MISSIONARY SAILINGS IN OUR HUNDREDTH YEAR

J. N. Andrews, our first overseas missionary, sailing 1874

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Missionary Sailings in 1944—Our Hundredth Year

By E. D. DICK
Secretary of the General Conference

[NOTE.—In any year the sailing list of missionaries for twelve months raises a place on the front pages. It is something to watch—like a moving picture—this marching line of messengers foretold in the prophecy, moving on steadily into all the needy fields to the uttermost parts of the earth. Prophets saw that picture in vision of the future, when the earth was to be lightened with the glory of the closing gospel message. The scene foretold is unrolling before our eyes. Look through the whole list; see whence these missionaries are coming, whither going. It is marvelous that in the fifth year of the World War such a going forth of missionaries should be reported as Secretary Dick spreads before us this week. Watch them as they are listed here, going out from all the great home base divisions.—Editors.]

MUCH has been written of the century of progress in Seventh-day Adventist history, which was marked by the passing of 1944. With a certain justifiable satisfaction we recount that under the blessings of God we are now carrying on work in 413 countries and island groups, and 810 languages, written and oral. This is truly a wonderful record. Not that it is as large as it might or should be, but it is nevertheless a remarkable accomplishment.

Seventy Years in the Wide World

But to speak of a hundred years does not represent the situation correctly. Thirty years of the century had slipped by before we sent out our first missionary, J. N. Andrews, to Europe, in 1874, accompanied by his children, Charles and Mary Andrews.

The present total, therefore, represents for the world work the results of but seventy years' effort. Seventy years ago we responded to the nineteenth century Macedonian call from Europe by sending our first overseas missionary to Switzerland, to begin work in the French language area. Since this trail blazer of Seventh-day Adventist foreign mission work went forth well over five thousand Adventist missionaries have left their homelands to carry the advent message to other peoples.

No more brilliant record can be found in mission history than the story of Seventh-day Adventist missions. In these seven decades the message of Revelation 14 has well-nigh belted the globe.

Beyond all the statistics—which are commented on by non-Adventist observers as remarkable—are ten thousand stories of sacrifice, of devotion, of hardship, of self-denial that have fed the fires of zeal in the home churches at every supplying base and inspired the missionaries in the field to greater endeavors.

As a matter of exactness the record of expansion into all the world should be counted in a scale of less than seventy years. Our largest extensions of the work have been in the non-Christian lands or among non-Christian peoples. Another twenty years had passed after 1874 before we opened our first mission station for the heathen at Solusi, in Southern Rhodesia, Africa, in 1894.

And still “Old Solusi,” as the old hands love to call it, is sending workers into the field. Thus it can be truly said that the major extension of our work has been accomplished in the last fifty years.

These wonderful results have not been accomplished without unstinted devotion, earnest efforts, and unmeasured sacrifices by believers standing by at home and by workers in the field. Men and women who have heard the call of God, “Go ye into all the world,” have left homelands, pleasant environments, and loved ones, and have gone forth to face uncertainties and hardships for the gospel’s sake. God has richly honored their efforts, as evidenced by the growth of the work which has resulted. And our record for 1944 shows that wartime does not stop enlargement.

Wartime Difficulties

In reporting on the missionary sailings in 1943, we told briefly of the obstacles encountered in the securing of and sending out of missionaries in these days of international crisis. These are still with us, including releases from draft boards, exit permits from the sending country, entrance permits from the receiving countries, visas from the receiving countries, and transit visas from all countries through which the appointee must pass en route to his field.

In all these requirements protracted delays are often encountered, or it may be that flat refusals are received. Now and for many months of 1944 it has been impossible to secure exit permits for medical doctors who are not ordained ministers.

But our greatest difficulty has been in the securing of transportation. With the decisive campaigns of the war in Europe and the Pacific mounting at the same time, together with unprecedented demands for supplies for the civilian population of the liberated countries, the transportation situation has grown even more stringent than at any time previous. However, we are glad to report that, in spite of these difficulties, we have been able to secure transportation for a goodly number to go forward to their fields of appointment.

It is with equal disappointment that we report that a number of our missionaries, appointed to India, the Near East, and Africa, have been delayed in Buenos Aires, South America, for a number of months, awaiting transportation across the South Atlantic. Some, we now learn, have gone forward from there via Portugal, and it is hoped that the way may soon open for all to proceed.

We are happy to report that in 1944 we have sent forward the largest number of missionaries of any time during the war years except in 1940. The record of these years stands as follows:

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<th>Year</th>
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<td>1939</td>
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<td>1943</td>
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<td>1944</td>
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Besides these are a large number who have returned to their fields from furlough. The number in 1944 was thirty-eight.

The full list of sailings from the different continental supply bases and the fields of appointment stands as follows:

From Australasian Division

February
Mr. and Mrs. H. Dickens, to Fiji.

April
Mr. and Mrs. Roy Harrison, to Samoa.
Mr. and Mrs. I. R. Stratford, and their son, to Fiji.

May
Mrs. Alma Wiles, to Papua (returning).

August
Mr. Lester Lock, to Papua (returning).

December
Mr. and Mrs. C. Raphael, to Samoa.

From Northern European Division

February
Elder Stanley Bull, from England, to Jamaica, British West Indies.

December
Dr. Edwin G. Essery, from England, to Iraq.

From Southern African Division

January
Miss Lydia Delhove, to Nyasaland (returning).

March
Elder and Mrs. V. Davies and family, to Belgian Congo (returning).
Mr. G. van Niekert, to Tanganyika, East Africa.
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April
Elder and Mrs. F. H. Thomas and family, to Tanganyika (returning).
Elder and Mrs. Stanley Johnson, of Monroe, Michigan, to India.
Elder and Mrs. Gordon Pearson and family, to Kenya Colony (returning).
Mr. and Mrs. J. Linton, to Ethiopia.

May
Miss Ruth Johnson, to Angola (returning).
Miss H. Lude, to Nyasaland (returning).
Elder and Mrs. D. E. Dehove, to Belgian Congo (returning).
Miss A. Nikka, to Nigeria (returning).

June
Dr. and Mrs. T. R. Flais, of Washington, to India.
Elder and Mrs. E. A. Moon, of Tennessee, to South Africa.
Elder and Mrs. A. G. Zykoonke, of Minnesota, to Iran.
Miss Phyllis Crocker, of Texas, to Nigeria, West Africa.
Elder and Mrs. Robert H. Pierson, and their two children, of New York, to Jamaica, British West Indies.

July
Mr. and Mrs. Alvin J. Stewart, of Takoma Park, to Cuba.

August
Miss Gladys M. Miller, of Manitoba, Canada, to Cuba.
Mrs. D. H. Abbott and her two children, to South Africa (returning).
Miss Evelyn Mae Welch, of California, to Kenya Colony, East Africa.
Miss Julia K. Hoel, of Washington, to the Belgian Congo, Africa.
Elder and Mrs. R. P. Morris, to India (returning).

September
Mr. and Mrs. F. E. Vansickle, of Illinois, to Trinidad, British West Indies.
Mr. and Mrs. R. L. Klingbeil and their son, of California, to Colombia, South America.
Prof. and Mrs. L. A. Wheeler and their two children, of California, to Panama.
Mr. and Mrs. Charles R. Beeler and their two children, and Mr. Beeler’s mother, Mrs. Myrtle Beeler, of Arkansas, to Santo Domingo.

