumed by your family at each meal in order that you may prepare enough but not too much? | () | () |
| 13. Do you save vegetable juices for soups, sauces, gravies, cold drinks, or appetizers? | () | () |
| 14. Do you keep cooking fats in a clean, covered jar and store in a cool, dark, dry place until used? | () | () |
| 15. Do you save bread and cracker crumbs for bread dressing, roasts, and scalloped dishes? | () | () |

BLOW HOT, BLOW COLD

16. Do you cool custards quickly, cover, and keep them very cold? () ()
17. Do you cool homemade cake and breads before storing to avoid molding? () ()
18. Do you avoid freezing apples and potatoes?
19. Do you keep bananas at room temperature?
20. In the hot weather do you store bread, well wrapped, in the refrigerator?

—Bureau of Human Nutrition and Home Economics, U. S. Department of Agriculture.

A Remarkable Mineral

ON April 15 a short article appeared in this department under the above title, regarding some of the unusual properties of the truly remarkable mineral selenium. It has been called to our attention that the explanation therein given of the way in which selenium works was inaccurate. Regarding this mineral, we are glad to print here a statement prepared by Robert Lay, who during the past two years has been professor of chemistry at Washington Missionary College:

"Selenium is a poor conductor of electricity under ordinary conditions, but when illuminated, its conductivity is enhanced manyfold. That is, the resistance of a piece of selenium is high in the dark, and considerably less when light shines on it. Hence, in connection with an electron tube circuit a selenium cell can be made to activate a relay circuit when the intensity of the light shining on the cell is varied. By this means the results listed in the article are brought about."

Harnessing selenium in this way is just one example of how marvelously scientific research has aided man in the carrying forward of his work. There are probably many more mysteries which nature still has concealed, and which may yet be discovered to assist in lightening man's everyday activities.

R. C.

Bible Game

The Missionary Journeys of Paul

By MRS. LESLIE HARDINGE

THIS game is made and played exactly like "A Journey to Palestine," except that a map of the regions visited by Paul is made and used. In order to play this game, the children must have a knowledge of Paul's missionary journeys.

KEY

- PAPHOS: Elymas the sorcerer.
 LYSTRA: Cripple healed; Paul and Barnabas taken for Mercury and Jupiter; Paul stoned.
 BERA: People study Bibles.
 ANTIOCH (Syria): Missionary base.
 TROAS: Vision of Macedonian; Eutyclus.
 PHILIPPI: Lydia converted; damsel possessed with spirit of divination healed; imprisonment.
 ATHENS: Address on Mars' hill.
 CORINTH: Paul stays with Aquila and Priscilla; tentmaking.
 CAESAREA: Agabus the prophet; Paul taken to Felix and imprisoned two years.
 JERUSALEM: Paul seized by mob; makes defense; nephew saves his life.
 FAIR HAVENS: Paul advises to winter there.
 MELITA: Wreck; viper fastened on Paul's hand; Publius healed.
 ROME: Imprisonment.

WAR SERVICE COMMISSION

With Our Boys From Camp Adair

THE call of their country has separated many of our young men from their former associations and taken them far from home and loved ones. Some of our young women also have responded and accepted service for their country to help care for the sick. These young people always appreciate a letter from home and friends, a visit or the privilege of meeting on Sabbath for Sabbath school and church services. Many of our boys in service count the days from Sabbath to Sabbath, looking forward to associations at that time with others of like precious faith. Our church members can do no greater missionary work than to show a friendly interest in these young people.

It was my privilege to meet the Albany, Oregon, church on June 12 and see how well they plan to make the Sabbath day one of blessing and encouragement to the men in uniform from Camp Adair. The day I was there one of the soldiers offered prayer in the Sabbath school, a captain gave the missions reading, and others helped with the singing and music.

Fortunately, the church owns a house adjoining the church building, where the Dorcas Society of the church carries on its work. Following the eleven o'clock service, all were invited to meet there for a buffet dinner. There was an abundance of wholesome food. I found this was not a special occasion, but was the plan of the church each Sabbath. How our men in service do enjoy the Sabbath meal together and with the church members. The plan followed each week is for each family to bring a salad, a dessert, and one hot dish. There is a stove where food can be warmed. Brethren from the farms bring dairy products. An elderly sister of the church supervises the serving and to the boys she is "Mother." There is always plenty of food left from dinner for a supper lunch for any who desire an evening meal.

After dinner there is usually time for the singing of gospel songs in the church before the afternoon young people's meeting. On this particular day the work in the mission fields of the Orient was reviewed at the afternoon service. At the evening meeting pictures of our missions in the Orient were shown. Many of the members from the other churches in the Albany-Corvallis district attended the meetings. It was a good day for all.

As the men left to return to their barracks at the camp we heard them say, "Thank you for another

enjoyable Sabbath day. We will be looking forward to next Sabbath all during the coming week." One soldier who recently was transferred to another camp wrote to the pastor to say he was getting along all right, but he missed the friendly spirit of the Albany church, and closed his letter by saying, "I shall always remember Albany church, where the people are the 'doing kind of Christians' and where

SOME time ago plans were laid to place a set of our good books in the libraries of Army camps here in the United States.

The sets of books that have been prepared for the servicemen's libraries are now completed and are being delivered to our representatives in the union conferences where these books will be placed.

The ten books comprising the set are:

David Dare
In the Beginning God
Bible Readings (revised)
Return of Jesus
Life Begins With God
Mount of Blessing
Dragon Tales
The Desire of Ages
Steps to Christ
How Men Are Saved

In addition to these books, we are providing a little more than one thousand subscriptions to the *Signs of the Times*, *Youth's Instructor*, *Liberty*, and *Watchman* for the reading rooms and libraries of soldiers and sailors. We are also sending the magazine, *The Message*, for our colored servicemen. In Canada, besides the four papers named above, we are sending the *Canadian Signs of the Times*.

You will be interested to know that in addition to furnishing these sets of books to these libraries, ninety sets of Danish-Norwegian books have been placed in the reading rooms and libraries of the Royal Norwegian Merchant Fleet. These sets of books are comprised of "Our Day," "The Great Controversy," "Prophets and Kings," "Bible Readings," "The Impending Conflict," "Mount of Blessing," and "Steps to Christ." There are now 1,234 of these sets being distributed to the Army camp libraries in the United States. When we have more complete information regarding mailing addresses, we expect to add to these Danish-Norwegian sets of books, subscriptions to the Danish-Norwegian periodical. We believe this literature will prove a great blessing to our soldiers and sailors.

everyone loves everyone else." Surely this is a tribute. It is a worthy goal for every Seventh-day Adventist church.

The pastor of the church, G. E. Patterson, and his wife take a very personal interest in each one of our boys in Camp Adair. Their home is open day and night for all who seek their advice or wish to enjoy their hospitality. Elder Patterson has baptized two of the boys who have been stationed at this camp, and others have been strengthened by the help they have received. Our prayers are for our boys in the service of the country. May our churches do all they can to help and encourage our young people who are in their country's service.

V. T. ARMSTRONG.

War Service Library

On the call made February 20, 1943, the offering received to date from our churches amounted to \$19,697.81. This amount falls short of meeting the cost of what was originally planned.

We want to express our great appreciation for the offerings given by our people throughout North America for this purpose.

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

The newly elected medical superintendent of the New England Sanitarium is C. E. Parrish, formerly assistant medical superintendent of the St. Helena Sanitarium in California.

W. P. Atwood, who has been a worker in the New York Conference, has come to Washington, D. C., to study a foreign language at the Theological Seminary, preparatory to mission service when the way opens.

The members of the Canton, New York, church are selling their present church building and purchasing one which is larger and more centrally located.

Three candidates were baptized recently at Bangor, Maine.

Addie Mae Kalar, Bible instructor in the Nebraska Conference for a number of years, has gone to the Idaho Conference and is connecting with the effort at Boise, under the direction of J. H. Apigian.

The Arcadia, Kansas, church was dedicated on June 26. Most of the members of this church were brought into the truth as a result of an evangelistic effort held there in 1940.

The new Beacon Light church, for the colored members of Kansas City, Missouri, was used by the congregation for the first time on June 5. An evangelistic effort was opened in it June 13.

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

Regional Meetings in Kansas

OWING to the very strenuous national defense program in this State, it seemed best not to attempt to hold a regular camp meeting this year.

The first of the regional meetings was held at Ottawa, Sabbath, May 22. The approximate number present at that meeting was 300. The believers came with the express purpose of getting all the spiritual help from the meeting possible, and it was evident that they were not disappointed. The program was crowded from the regular Sabbath school hour till the close of the evening service. The spirit pervading each service was most blessed.

W. B. Johnson was closing an evangelistic effort in Ottawa, and in the afternoon baptized sixteen converts; also three who had previously been baptized were received into the church on profession of faith. The services were held in the large Baptist church.

Sunday evening, May 23, I had the pleasure of meeting our believers and some interested people at Emporia, where Brother and Sister Cronk are taking up labor. Brother Cronk was recently graduated from the theological course at Union College.