October
Prof. and Mrs. A. R. Tucker, of Montana, to Trinidad, British West Indies.
Mr. and Mrs. Glenn A. Hunt, of Michigan, to Cuba.
Miss Edith C. Davis, of New Hampshire, to Palestine.
Miss Evelyn Mae Welch, of California, to Palestine.
Mr. and Mrs. Leonard N. Hare, of California, to India.
Mr. and Mrs. Roland W. Shorter, of Takoma Park, to India.
Elder and Mrs. H. E. McClure, and their daughter, of Wisconsin, to Brazil, South America.

November
Elder M. J. Sorenson, of Iowa (recently returned), to Ethiopia.
Mr. and Mrs. Fred R. Nicoll, and their three children, of Colorado, to Colombia, South America.
Miss Fy M. Freeman, of Michigan, to Cuba.
Mr. and Mrs. Cecil B. Olmstead, and their two children, of California, to Puerto Rico.
Mr. and Mrs. Robert K. McAllister, and their two children, of California, to Cuba.
Mr. and Mrs. Warren D. Pierce, of Arkansas, to South Africa.
Mr. and Mrs. David Baasch, of Arizona, to Puerto Rico.
Mr. and Mrs. David Baasch, of Arizona, to Puerto Rico.
Miss Betty Gunner, of Takoma Park, to Jamaica, British West Indies.
Miss Betty Canaan, of Takoma Park, to Argentina, South America.
Elder and Mrs. R. B. Mattison, and their daughter, of Utah, to Peru.
Prof. and Mrs. George A. Thompson, and their two children, of Columbia, to South America.

December
Dr. and Mrs. M. G. Anderson, and their two children, of Missouri, to Brazil.
Elder and Mrs. E. A. Tramper, and their daughter, of Wisconsin, to Cuba.
Elder and Mrs. C. C. Crider, and their two children, of Ohio, to Iran.
Elder and Mrs. B. J. Monce, of Ohio, to Egypt.
Mr. and Mrs. Ivan R. Crowder, of California, to Nyasaland, South Africa.
Elder and Mrs. Edward A. Trumper, and their daughter, of Michigan, to South Africa.
Mr. and Mrs. Charles J. Weber, and their two children, of Oregon, to Uruguay, South America.
Mr. and Mrs. R. B. Comstock, of Washington, to Costa Rica, Central America.

The following workers (included in the foregoing list) are still in Buenes Aires, South America, unable as yet to secure transportation to continue the journey to their respective fields:
Mrs. D. H. Abbott and her two children, returning to South Africa.
Miss Ruby Williams, of British Columbia, to Palestine.
Miss Edith C. Davis, of New Hampshire, to Palestine.
Miss Julia K. Hoel, of Washington, to Belgian Congo.
Miss Evelyn Mae Welch, of California, to Kenya Colony, East Africa.
Elder and Mrs. A. R. Tucker, returning to India.
Elder and Mrs. C. C. Crider, and their two children, of Ohio, to Iran.
Mr. and Mrs. Leonard N. Hare, of California, to India.
Elder and Mrs. B. J. Monce, of Ohio, to Egypt.
Mr. and Mrs. Warren D. Pierce, of Arkansas, to South Africa.
Mr. and Mrs. Roland W. Shorter, of Takoma Park, to India.
Elder and Mrs. E. A. Tramper, and daughter, of Michigan, to South Africa.

From South American Division
March
Mr. and Mrs. Ewald Nelson, from Uruguay, to Bolivia.
Mrs. Daniel Inouso, from Argentina, to Bolivia.

May
Mr. and Mrs. E. B. Flores, from Chile, to Bolivia.

December
Itano Ferraz, from South Brazil, to North Brazil.
Mr. and Mrs. Antonio Nogueira, from South Brazil, to North Brazil.

Note.—Elder G. Cammarata is reported by South America as going from Argentina to Bolivia, in November of 1945, but he was not reported in last year’s list.

Summary
To Mission Returning From
Fields Furthong
Australasia 3 0
Northern Europe 3 2
South America 8 27
Southern Africa 9 9
North America 86 58
Total 111 58

The Outlook for 1945

This truly is a wonderfully fine list when one considers the conditions which have prevailed. But what of the future? Are there other calls? Are there others now awaiting sailing? We do not attempt to report for 1945, but let it be said that already a large number have gone forward since the first of the year. Some of these have already arrived in the field.

Besides these—as I write, we have

AND SABBATH HERALD
Paul, the Adventist

More than any other of the New Testament writers, the apostle Paul stressed the second advent of Christ as the “blessed hope” of the Christian. Paul, of course, wrote more epistles than any other. The apostle Peter, speaking of the scoffers in the last days who were to say, “Where is the promise of His coming?” declared that his “beloved brother Paul” had spoken of these things “in all his epistles.” (2 Peter 3:15, 16.)

It was when we were recently reading Paul’s two epistles to the Thessalonians, chapter by chapter, in our morning worship at home, that I saw more clearly than ever how constantly and insistently Paul was stressing this advent hope before new believers, making them Adventists all. The Thessalonians were mostly Gentile converts. They had turned from idols to serve the living God. They needed to know the very fundamentals of Scripture teaching.

See, in brief, how every chapter in these two epistles sets the second advent doctrine before them. All know, of course, that these chapter divisions are man-made, for convenience in reference; but so often did the apostle’s teaching sound the advent note that it is heard ringing out in every chapter.

First Thessalonians

Chapter 1: “Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven.”

Chapter 2: “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?”

Chapter 3: “To the end He may stablish your hearts unblamable, ... at the coming of our Lord Jesus Christ at His coming?”

Chapter 4: “Then shall be brought to pass the brightness of His coming.”

Second Thessalonians

Chapter 1: “When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God: ... when He shall come to be glorified in His saints.”

Chapter 2: “We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him.” And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.”

Chapter 3: “The Lord direct your hearts into the love of God, and into the patient waiting for Christ.”

The apostle Paul was an out-and-out Adventist. The second coming of Christ was the “blessed hope.” He taught by inspiration of the Holy Spirit—speaking for Christians all the way along to the last believers—teaching that some would fall asleep in Christ and wait in the grave for the resurrection to immortality. Others would be living when Christ comes. It matters not.

“We shall not all sleep,” Paul wrote, “but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, ... Then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. 15:51-54.

It is the same doctrine that adventism preaches today, when the signs show that the second coming is even at the door.

W. A. S.

What an Official Said

This advent message was sent into the world in 1844 with assurance that it would bring forth a people of whom it would be said, “Here are they that keep the commandments of God, and the faith of Jesus.”

That would, of course, stand for an honest, upright life. And in any far land that is what men of the world have said of the fruitage of the advent message. Let us cite one example only.

A little time ago Secretary-treasurer Arthur L. Edeburn was just ending a furlough preparatory to returning to his mission field in one of the
Do We Really Believe?—Part 16

May 24, 1945

The Bible, God’s Voice Speaking to Man—No. 2

If we really believe that the Bible is God’s voice speaking to us, will we not claim its promises more fully? Indeed, our faith in the promises of Holy Writ is the real measure of our belief in the Bible. It is a contradiction of terms to affirm that we believe in the Bible and then to doubt its promises. Doubt is the fruit of disbelief. We hasten to assure some who in whom we have no confidence. We are skeptical of a promissory note written by a man who is notorious for not keeping his promises. And that makes sense. But to say we believe the Bible and the God of the Bible, and then to doubt the promises therein, does not make sense. To doubt the promises is to doubt the Book.