Wednesday evening, May 26, and again early in June, I had the privilege of speaking to our people at Topeka, and on Thursday evening, June 3, at the tent at Wellington, where B. T. Senecal was holding an evangelistic effort.

It was my privilege, also, to spend one night at the Enterprise Academy and in company with Elder Roth, the conference president, and Professor Newman, principal of the academy, to go by auto to Norton, in the northeastern part of the State, where the second regional meeting was held Sabbath, May 29. In this part of the State our people are engaged largely in farming and are scattered over a wide area. There were 150 in attendance, and the Spirit of God was manifestly present.

At the afternoon meeting James J. Aitken was ordained to the ministry, after having rendered excellent service in company with his wife, by winning a number of souls to the Saviour. He has been called by the General Conference to Washington, D. C., to engage in language study at the Seminary, preparatory to foreign service. This ordination service was followed by

a baptism and an educational meeting.

The third of the regional meetings in Kansas was held June 5 at Wichita. At this, our largest meeting, there were nearly 700 in attendance. The response to the call at the morning service for a whole-hearted and unconditional surrender of the life to God was most encouraging.

At the afternoon service Francis Ruddle was set apart by ordination to the sacred work of the ministry. It seemed very clear that both Brother Aitken and Brother Ruddle had given strong proof of their call to this holy office by the conversion of sinners and their sanctification through the truth. "The evidence of their apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives."

Though these meetings were very short, the hours spent together at each meeting were very precious. It was clearly manifest that the believers had not come together for an outing or to meet old friends, but rather to get a closer view of Jesus, to prepare to meet Him, and to hear His blessed words of welcome at His soon coming.

The members present revealed their deep interest in the mission program by their liberal offerings.

Help for the first two meetings was provided by the officers and ministers of the local conference, representatives of Enterprise Academy and Union College, and the writer. At the last meeting F. C. Carrier, from the General Conference, and N. C. Wilson, from the Central Union, were present and gave strong help.

E. E. ANDROSS.

Regional Meetings at Sheridan and Powell, Wyoming

MEETINGS at Sheridan and Powell have just been concluded. These gatherings have proved a real blessing and inspiration to our believers in northern Wyoming. Approximately 175 were present at Sheridan for the Sabbath morning service, and a slightly smaller number at Powell.

Calls to renewed consecration brought response from nearly all present. Particularly was this true of the meeting in Powell, where ten persons stood to express their desire to be baptized and unite with the church.

The liberality of our brethren, as indicated by their response to calls for missions and local evangelistic work, reveals a healthy spiritual condition. At Sheridan cash and pledges amounted to \$834.60 for missions and \$496.10 for evangelistic work. At Powell the offerings were \$671.24 for missions and \$329.45 for local work, making a total of \$2,331.39 for all offerings for the two small regional meetings. Our brethren and sisters have their hearts in the work, and are looking forward to its being speedily finished.

Among those present at Sheridan from the Central Union Conference were F. W. Schnepfer, who led out in a series of studies on the Spirit of prophecy; G. D. Hagstotz, of Union College; W. H. Shephard, of Campion Academy; and the writer. F. R. Isaac, of the Boulder-Colo-rado Sanitarium, assisted with the meetings at Powell. E. H. Oswald and his loyal band of district workers co-operated to make the meetings an inspiration to all.

A good spirit prevailed throughout, and we feel confident that God has great things in store for the Wyoming Mission. E. A. CRANE.

On the Northwestern Front

VISITS to the field in the interest of our publishing work are widespread, and my time for the month of May was spent in the North Pacific Union. M. V. Tucker had undertaken his work as field missionary secretary of this union, and together we conducted a colporteur institute at the college at Walla Walla and also made visits and held meetings in all the local conferences. A large number of students from Walla Walla and some from the academies are now colporturing in the union.

As we came in contact with the colporteurs and traveled over a large area of this union, we were greatly encouraged over the prospects of a greatly increased volume of sales. Last fall secretaries set their goal to deliver \$111,000 worth

of literature, and for the first quarter of this year they reached 24 per cent of their goal. The deliveries for the first five months of the year amount to more than \$47,000. Considering the fact that the total population of the entire North Pacific Union Conference is less than four million people, we believe this record of sales per unit of population is comparable or superior to some of the records made in more populous unions of North America.