Great and Precious Promises

Yet how often in an hour of testing, when calamity confronts us, or the devil urges to sin, we are tempted to doubt the sweeping guarantees of deliverance that are contained in the promises of the Bible. But there they stand, bold and clear. We are assured that the angel of the Lord encampeth round about them that fear Him and delivereth them. We are told, emphatically, that the eyes of the Lord run to and fro in the whole earth to show Himself strong in behalf of them that fear Him. Best of all, the promise is given that where sin abounds, grace doth much more abound, and that with every temptation God has prepared a way of escape.

What shall we do with such promises? If we really believe the Bible we must believe that they are the voice of God to us, comforting, sustaining, and fortifying. To view these promises on any lower level is to surrender the doctrine of the inspiration of the Bible.

Is it really possible that we fully believe the Bible to be a transcript of divine thoughts, and yet fail to fix in our minds some of those choice thoughts? One of the ways by which we reveal the depth of our belief in the Bible is the endeavor we make to memorize its choice passages. When we memorize something, it becomes in a sense our own. It permeates our inner being, colors our thoughts, and affects our actions.

The psalmist, who prayed that the meditations of his heart might be acceptable to God, is the one who declared, “Thy word have I hid in mine heart, that I might not sin against Thee.” Ps. 119:11. In days of adversity, in hours of temptation, the man who has memorized Scripture can draw on those reserves of spiritual strength to sustain him. Our Lord thrice met the devil’s temptations in the wilderness with the declaration, “It is written.”

Must Make Personal Application

If we truly believe that the Bible is God’s voice speaking to us in guidance, will we not apply its precepts and principles more fully to our lives? It is so easy for us to read the Good Book when applying to ourselves its warning, rebukes, and admonitions. In this matter we generally follow a generous policy of dispensing to all others in the church, and to those outside the church, the counsels of Holy Writ. But the Bible is of no value to us unless we read it with a view to what it has to say to our own individual hearts. We need constantly to seek, in reading its pages, to find the message that God has there for us personally. What He has to say in those same pages to Brother Brown or Sister Smith is not our concern.

There was a stern husband who tried, in the presence of a minister, to justify his overbearing conduct in his home by quoting Paul’s words in Ephesians: “Wives, submit yourselves unto your own husbands.” But the minister asked him why he was focusing on that sentence in Paul’s counsel to married people, when it was not addressed to husbands, and inquired, “Why don’t you read the text that is addressed to you?” He referred, of course, to Paul’s words a few sentences onward: “Husbands, love your wives.”

A Proper Way to Preface Reading

It is right at this point that many fail. They may read prayerfully, and even eagerly, because they believe God is speaking. But to whom is He speaking? To the heart of the one who is reading. Would there not be new strength in our spiritual living if we prefaced our opening of the Book each day with the audible, emphatic declaration, “I am opening this Book because I believe it has a message for my individual heart today. I shall be attentive to see what that message is, and I shall pray God to give me grace and power and wisdom to apply that message to my life.”

The Scriptures, given by inspiration of God, are “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3:16. But they will not be profitable unless we apply the reproof, correction, and instruction to our own hearts.

If we really believe that the Bible is God’s message to us, will we not be more thorough in testing all values in life by the counsel of that book? We do not see people carrying a Bible to a dance or to a card party. It is not hard to see how the Bible and the dance hall do not fit together. That is quite evident to any normal Seventh-day Adventist. But why not take this principle further and test the propriety of other acts by the simple question, Would the performing of this act make me less interested in reading the Bible? Would this place to which I am invited to go be a proper atmosphere in which to read a Scriptural passage or to refresh my memory by reciting to myself a portion of Holy Writ? Unquestionably the true child of God will never wish to find himself in any place or situation where he cannot be in communion with God. And one of the ways whereby we commune with God is the study of His Word.

Share Its Blessings

Finally, if we really believe that the Bible is God’s message to our hearts, then we shall unselshly seek to share its blessings with others. This is perhaps the most practical test of all, when we are seeking to discover how real and how genuine is our belief in the Bible as God’s Word to us. Are we ready to share its blessings with others who need them?
Further “Prepare Thy Sermon”

By CHARLES E. WENIGER

The foundation stones of sermon preparation have been laid. You, the preacher, have analyzed your congregation, you have decided on the specific purpose of your sermon, you have selected your text, and you have begun to organize your materials. For a week—more or less—your thoughts have been undergoing a seasoning process—the more important and intricate the subject, the longer the seasoning process. Your next task is to adapt your presentation to the level of your congregation’s experience. This next step is a matter of vitalizing the outline.

5. Vitalize the outline. You must make your sermon material tangible to your hearers by means of supporting texts, and by illustrations, examples, recital of facts, comparisons, and other appeals to their experience. The unknown must be expressed in terms of the known. The truth must be hung on the peg of experience. Be sure to take an inventory of your own resources and to use them to vitalize your sermon content, before going to seek secondhand material in books and magazines. Better is the simplest personal experience sincerely told than the most erudite illustration gleaned from a book and not fixed in the crucible of your own experience. Study the Master’s use of the parable and glean your illustrations from the Bible, from nature, from the common things of every-day life. Be resourceful. Remember that “an illustration is a window in an argument and lets in light.”

Keep Congregation in Mind

As you are analyzing and organizing and developing your sermon, be sure that you keep your congregation constantly in mind. Unless you do this, your sermon will sound bookish—it will be an essay rather than a moving conversation with your hearers. As you sit at your study desk, actively see, in your mind’s eye, Brother Jones, who always sits on the front seat; the Brown family, with their five youngsters wiggling from one end of the family pew to the other; lonely Sister Black, whose husband has just been laid to rest; young Brother Simons, who, of all his family, is the only Seventh-day Advent-
The Prologue of God's Law

Moses, in the Pentateuch, iterates and reiterates the assurance God gave him for the children of Israel, on their way to the earthly Canaan. I refer to the prologue, the introduction, to the Ten Commandments: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

What do these words assure to the children of God on their way to the heavenly Canaan? It seems to me that there is a nicety of meaning in the last phrase which is not included in the first.

In Paul's letter to the Romans we find an answer to the question and a clear definition of the word "bondage"—what it actually means to be brought "out of the house of bondage."

He says: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." These are the words used by our Saviour in His agony in the garden. In the hour of His extremity He cries out in love, in faith, and assurance to His God. "Abba, Father"—"Father, My Father." These words are used but two other times in the whole Bible; once in Romans 8:15 (the text quoted above), and once in Galatians 4:6, A.R.V., where Paul says, "Because ye are sons, God sent forth the spirit of His Son into our hearts, crying, Abba, Father."

"Father, My Father," is the cry of God's own child, delivered from the bondage of fear, and trusting a Father's love completely.

God's purpose in this short prologue of the Ten Commandments—"out of the house of bondage"—is to awaken this spirit of love, of confidence, of trust, in the hearts of His people before giving them the law, which is to be their rule of conduct in this life and the standard which determines their fitness to join the family of heaven above.