The Lord is blessing the colporteurs not only in sales but in the wonderful experiences they are enjoying. A colporteur working in this section met a young woman who had been praying, "O God, lead me to greater light; take the burden of my heart and teach me to understand Thy holy word, the Bible." Just then our sister knocked at the door and told her mission. She read John 10:27 to this woman and introduced "The Great Controversy." "How did you know that I had been praying for this?" she exclaimed. "I didn't know," replied our colporteur, "but Jesus knows and satisfies every seeking, longing heart." She asked if she might have the book in her native language. Her hunger for the word of God was so intense that she came to church the next Sunday night with the assurance that she would go all the way.

A colporteur in Idaho reported this experience:

"While I was waiting a moment in the Union Pacific depot at Nampa, a workingman accosted me, saying, 'Are you still selling books?' 'Yes, I am,' I replied. 'Let me see them,' he said. I showed him 'Home Physician' and the *Health* and *Watchman* magazines. 'How

much for cash price?' I told him \$10.25. He at once paid me and took the book which I had with me. He was a railroad car inspector and was taking time off from his work. We can see that the Lord even sends people to us to buy our books and magazines."

We greatly enjoyed this contact with our ministers of the printed page in the great Northwest, and we were made happy to see these workers doing their share in the forward evangelistic program now being carried on throughout the North Pacific Union.

E. E. FRANKLIN.

The French Islands

AM passing on to you a little news item which I just received from R. E. Cash, Sabbath school secretary of the Caribbean Union Conference. I thought you might be interested in what is going on in the French islands.

"I just received the Sabbath school report from the French islands. It is wonderful what is being done there in spite of persecution and other handicaps. Brother Linzau in his report writes as follows: 'I have no report blank, nor do I hope to receive any more. We have six Sabbath schools that have not reported. Among these six are three family schools and two Sabbath schools. From the other one I have had no news for a long time. I have written to Pastor Jean-Elie about it. The school exists, and he himself cannot have any news concerning it.'

"This gives you just a little idea of some of the difficulties of our

work up there. With a membership of 562 in the conference, they have a Sabbath school membership of 1,095. Twenty-four Sabbath schools are conducting twenty branch Sabbath schools and of the 562 church members, only four are known not to be Sabbath school members. Brother Linzau is trying to change that picture so that all will become Sabbath school members.

"They have no Sabbath School Lesson Quarterlies. Most of the time they have managed to get a Quarterly from someone in the States. Imagine just one or two Quarterlies for all the members in the French islands; yet they have an average daily lesson study of 754. That is accomplished by the sending out of mimeographed lessons to the leaders of the churches. On Sabbath afternoons the church members come back to the church and copy the lessons from a blackboard or from the reading of the lesson by the Sabbath school superintendent or church elder.

"Their record of offerings and daily lesson study and attendance is one which is a fine example and inspiration to all of us who hear about it. Twenty-one out of their twenty-four schools reached the three goals of membership, daily lesson study, and offerings, and are grade A Sabbath schools. They are also leading out in the matter of Sabbath school investment. For the quarter they have raised 5,241 francs for investment.

"The financial situation in the French islands is not so favorable as in many of the other places of our union. These figures therefore show a surprising loyalty and desire to see others saved in the kingdom."
W. B. AMUNDSEN.



Group of Instructors and Colporteurs Attending the Spokane Colporteur Rally Held May 19 and 20

Children Ingathering

THE church school children of the Boise, Idaho, church have had a wonderful part in the raising of the Ingathering goal this year. It is another demonstration of what children can accomplish when they are trained and sent out to do missionary work. The church school children raised \$1,000 for Ingathering. The church goal was \$1,100. The young people have raised \$500 in their singing bands, and at the present time \$2,200 has been turned in, or twice the church goal, and now this church is planning to become a Minute Man church and the members are working toward that end. Before starting out, the church school children were trained in the correct way to proceed with the Ingathering work. They reached their goal in three weeks.

J. H. Apigian, pastor of the Boise Church, and Mrs. Moore and Mrs. Combes, the teachers, organized the Juniors, trained them, and worked with them, and God richly blessed their efforts. We would do well to train and send forth our children in the work of God. A. D. BOHN.

NOTICES

EMERGENCY RELIEF FUND

Previously reported	\$10,898.82
Dr. and Mrs. W. A. George	50.00
Dr. George A. Droll	10.00
Waukesha (Wisconsin) Sabbath school	100.00
Three S. D. A. sisters	50.00
Mr. and Mrs. Claude E. Eldridge	10.00
Eva Holly	10.00



The mess kit is one of the most important items in the Soldier's equipment. It consists generally of a pan, a plastic canteen and cup, a fork, knife and spoon, all in a canvas pack cover. The total cost runs up to about \$2.00.



Canteens and other items such as handles on knives and forks, formerly made of aluminum, are now plastic. Alloy has replaced stainless steel. You can buy many of these mess kits for our boys with your purchases of War Bonds and Stamps. Invest at least 10 percent of your income in War Bonds or Stamps every pay day and top the quota in your county. U. S. Treasury Department



ONE STUDY of LARGE IMPORTANCE

There is one study of large importance to almost everyone, and that is the study of how to develop one's voice. Even in an ordinary prayer meeting, half the prayers and testimonies cannot be heard distinctly by all the persons present because the men and women who take part have not learned how to use their organs of speech with skill and intelligence. The home life of thousands of men and women would be finer in every way if attention were given to this important matter. The Home Study Institute offers an excellent course in voice training, which is well adapted to the needs of forward-looking men and women in our churches and Sabbath schools. The full cost is only \$5, which may be paid in small monthly installments.

HOME STUDY INSTITUTE

Takoma Park Washington, D.C.

Elder and Mrs. H. G. Gauker	10.00
Mr. and Mrs. J. C. Christensen	5.00
W. C. Hamp	5.00
Olive Mallory	5.00
Miss Kate Robinson	5.00
A Takoma Park friend	10.00
Mabel Daly	5.00
Mrs. Lamont Mundt	5.00
R. W. B.	20.00
Mr. and Mrs. S. M. James	5.10
A friend in California	20.00
Miss J. M. Moore	15.00
A sympathizer	25.00
Mrs. L. M. Grounds	15.00
Elder and Mrs. W. A. Spicer	20.00
Flora H. Williams	10.00
N. C. Hanson	20.00
W. E. Landstrom	25.00
Gust Tischendorf	2.25
Mr. and Mrs. W. H. Cheesman	10.00
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Total to June 27, 1943 \$11,603.67

Camp Meetings

Atlantic Union	
Northern New England (District)	White River Junction, Vermont
.....	July 23-25
New York (District)	Syracuse
.....	July 16, 17
Southern New England	South Lancaster, Mass.
.....	July 9-18

Canadian Union

Alberta, Lacombe	July 16-25
Manitoba-Saskatchewan, Saskatoon	July 23-Aug. 1
Ontario-Quebec, Oshawa	July 30-Aug. 8
Maritime	
St. John, New Brunswick	Aug. 12-15
Halifax, Nova Scotia	Aug. 19-22
Newfoundland Mission, St. John's	Aug. 24-29

Central Union (District)

Kansas	
La Crosse	July 31
Nebraska	
Lincoln	Aug. 27-29
Colorado	
Grand Junction	Sept. 10-12
Missouri	
Moberly	Aug. 13-15
Springfield	Aug. 20-22

Columbia Union

East Pennsylvania, Wescosville	July 15-25
Ohio, Mount Vernon	July 29-Aug. 8
West Virginia, Parkersburg	Aug. 6-15
West Pennsylvania	
Pittsburgh	Aug. 13-15
Erie	Aug. 20-22
Chesapeake, Catonsville, Md.	Aug. 19-29

Lake Union

Michigan, Grand Ledge	Aug. 10-22
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Northern Union

Iowa, Cedar Falls	Aug. 19-28
South Dakota	
Indian, Laplant	Aug. 26-29

North Pacific Union

Oregon, Gladstone	July 14-25
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Pacific Union

Arizona	July 26-Aug. 1
Central California	
Santa Cruz	Aug. 6-14

Southwestern Union

Oklahoma, Oklahoma City	July 29-Aug. 8
Arkansas-Louisiana	
Shreveport, La.	Aug. 4-8
Texico	Aug. 13-21

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Dedicated to the Proclamation of the Everlasting Gospel