This introduction is the gateway of liberty, the door of hope to the sin-bound children of earth. By too many the commandments are regarded as a set of "thou shalt nots," rigid rules and restrictions curtailing their liberties. However, they know that the Bible teaches that "sin is the transgression of the law," and the "soul that sinneth, it shall die." How terrible the experience of those who through "fear of death" are "all their lifetime subject to bondage." Truly "fear hath torment." This bondage of fear—fruitage of a lack of love and trust in a wise and loving Father's care—is not only among the heathen and worldlings, but, sad to say, too often among professed church members as well. Fear in the little things of life brings constant worry, anxiety, perplexity. If we could but trust our Father, who loves us and knows what is best for us, how different would be the record as written down in the books of heaven. The covetousness, the envy, the jealousy, the pride—fearing others have more or better than we, or are preferred before us—how unbecoming in a professed follower of the meek and lowly Jesus! Yes, there is fear in the soul—fear of losing life, and there is fear in the great issues of life. Fear controls the lives of individuals and of nations. Christ sums up the fearful conditions in the world in these last days in these gripping words: "Men's hearts failing them for fear." What a fatal bondage, this bondage of fear, that can destroy both body and soul.
Daniel Not Included Among the Prophets

By F. C. Gilbert

The books of the Old Testament are not listed by the Hebrew people as they are arranged by Christians. In the days of the Saviour, the divisions of the Old Testament were the same as the seed of Abraham divide them today. The Old Testament Scriptures are divided into three parts: the Law, the Prophets, the Hagiographa (Writings).

By the Law (Torah) the Jews wish to be understood that they mean the five books of Moses. But to the devout orthodox Jew, the word Law (Torah) comprehends vastly more. This word includes all the rabbinical writings which have been handed down orally since the days of Moses, Joshua, and the elders who followed Joshua. In the Talmudic work entitled Yad Hachazaka (the strong hand), we find the explanation:

“All the commandments which were given to Moses were given with their explanation, for it is said, ‘I will give thee tables of stone, and the law, and the commandment.’ Ex. 24:12. ‘The law,’ this is the written law, ‘And the commandment,’ this is the explanation thereof. And He has commanded to fulfill ‘the law’ according to the commandment.”

In the book entitled Ethics of the Fathers, chapter 1, it is written:

“Moses received the law from Sinai, and he delivered it unto Joshua. And Joshua delivered it to the elders, and the elders delivered it to the prophets, and the prophets delivered it to the men of the Great Synagogue.”

This law which the Talmudists claim was passed from one class of men to the other, is the traditional, or oral, law. All these writings among devout Jews are called Torah. It must be understood that the foregoing teaching is rabbinical, traditional, without divine authority.

Daniel Recognized in Early Christian Era

The Prophets do not include the book of Daniel. This latter book has not been counted among the writings of the prophets for many centuries.

From statements made by the Saviour, Jesus recognized Daniel as a prominent prophet. (See Matt. 24:15.) According to the first chapter of the book of Mark, Jesus Himself referred to the writings of the prophet Daniel to prove that He was Messiah. (Mark 1:14, 15.) There is no doubt that the teaching of the apostles after the ascension of the Saviour wielded a strong influence upon Jews in Jerusalem and in Judea in favor of reading and studying the book of Daniel. The prophecy of the ninth chapter of this book so clearly, vividly, and vitally points to the advent of Messiah that its teaching can not be gainsaid nor overthrown.

The book of Daniel was accepted among the Jews in the days of the Saviour as of prime importance. Thousands of that people accepted the gospel in Jerusalem, and they became valiant missionaries in carrying the message to other sections of the Near East. Their influence spread, and rabbinism rapidly waned in Palestine.

Erecting Barriers Against Christianity

When the Jewish hierarchy moved their seat of learning from Jerusalem to Pella, after the overthrow and destruction of the Holy City, as foretold by the Saviour, dominating Jewish authorities concluded that stringent measures must be taken to curb the influence of the followers of the Nazarene.

Until this time there was no Hebrew grammar. The application the disciples made of Old Testament teachings to Jesus Messiah forced the Jewish scholars to consider the necessity of reducing the Hebrew language to a science. By degrees, rules of grammatical technique were introduced into the Jewish schools, until a saying became common among devout Jews that the Epicureans (apikoros), a repulsive term applied particularly to Jewish Christians, had invented an Old Testament of their own and had interpreted certain passages of Scripture to suit their own pleasure.

(For centuries the devout orthodox Jews have believed and taught that one reason the first teachers except the Christian religion is that he is permitted to eat all kinds of foods like the Gentiles. Inasmuch as the Gentiles have for centuries, in the estimation of the Jews, eaten unclean foods, the Christian Jew was recognized as an epicure. So the leading Jews used the term apikoros against the converted Jew.)

The book of Daniel was studied but little. In the second century of the Christian Era the scores, hundreds, and thousands of oral sayings of the sages of the previous centuries were collected by an eminent scholar, Rabbi Judah I, who was given the title ha-Nasi, the prince. This man divided these oral teachings into twelve sections. This voluminous collection is the groundwork of the Gemara, a commentary of the Mishna, and the Mishna is the commentary of the Old Testament.
Testament. The Jewish wise men felt it absolutely essential to fasten the Jews within rabbinical bounds of Scripture exegesis. The rabbis maintained that the *Amahabares* (the illiterate or unscholarly) were not able to understand or to explain the writings of the Bible. It was therefore necessary for the people to refer to the sayings of the sages and the wise men for intelligent knowledge of the Scriptures.

The rabbis taught that a child should begin the study of the Pentateuch at five, the Prophets at ten, and from the time of confirmation, which is the age of thirteen, he should increase in knowledge of the Mishna and Gemara. From this time on he should study the Scripture less; for these same men declared: "The Law, Torah, is compared to water, while the oral law is like wine."

Daniel Transferred, Not Rejected

By a gradual process the writings of the prophet Daniel were almost entirely eliminated from their curriculum; yet the Jewish leaders felt they must not cast aside this holy book, since it was written by a man they had been taught was a man of God. A vast amount of favorable tradition has been written about Daniel, in order that the pupil should maintain respect for his writings. It was at last decided that the book of Daniel should be listed among the writings of the Ketubim, the Scriptures, in that three-part division—the Law, the Prophets, and the Hagiographa.

Centuries ago the Talmudic writings contained many uninteresting and unpleasant stories against the Saviour, against the apostles, and against the Christian religion. Fables, fictions, allegories, exaggerated untruths, and harsh, sarcastic writings found their place in the Talmud. Such statements were originally inserted to create in the student's mind distrust of Christ and of the Christian religion. They did their work in creating a bitter attitude against our Lord and against the teachings of the New Testament.

The time came, however, when it was deemed wise to eliminate all such writings; but these tales and fictions still are preserved orally among the devout orthodox Jews. The rabbi expounds these things in order that the prejudices may continue.

The pious rabbi will lose no opportunity to warn the youth against Christ and against the Christian religion. The lad is advised to have no social intercourse with the Christian; he must have nothing in common with the believers in the Nazarene. Rabbinical methods of imparting this information have been largely responsible for preserving this bitter spirit. Not even the name of Christ may be mentioned by the pious and devout.

My Garden

**BY GWENDOLYN FERRY TESMAN**

I walk into my garden;
Flowers are blooming everywhere,
And a sweet, ethereal fragrance
Permeates the balmy air.

I walk into my garden;
Songbirds sing their melody,
And the glory of God's sunshine
Makes me step more joyfully.

I walk into my garden;
Moonlight casts its mellow glow,
And the glory of the heavens
Lights my garden here below.