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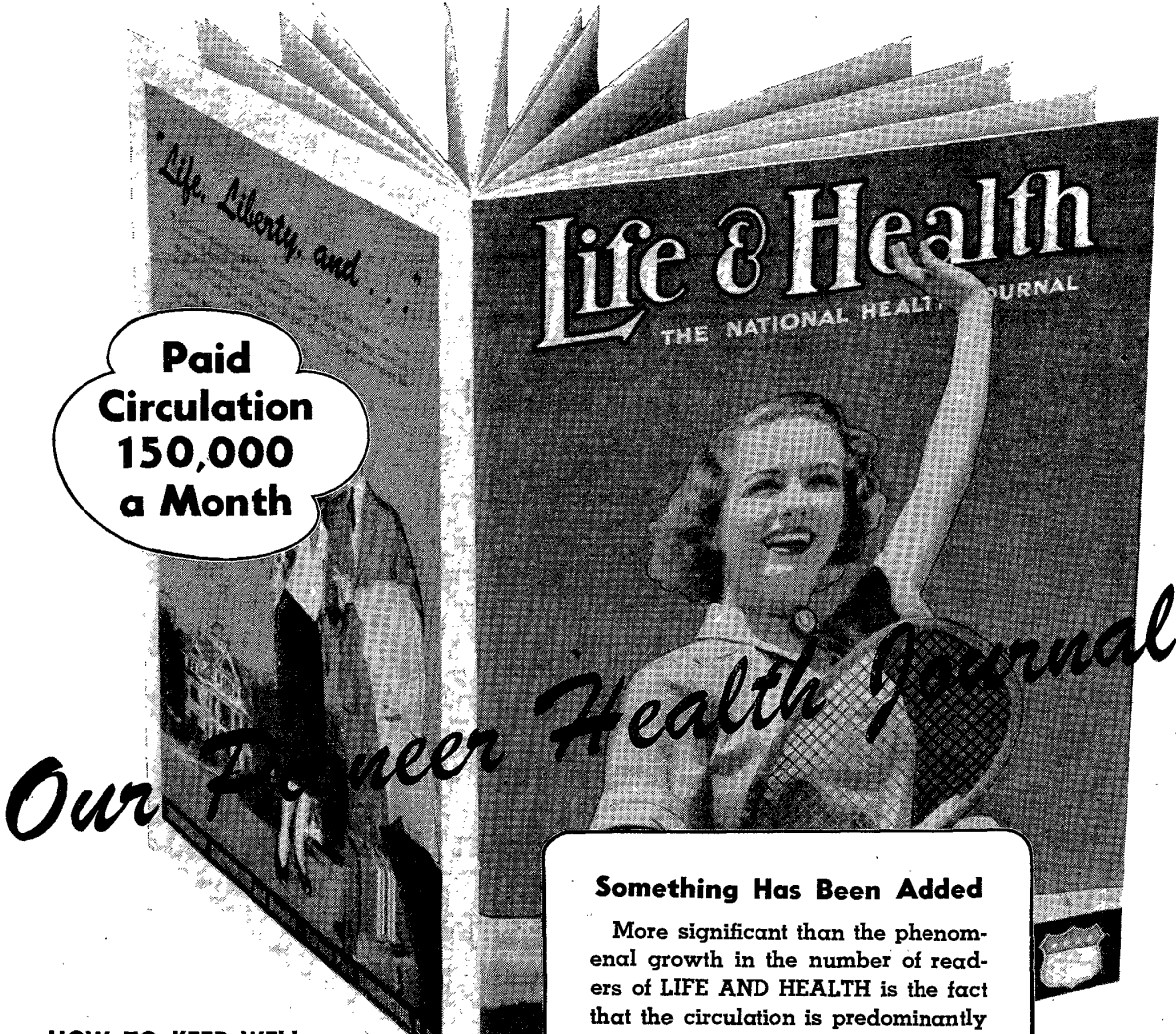
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VOICE OF PROPHECY

"Remember the Sabbath Day, to Keep It Holy"

Bellevue, Ohio

"The first Bible that ever came into our home was given me by an aunt, because she saw I was interested in it. As I studied my Bible, I was impressed that I would like to tell its messages to others, but the Lord did not open the way. Now I can see that it was because I was keeping Sunday and the Lord did not want me to witness wrongly. Several years ago I became convinced that Saturday is the Sabbath. I still believe that God has a work for me to do. In His own time He will open the way, and until then I am studying and seeking wisdom that I may be ready."

Pleasanton, California

"There are only three more Bible lessons, and I want to tell you again what a help they have been to me. I understand many things that used to be in darkness to me. Most of the lessons are very different from the things I have been taught. I ask your prayers that I may be an overcomer and a true Christian. I would like to know whether there is a church near enough for me to attend Sabbath services and worship on that day. I would love to start my little boys in Sabbath school, and then as they grow up, they will be trained in the right way."

Beloit, Kansas

"I have just received your letter and also the book, 'The True Sabbath.' I wish to thank you very much, for I see now that I was wrong in keeping the first day. My grandmother always kept the seventh day, but I could never understand why. Now I know. I am getting so much good from these lessons. It will ever be my prayer that the Voice of Prophecy may stay on the air and that many more people will take the Bible Correspondence Course."

Lawrence, Massachusetts

"I am truly grateful for these Bible studies. My parents were Seventh-day Adventists, and I was taught these truths as a child. I am sorry to say that I have wandered far from them since I have grown up. I thank God with all my heart that He is leading me back into His truth again. I know it was God who led me to tune in on your program one Sunday afternoon, and through this I enrolled in your Bible course. I have found God again, and I want to draw constantly closer to my Redeemer. I study the lessons over and over

again, and desire all the help I can get."

Fort Dodge, Iowa

"I hope you will forgive me for taking so much of your valuable time to answer my questions. However, Lesson 15 is new to me. I have never kept Saturday, but have kept Sunday. After a prayerful study of this lesson I can see that I have been wrong. And I will obey God and keep His law and His true Sabbath. I am eager for the next lessons and am looking for all the help I can get."

Scottsdale, Pennsylvania

"I am sure I can never express in words how much I have enjoyed these lessons on the Sabbath. It has always been a puzzle to me why the first day of the week was called Sunday and why the seventh day was not kept as the Sabbath. Anyone who can count knows that there are seven days in a week, Sunday being the first day and Saturday the seventh day, which, according to Scripture, is the Sabbath. You will never know how thankful I am for all I have accomplished by taking these lessons. They have taught me the plain gospel truth. Only eternity will reveal the good that has been wrought."

Rocky Mount, North Carolina

"As I have just finished my fifteenth lesson, I now know that Saturday is truly the Sabbath. Will you all pray that God will give me strength and courage to accept His commandments and live by them every day. I have a husband who does not believe in this. Pray for me that I will have the courage and faith not to let him keep me from accepting the truth."

Garfield, New Jersey

"The Bible lessons which I am studying certainly are a great help. They have made clear to me many things that were troubling my mind. The truth that I have learned about the Sabbath has convinced me which day is to be kept holy. Many obstacles to keeping the Sabbath are encountered, but I shall bear in mind your words, 'Step out in faith, trusting in the promises of God.'"

Garden City, Michigan

"I heard you on the radio two days ago. You mentioned the Sabbath. I have felt for many years that the seventh day, Saturday, is the Sabbath. Do you have any literature on the Sabbath? Please let me know. It sounds so good to

hear about the true Sabbath over the radio. I believe I have never heard it before."

Atlanta, Georgia

"I am so glad I have found the real Sabbath—the day to keep holy. I always thought it was Sunday until now. Since studying this lesson, I know I have found the truth."

Nashville, Tennessee

"I believe God wants us to keep the Sabbath, Saturday, holy. How should one observe the Sabbath? There are no Sabbathkeeping churches near our home. Please pray for us that we may do these things just right."

Gainesville, Florida

"If a person desires to change from a first-day church to one that worships on Saturday, what should he do? I belong to a church that does not keep the Sabbath, and I know of no church that does observe the Sabbath, except the Seventh-day Adventists, and they have no church in this city—do they?"

Louisville, Kentucky

"I have learned more about the Bible in the study of these lessons than in all the rest of my years of study. I have been a member of the Baptist Church, but did not make much progress in studying the Bible until I joined the Bible Correspondence Course. I cannot feel that I am a full-fledged member of the Baptist Church any more, because it does not teach the true Sabbath. I am attending the Adventist church. I keep the Sabbath as best I can. The rest of my family keep Sunday, but they do not object to my keeping the true Sabbath. I pray that they will fall in line."

Canton, Illinois

"You ask whether I belong to a Sabbathkeeping church. No, not yet. The closest church is two and a half miles away, and I am not able to walk that far. I was baptized in the Church of Christ when I was twelve years old, but was not taught what I should do to be saved; I thought that if my name was on the church books I was a Christian. I am thankful that I know better now. Will you kindly explain to me about clean and unclean meats?"

Strasburg, Missouri

"I expect to keep the seventh day holy from now on. There is no church service here on Saturday, so I will have to stay at home all day. I will have to keep Sunday, too, because if I should get out into the garden and pull weeds on Sunday, this little town would think I was breaking the Sabbath day. If I try to explain, they will think I have lost my mind. I can't understand why, in making the calendar, they didn't write Sabbath instead of Saturday."

OF SPECIAL INTEREST

WE are sure you are reading with interest the series of articles from the pen of W. H. Branson, vice-president of the General Conference. Although his letters are addressed to various classes of workers, they contain valuable instruction for every reader.

An Urgent Demand

THE General Conference has calls from the Inter-American Division for two stenographers. One stenographer is needed for the division office to work with the radio secretary of the division. The other is needed to connect with the Antillian Union office for work in the home missionary, Missionary Volunteer, and Sabbath school departments.

The division office is located on the outskirts of Havana, Cuba; the Antillian Union office is located in Havana itself.