Confirmation of the Above

Bernard Pick, in his book *The Talmud, What It Is*, refers to a circular letter sent out by the Jews in Poland in 1631, following a Jewish convention. These leaders wrote their co-religionists that in future editions of the Talmud, certain omissions should be supplied by inserting a circle where words referred to Christ. Mr. Pick quotes the circular as follows:

"Great Peace to Our Beloved Brethren of the House of Israel. Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written [referring to the Talmudic writings], we therefore encourage you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this statute), that you do not in any new edition either of the Mishna or the Gemara, publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning Him, either good or bad, so that neither ourselves nor our religion may be exposed to injury....

"If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and to yourselves, greater afflictions than we have hitherto experienced, and be the means of being compelled to embrace the Christian religion, as we were formerly; and thus our troubles may be worse than the former."

"For these reasons we command you that, if you publish any new edition of these books, let the places relating to Jesus of Nazareth be left in blank, and fill up the space like this: O. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. Then Christians will no longer have anything to show against us upon this subject."—Pages 88, 89.

In the Talmudic tract, "Sanhedrin." 97 B, Section 2, at line 28, may be found these words translated from the Jewish writings: "May the bones of the hands and the bones of the fingers decay and decompose of him who turns the pages of Daniel to find out the time."

One Thing About Prayer

**By MRS. GRACE BORGEY**

THOSE who pray only for special favors and privileges for personal security and comfort, should remember that when Jesus taught us to pray, one of the first things He taught us was to say, "Thy will be done in earth."

If we desire to have our prayers answered we can safely pray with that thought in mind, knowing the answer will be for our best good, since He loves us more than we love ourselves. We should remember that it is His will that we have in our hearts love for our enemies as well as our friends, and that we have patience under trial, even as Jesus had when on this earth.

But do you think that I am mistaken if I make the conjecture that many who pray do not even want to have all these characteristics wrought into their hearts, but would prefer, for instance, to dislike their enemies a bit? Then, while out of tune with God and God's purposes for men, they pray, not for a change of heart so that they can love their enemies, but for personal success and advantage while going their own way.

Even in matters that seem to us clearly right and desirable—things that may well be prayed for—we are always to have in our hearts that spirit of submission expressed in the words, "Nevertheless not My will, but Thine, be done."

So great is my veneration for the Bible that the earlier my children began to read it, the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.—JOHN QUINCY ADAMS.
HEN the children of God manifest mercy, kindness, and love toward all men, and especially toward those of the household of faith, they bear testimony to the fact that "the law of the Lord is perfect, converting the soul." It is because the law of God is trampled underfoot, transgressed, and made void, that the world is becoming like Sodom, and like the world before the Flood. In the midst of an apostate world, there must be those who represent loyalty to the law of God.

Truth Consumes Error

A desperate confederacy will be formed among those who are breaking the law of God, and who are teaching others to transgress its precepts. They will make decrees to oppose God's commandment-keeping people. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and the rest of the trees of his forest shall be few, that a child may write them. And it shall be fulfilled: The Lord will not forsake his people Israel that dwell iniquity in the midst of the land. For yet a little while, and the indignation will be fulfilled: the indignation in the remnant of his people. The Lord will save his people as the light of the world." The Work We Are to Do

In the fifty-eighth chapter of Isaiah, the work of the people of God are to do in Christ's lines, is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their sick into health, and to make straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse His mercy, and because we are more favorably situated than our brethren, let us be unloving, and unloving toward the very persons who most need our compassion? There are souls who are feeling, unlovable, and unloving. If we are more favorably blessed, become hardhearted, unloving. If we are more favorably situated than our brethren, let us be unloving. If we are more favorably situated than our brethren, let us be unloving.

Timely Messages From Early Years

"Draw Out Thy Soul to the Hungry"

By MRS. E. G. WHITE

The Work We Are to Do

In the fifty-eighth chapter of Isaiah, the work of the people of God are to do in Christ's lines, is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their sick into health, and to make straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse His mercy, and because we are more favorably situated than our brethren, let us be unloving, and unloving toward the very persons who most need our compassion? There are souls who are feeling, unlovable, and unloving. If we are more favorably situated than our brethren, let us be unloving. If we are more favorably situated than our brethren, let us be unloving.

"If a man be overtaken in a fault, ye shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." That is, we are not to accuse those who make mistakes, to slight those who are in poverty and under oppression of adverse circumstances. We are not to find fault with them, and condemn them. They may have far more of the love and fear of God than have the ones who treat them with hardness of heart, and who manifest a spirit wholly unlike the spirit of Christ, lifting up their finger, as it were, in reproach and denunciation, as though God has placed them on the judgment seat to measure a neighbor or a brother, "speaking vanity." O, how much of this has been encouraged! How much harm has been done because men have lifted up themselves in condemning others, when before God they were guilty of far greater mistakes and sins. They say to their brethren, "Let me pull out the mote out of thine eye," when there is a beam in their own eye.

How different is the instruction that God gives to His people at this time. They are to draw out their souls to the hungry, and satisfy the afflicted soul. Consider for a moment how much is comprehended in this instruction. God has manifested great love toward a fallen race. While we were yet sinners, He gave His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." The souls for whom Christ has died are of far more value than gold and silver and precious stones. Let men value souls as God has estimated them. Those who are in affliction, who have erred from the truth, if so estimated, will not be passed by and left to perish.

You ask, What kind of work is to be done for them? The Lord answers, "If a man be overtaken in a fault, ye which are spiritual, restore such one in the spirit of meekness." Mark the word "restore." You are to restore such a one in the spirit of meekness, "considering thyself, lest thou also be tempted." If we are more favorably situated than our brethren, let us be found making straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse His mercy, and because we are so situated, let us also be tempted. If we are more favorably situated than our brethren, let us be found making straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse His mercy, and because we are so situated, let us also be tempted.
Instead of lifting up the finger, instead of speaking vanity, instead of reproving and condemning and taking away the last ray of hope that the Sun of Righteousness sheds into their hearts, let your words fall as healing balm upon the bruised soul. Be not like desolating hail that beats down and destroys the tender hope springing up in the hearts. Leave not the hungry, starving soul in his helplessness to perish because you fail to speak words of tenderness and encouragement.

Representing the Character of Christ

Let those who have been speaking vanity repent of their work before God. If they do not, they will be left to feel the same suffering of mind that their neglect has caused a brother or a friend to endure. The promise is, "If they do not listen to you, neither listen I to them." 

Heavenly grace is not waiting for you to act for yourselves, with a free choice to decide and liberty to do as they will. In His law of ten precepts He tells them of certain things they shall not do; also of things to do. Some examples: Whom they should serve in worship; on which days they shall labor and which day they should remember to keep holy unto the Lord; and things they ought not to covet.

Music in Worship

Lord, Creator, Redeemer

By SAMUEL H. CARRAHAN

GOD made human beings to be His subjects according to the laws of His government. The Creator gave them power to think and act for themselves, with a free choice to decide and liberty to do as they will. In His law of ten precepts He tells them of certain things they shall not do; also of things to do. Some examples: Whom they should serve in worship; on which days they shall labor and which day they should remember to keep holy unto the Lord; and things they ought not to covet.

Many other commands He gives to His people to help them in their Christian duties such as: Search the Scriptures, study the Word; bring in the tithes and offerings; confess faults and sins; love one another; and help the needy.

Our God does not force us to obey any of His commands; but He "loveth a cheerful giver." He rewards a willingness, and pronounces a blessing on them that do His will. (Compare 2 Corinthians 9:7; Isaiah 1:19; Revelation 22:14.)

In regard to the great essential for each one of us that we might "enter into the kingdom of God," He uses the strong word "must." "Ye must be born again" (margin, "from above"). John 3:7. This change we cannot create ourselves: we can only consent to the change by the power of God, realizing our need and, like David, crying out, "Have mercy upon me, O God." "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:1, 10.

As Birds Fly Homeward

By Mrs. A. H. YOUNGBERG

EVENTIDE—and as I looked out of the western window to see the sunset hues in the sky beyond the silhouetted birch trees I saw some birds flying homeward. Twilight was a signal for them to seek their shelter before nightfall.

How like those living in life's evening—those who are homeward bound, those who know they will be safe for the night in a peaceful shelter, who press onward, knowing that after the rest they will come forth again on the glorious resurrection morning to another and better day.

Albany, N. Y.
Ever Onward in Calcutta
By J. C. DEAN, Mission Director

CALCUTTA today has a population of approximately two million. The work in this the second largest city of the British Empire started fifty years ago, and through the blessing of the Lord the work has ever been advancing. Whatever losses have been sustained we charge to our inefficiency in carrying out the work entrusted to us.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." As a denomination we have been witnessing the fulfillment of this prophetic message for a century.

We have here in Calcutta a city which has been bomed several times; yet, with it all, during the year 1944 we baptized eleven believers. This was mainly the fruitage of an evangelistic campaign. These meetings have been very well attended, in spite of the fact that we were not able, under wartime conditions, to secure a hall of any kind.

The meetings have been held on the terrace of the house of an Indian gentleman who is interested in the mission. The average attendance has been in the neighborhood of two hundred. We have been able to hold only one meeting a week. There are still others who are just waiting before they take the step over the line. We read from the Testimonies the following outstanding statement:

"We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities."—Volume VII, p. 85.

In addition to the Sabbath school held in the church, three other branch Sabbath schools are being cared for by Brethren G. C. Arinda and G. C. Barroya. The Sabbath school receipts for 1944 amounted to $8,000.

The church members have been very faithful in raising the Ingathering funds. One member brought in about $1,000. Another, who is practically bedridden, raised over $200.

It has been a great inspiration to us to entertain from time to time the members of the Allied forces. During the last few months we have supplied almost five hundred meals. Many of our young men in khaki have been encouraged to live better lives by having been brought into contact with the atmosphere of the church services.

We have a soldiers' reading room in the mission compound. This has been functioning for several months.

Our church school has enjoyed good success. The student enrollment has been about sixty-six.

We in Calcutta can truly say, "Praise God, from whom all blessings flow."

Visiting Sabbath Schools in Gold Coast
By J. CLIFFORD, Superintendent

LET us in imagination go to Gold Coast this Sabbath morning to visit some of our Sabbath schools.

Time will not allow us to call on them all, but we can see a few of them.

A speedy flight brings us to the airfield at Accra, the capital. In this crowded city we find twenty believers meeting in a rented room. You would not understand a word of the lesson, for it is studied in Ga and in Tahi, the two principal languages, but the lessons are the same as we study in our schools at home.

Traveling rapidly north, through cacao farms and dense tropical forests, the home of myriads of insects, we pass by the twenty-three Sabbath schools of the Koforidua Mission, with nearly one thousand members engaged in worship. We next visit the rocky hills of the Kwahu Plateau, with the large Sabbath school at Nkwatia giving the light to the Kwahu people, and away beyond lies our new Sabbath school at Borada, the first in the almost unentered country of Togoland. They are waiting there for workers to open centers of light.

As we see the waters of the Pra River beneath us we know that we have entered the ancient kingdom of Ashanti. The first Sabbath school we visit is at Patriensa, a heathen stronghold where for ten years or more a few believers met every Sabbath to worship God. Today we see a change; the little church is packed with worshippers. God used the children of this church to win the heathen. They went into the town to sing and tell the Bible lessons they had learned, and the hearts of the heathen were touched. Patriensa has also two branch Sabbath schools.

Across the Adansi hills we find the old fetish town of Yimiyani. The dancing ground is well trodden, but near by we find a group of people earnestly studying God's Word. Last year some of our literature reached this town, and the two men who accepted the message opened a Sabbath school in their home on a lovely day early in August. Two miles away is Busumchwi, the sacred lake of Ashanti, with a score of villages around it. It is said that these villages have a higher percentage of lepers to the population than any other place in the world; yet little is being done for these unfortunate. How great is the need for a missionary doctor in Gold Coast. Many times we are asked, "When will a doctor come to help us?"

Still farther to the north we find our Agona Mission, our oldest mission district, with thirty-eight Sabbath schools and twenty-six hundred members. It is inspiring to visit some of the Sabbath schools in this district and see men and women, with their Tshi Bibles and lesson pamphlets, carefully studying the lesson for the day. When the simple church build-
ing is crowded, some of the classes go outside and study under a shade tree. Occasionally the Sabbath school will be held under a large tree in the town, as part of their missionary endeavor.

One hundred miles north of Agona we come to Dwan, one of the most promising Sabbath schools in the field. A lay member won the first converts, who were severely persecuted. But now their enemies have become their friends, and more and more people are joining the Sabbath school.

Away to the west we find the Teki-man Mission, among the Brong people, with eight Sabbath schools and five hundred members. In some of the Brong towns the fetish man’s house is by far the best in the village. We need to do more to win these people from the delusions of the devil.

Still farther west are the old elephant hunting grounds of the king of Ashanti, now rapidly filling with villages and farms. Repeated calls come to us from these people for a teacher. How much longer shall they wait?

Coming south we reach our headquarters at Bekwai and learn something of the thirty Sabbath schools of this mission, with yet another thousand members at study. We pass by hundreds of towns still waiting for the advent message. Here and there in the large gold-mining towns we find members meeting in homes or in rented buildings for their Sabbath school, while isolated believers send in their tithes and offerings each quarter.

We must not forget to visit Kikam, nestling among the coconut palms that fringe the ocean shore, where is found one of the oldest Sabbath schools; nor must we fail to glance at Princes Town, Sekondi, and Shama, where the Sabbath school lesson is studied in sight of the old castles into which slaves were once herded for shipment to the New World. How much the gospel of deliverance from sin’s bondage is still needed in this land today.

But in our speedy journey we have left unvisited the larger half of Gold Coast, the Northern Territories. Here Islam is advancing, but the advent message has not yet found a foothold. Surely now is the time when we should do more for these people. How happy we shall be if your liberal Thirteenth Sabbath offering provides the means to send the message of salvation to this unentered part of the Gold Coast field.

Kali Temple at the Kali ghat, Calcutta, India. The Indians Build Beautiful Structures in Which to Worship Their Heathen Gods
This is a story about a boy—not so very old and not so very young. To be exact, he was halfway between three and four—the age to be adorable. Only this little boy wasn't—not always.

Usually, the “not always” times were on the days when Mummy had ladies at the house, teaching them to knit. Old ladies, the boy called them—not because of their age, but because of the inane questions they would ask: What is your name? How old are you? Where did you get your big brown eyes?

Then one day one of them called him Honey Bunch. And another asked him to kiss her, and when he wouldn't, Mummy sent him out of the room in disgrace. As he went through the door, they laughed, and he heard one say, “Some- day he'll be a breaker of girls' hearts.” Old ladies! Girls! How he detested them! They were—yes, they were pests. So he avoided them as much as possible, and when it wasn't possible, he was anything but adorable, I can assure you.