For several months, we have sought, through our regular channels, to secure these urgently needed workers, but in vain. We believe there are many of our stenographers who would be interested in an opportunity to serve the cause of God in a mission field; so through the columns of the REVIEW we come asking for volunteers. Applicants should be no younger than twenty-seven and no older than thirty-five. A knowledge of Spanish is desirable, but knowing that it may not be possible to find good stenographers who know the Spanish language, the division brethren indicate that opportunity will be given in the field for these workers to study the language and to become proficient in its use.

Those who are interested will kindly communicate immediately with the Secretarial Department, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D. C.

T. J. MICHAEL.

Success of a Mexican Layman

WESLEY AMUNDSEN, of the Inter-American Division, tells the following incident:

"We were conducting a lay workers' institute back among the hills at a place called Tecpatan, in the state of Chiapas, Mexico. An old brother, with a flowing beard, told us how he had accepted the truth

through reading the book 'Our Day in the Light of Prophecy.' He began to teach others. The little group that commenced to keep the Sabbath was driven from place to place. Today this brother is an ordained local elder and has three groups under his care with a combined membership, baptized and nonbaptized, of 270. He himself was baptized by a layman. Not knowing where to obtain a minister, he wrote out a baptismal form, gave it to the layman, saying, 'Be sure to put me well under.'"

Let no one think that nothing is being accomplished besides what is apparent from official reports and statistics. The living truth speaks with impelling voice through many agencies, urging all men everywhere to prepare for the day of God. One honest, devoted heart, though attached to no committee and receiving no regular appropriation of funds, may stir a whole region with the truth.

ROGER ALTMAN.

The Best Year

THE year 1942 has proved to be the best year in soul winning in the history of our work in South America. The gain in baptisms in 1942 over the preceding years is 927. A new note of evangelism is being sounded in every field throughout the division. Leaders and workers are placing special emphasis on this feature of the work. Budgets are being carefully planned to conserve the maximum of funds for public efforts. In conservative Argentina people are coming to the meetings. One of our evangelists has rented a theater in a small town a short distance from Buenos Aires. The manager of a near-by theater came to him to complain, saying, "I have only 30 in my theater, and you have from 400 to 600." Endeavoring to console him, the evangelist remarked that the condition was probably only temporary, and that soon he would have a good attendance again. "No," responded the man, "I think the condition is not temporary. I think it is permanent."

The special financial help for public evangelism given by the General Conference last year and again this year has enabled workers to obtain good meeting places in large centers. Without the special help from the General Conference, this would have been impossible.

The year 1943 promises to be a better year in soul winning than last year was. This is our time to sow and reap in the great continent of South America.

R. R. FIGUHR.

Church Membership in the United States

CHURCH membership in the United States has increased by nearly 3,000,000 persons since 1941—the largest gain ever reported in any religious census or compilation, according to the Yearbook of American Churches, just published here under the auspices of the Federal Council of Churches.

The current grand total of 67,327,719 church members, as compared with 64,501,594 in 1941, raises church membership figures to 50.3 per cent of the total population—the highest percentage ever recorded. An all-time high in the number of religious bodies is also reported: 256 in 1943 as against 250 in 1941.

Total membership for all Protestant churches is listed at 38,502,067; for the Roman Catholic Church, 22,945,247; and for Jewish congregations, 4,641,184.

Among Protestant denominations, the Methodist Church is highest, with 6,640,424 members, and the Southern Baptist Convention next, with 5,367,129.

Other membership listings are: National Baptist Convention, U. S. A., 3,911,612; Protestant Episcopal Church, 2,074,178; Presbyterian Church in the U. S. A., 1,986,257; United Lutheran Church, 1,709,290; and Eastern Orthodox Churches, 1,158,635.—*Religious News Service.*

Evangelism in Guatemala

IN a recent letter received from José Aguilar, evangelist in the Guatemala Mission, we have the following information regarding the results of the recent effort held in Quetzaltenango: "We have almost finished the effort held in this city. On Sabbath, May 22, I was able to baptize 38 believers, the first fruits of the effort. I have 60 in the baptismal class, preparing to bring their lives into harmony with gospel principles and getting ready for baptism. The attendance after eighteen consecutive weeks of meetings each night has not diminished. Each night we have an average of 200 persons present, and many manifest a definite interest in the message."

This same story is being repeated in nearly all the Central American republics. Thirteen large city efforts have been held during the last three months, and God has blessed in a most marvelous way. It seems that all our leaders in Central America have a vision of evangelism, and we believe that this year will be our best in souls won as a result of public evangelism.

N. H. KINZER.