Now, all this troubled Mummy, and she didn't know what to do, for she had talked and talked, but it was like pouring water on a duck's back as far as reforming the manners of her son was concerned. But she must do something. She couldn't have him growing up to be rude and disagreeable, and that was what was happening.

She thought about it and thought about it, yes, and even prayed about it. Then one day, in a flash, a plan came to her which she decided to try. To be sure, it involved talking, but a different kind of talking, if you understand what I mean. So that night when the boy was getting ready for bed, and Mummy was waiting to tuck him in, she put the beginning of her plan into operation.

“My, my!” she said to Jack (for that was the little boy's name), “how you have stretched up this year. I didn't realize there were two men in this house, you and Daddy.”

Now the thoughts of being called a man made Jack's eyes shine, and he stood very tall as he announced, “I'm going to be a man just like Daddy.”

Then followed a bit of talk about Daddy—about the things he did and the things he did not do. He didn't drink or swear or say bad words. He worked hard, but he didn't get cross about it. He was kind and always cheerful, even when he was doing things he did not particularly want to do. He was never too busy to help people, and always Daddy spoke to Mummy's ladies. And, of course, if Jack was going to be a man like Daddy, he surely would speak to them too.

At that Jack was panic stricken. “No, no,” he protested, “I couldn't do that. I don't want to speak to any old ladies. I don't know what to say to them. You scolded and scolded when I asked one how old she was.”

“I know I did, and Mummy is sorry; but for some reason or other men do not speak to ladies about their age. There are so many other things you could talk about. I'll tell you what. You just watch Daddy and see what he does and says the next time he comes and finds a lady here. That might help you.”

Jack gave a long sigh as he bravely winked back the tears and solemnly remarked, “Men have to do some awfully hard things, don't they?”

And Mummy answered, “Yes, they do. You will find it hard to say 'How do you do?' the first time, but the second time it will be easier, and after a little it will be as easy for you as sliding down the stair rail.”

“I won't like it as well,” said Jack, “but I'll try it.”

“Spoken like a man,” said Mummy as she kissed him and tucked him into his little bed. Then she opened the windows wide and smilingly went downstairs.

Now, it so happened that the first night after this talk, when Daddy
I've learned from experience.” Then nineteen-year-old aunt tossed her pretty, fair head. “Clara Bennet doesn’t take her two children so seriously. She doesn’t let them change her ways.”

“But look at the trouble she has had. The children have been in the hospital several times.”

“She can’t help that—they’re just delicate.”

“I don’t think so,” declared Edith. “Clara doesn’t understand the importance of small things, like being on time with their meals. I went over there the other evening. At seven o’clock her two, no older than mine, were eating roast chicken, potatoes, boiled pudding—and dropping asleep over their plates. What sort of night could they have, after eating a heavy meal so late?”

“Clara laughed at my shocked stare, and said, ‘Don’t expire, Edith. I couldn’t stop to get their supper at five—I was busy in the garden. But they’ll survive!’”

“Her children are bad-tempered. No girl will look after them,” remarked Mary. “They were scraping and yelling when I passed, but their mother can’t help their tempers.”

“She doesn’t realize it, but she is very much to blame. When a small child feels well and comfortable, he’s bound to be sweet and attractive.”

“Still I don’t see why it isn’t all right to make children sleep during the day and then take them out at night,” persisted Mary.

“I find that when they are accustomed to having their heaviest meal at noon and to sleeping at night, it is difficult for them to change suddenly. I couldn’t do it myself, without feeling upset.”

“Clara keeps her youngsters in heavy woolens even in hot weather—says it won’t be her fault if they catch cold,” Mary went on.

“And they have colds most of the time. Of course their clothes should be changed to suit the weather. Here come our two.”

Jerry and Jill, three and five, appeared fresh and smiling. Soft curls framed rosy faces; sturdy limbs moved with healthy vigor; eyes danced with the joy of living.

“Come, see our playhouse!” Jerry caught his sister’s hand.

“Take out the little table, and we’ll have supper there with you,” smiled Edith.

“Goodie!” they danced as if filled with effervescent spirit too light to stay down.

“They are darlings!” remarked Mary when they had gone.

The mother smiled.

There is scarcely a mother who wouldn’t risk her life for her child, but usually all that is called for is attention to little things—meals, sleep, play, all on time always—simple things within the reach of all. Having lovely, sweet-tempered children is the rich reward—National Kindergarten Association.

Bedtime Chats
By LENNA GERBER

He was a schoolteacher and father of two sweet little girls of ten and twelve years of age. He had been with his family to a children’s program in the afternoon, where children had recited poems, played the piano or violin, and sung little songs. Then they each had received a bag of cookies and candies. His two little girls had not been forgotten in this part of the program, although they were newcomers and had not taken part in the recitations, but had listened eagerly.

When all was over the father said to me, “I’m looking forward to bedtime, to see what my daughters will tell me.” He explained that every night after the children were in bed, they had the habit of rehearsing the day and giving him their impressions. “It is marvelous,” said he, “how much they remember.” To see what things impress those little brains the most seems to be very helpful to him in his teaching of other children. That hour appears to be the happiest of the day for this father, and even for the two girls.

What an opportunity! A few moments every evening spent in talking over quietly and lovingly the day’s achievements, its failures, and a better way for tomorrow, the love of God, and the obedience we owe Him. “Precept upon precept; line upon line . . . ; here a little, and there a little.” This is a truly fine way to get real companionship from your children and to give them yours. The confidence that parents in this way inspire in their children will increase through the years, even until youth. Surely such an influence will keep the young feet from treading many a bad path.

What an example, too, for us adults! How strong would we be if we, like these children, would rehearse the day with our Father and listen to His counsels every evening!

“Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me, at My Father’s throne,
Make all my wants and wishes known!”

“Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; Take it to the Lord in prayer.

Let us study His Word and commune with Him regularly, recognizing our faults and failures, and let us count on Him, and Him only, for strength to do better each day!
A Light Station on City Street

It is well to recount from time to time the blessings of God, as we witness for Him in one way or another. We feel that God has indeed blessed the efforts put forth at the Radio Reading Room in downtown Los Angeles, to witness for the truth before the multitudes. March 30, 1945, marked the close of the third year of operation, and in spite of the reading room's having been moved to a new location within the last year, the interest and sales have kept up well.

We can truly say these thirty-six months have been strenuous but happy ones. Ministers, doctors, lawyers, nurses, stenographers—people from all walks of life—have helped themselves at the free literature stand at the door, and many have come in for further instruction. Even students from a near-by religious school help themselves to the *Signs* for aid in their classwork, and urgently request back numbers. God has promised concerning His Word: "It shall not return unto Me void, but it shall prosper in the thing whereto I sent it." Isa. 55:11. Surely much good will come from the 125,000 booklets, pamphlets, periodicals, and tracts which have been handed out.

Continuous Bible classes and several series of cooking classes have been conducted by Mrs. Ellen Curran throughout the period with gratifying results. Health classes are still going on under the able leadership of Dr. Wayne McFarland, the conference medical secretary, and Mrs. Helen Austin, conference nurse, together with the aid of various doctors from the White Memorial Hospital; and these classes are well attended. It has cheered our hearts to see a large number baptized as a result of the reading room work.

There has been a healthy increase of sales. Last year $22,794 worth of articles were purchased by 12,500 people (a daily average sale of $76 for the 298 days open), or a total of $44,294 worth of articles purchased by 28,599 people for the entire period. The Bible and New Testament sales, especially, have mounted, with sales valued at $7,571 this past year. Since we are now in a much larger and nicer place, we can expect, with the same increase of business, a sale which will take care of all expenses aside from the salaries.

Mrs. Curran and I have been asked by the conference to join a large evangelistic campaign to be held in Glendale, and Mrs. Esta Wyrick, former director of the Glendale Reading Room (which has been closed temporarily) has been asked to head the work in the Los Angeles Reading Room.

Harvard Curran.

Atlantic Union College

Atlantic Union College recently observed its spring Week of Prayer, which came toward the end of an exceptionally good school year. Strong, consistent work along spiritual lines had been done throughout the school year by the Bible teachers, L. H. Hartin, H. K. Martin, and A. G. Emmer, as well as by all the other teachers of the college. A baptismal class had been organized early in the year, and the baptism had been held.

During the spring Week of Prayer three meetings were held each day—one for the college and another for the academy in the morning, and a combined meeting for all the students in the evening. The meetings were characterized by a quiet spirit of consecration and surrender. Each day earnest groups met for prayer for their fellow students and for students who had gone from the school into the military services of the country. Under the tender ministry of the Holy Spirit wrongs were righted and dedications to life service in God's cause were made. As the result of the spring Week of Prayer another baptismal class was organized for young people who are looking forward to baptism.

The college is profoundly influencing the lives of the youth of the field. Immediately upon coming upon the campus one becomes conscious of an atmosphere of earnest work and of a strong spiritual influence among the students and teachers.

Christian education has been receiving a new emphasis in the Atlantic Union Conference, and with the advance of our educational work in the field the college has outgrown its accommodations. Some months ago the college acquired "The Mansion," located about one-half mile from the old campus, and on these delightful grounds the college departments have been carrying on their work during the past school year. The academic department is now using the old college hall. Plans are practically complete for the erection of a new administration building, library, and science hall.

President G. Eric Jones and his faculty are doing a work that is making itself felt not only in the Atlantic Union Conference but throughout the world field. Students from Atlantic Union College who have been called to the armed services of their country have taken the influence of this school to earth's farthest frontiers. President Jones carries on a prodigious correspondence with these students, which is binding them to the school and stimulating in the student body an interest in foreign missions. How much the youth of this cause need our colleges, and what a blessing these institutions are to the world field!

Alfred W. Peterson.

Progress in Our Schools

Everybody is happy when there is progress and growth. It is a pleasure to report such in our secondary school work in the Southwestern Union.

It has been only four years since there were no full twelve-grade schools in this union other than the academy of Southwestern Junior College. With a much larger secondary enrollment in Southwestern Junior
College than ever before, today we have two other such schools, regular boarding academies—Ozark Academy and the Spanish-American Seminary—and just recently plans were laid to have two more twelve-grade schools.

One of these is the Valley Grande Academy, in the beautiful Rio Grande Valley at Weslaco, Texas. They are applying for full accreditation as a secondary day school, and definite plans are being laid to meet all requirements. The secondary enrolment in this school is thirty for this year, and already a number of additional inquiries have been received from families who are attracted to the valley by its unequalled opportunities and beauty. We look forward to a steady, growing program of educational opportunities in the Valley Grande Academy. It is truly a pleasure to work with people who love their children and this message so much.

The other prospective academy is for the colored boys and girls of the Southwestern Union. Plans for this school are not nearly so well matured. However, we are happy to report that a representative committee met in Houston on April 22, and the matter has begun to receive study by the local and union committees. A long-cherished hope for over 1,300 colored believers is under way and, we trust, will be a reality before too much time passes.

In the study of these educational problems we were especially happy to have the assistance of W. H. Teesdale, of the General Conference, and J. W. Turner, president of our union. L. L. McKinley, president of the Texas Conference, gave very earnest support also. J. H. Rhoads and the writer represented the educational department of the Texas Conference and the union respectively. T. H. Coopwood, the colored union secretary, led out in the study of the colored school problem.

We solicit your prayers in behalf of these institutions and of the many boys and girls who will be saved through their influence.

R. J. Roy.

Talents in Hiding

A SEVENTH-DAY ADVENTIST man had worked for several years for a large utility company. He had a good salary and was given many privileges.

One day he was called to the home of a very wealthy and influential woman in the city in which he was working. This woman had approached him to show her she was so well off that she could invite him to her home at that time, to see her new house. He went there, and was quite impressed with the beautiful home she showed him. There was a picture of Mr. and Mrs. Ford and this lady. During the conversation the matter of religion came up for discussion in the light of current events, and this young man told his hostess that he thought he had a book which would help her to understand these times.

Later he brought her a copy of Bible Readings. She leafed through it eagerly, and recognizing its great value, she turned to the young man and gave him this stern rebuke: "Young man, you ought to be ashamed of yourself, working for this company when you have a book like this that the world needs so very badly. You ought to be devoting your time to the circulation of this volume that will help people to know the time in which they are living and to know what they are facing."

The rebuke impressed the young man with the thought that his talents were in hiding, and in a few weeks he made his decision to go into the colporteur work even though he had worked for this utility company for several years. He became one of Michigan's outstanding colporteurs, and many times he has delivered more than a thousand dollars' worth of books a month. Last week his report was over $400 in deliveries. We have just received word that he is now being employed by the conference as one of the assistant publishing department secretaries in that field.

In the meantime we have learned that the mother of this influential woman, who was living with her daughter, died; but she died keeping the Sabbath as a result of the book that was left there.

More and more we are finding that men and women who have talents in hiding are bringing them out and putting them to work in God's cause, and marvelous are the results.

W. A. HIGGINS, Publishing Department, Lake Union.

Mothers of Men

[NOTE.—In sending in this article the writer says, "So many mothers' hearts are aching in our towns, in near towns, and all over the world. I hope this may suggest some grain of comfort to someone."]

OF all the seemingly unanswered prayers of all the mothers that ever lived, the prayer which the mother of Jesus must have offered as she followed her son in his final hours was no doubt far deeper in agony, far higher in glory, than any other mothers have offered for their sons.

The mothers of men all over the world are tasting of that cup which Mary drank to the depths as she stood on Calvary's hill, hearing and seeing cruel men torture her son. Could any mother pray as enragedly as she who must have prayed? Could any mother's heart be bowed down with grief greater than hers? Was the request of her aching heart granted? The crowd went on mocking and deriding the Saviour of mankind until He died and rested in the tomb.

Philip and Timothy and Titus and a host of others were given a great work to do for the Lord, but Jesus' mother was invited into the inner circle, the circle of suffering with Him. God honored her by letting her drink of the royal cup of sorrow with Him.

Her heart and home were empty that day they crucified her boy. Her hopes lay dead in Joseph's tomb. Mary's sorrow was darker than ours can ever be. A world rested on that one young man's shoulders—a world of sinners, needing salvation. She knew He was the only light of a bewildered, sin-sick multitude.

Countless times Mary had sought the heavenly Father of this boy of hers for things needed in his training. Never had she been refused. Do you think the mother asked God to spare His Son's holy life at that last hour there by the cross? It is a question that needs no answer. By the cross a heavenly Father's agony mingled with an earthly mother's.

Many times Mary had seen her boy make a journey by his Father before mobs and multitudes. Always in the background, yet watching, praying, listening, hoping, was Mary, keeping in touch with Jesus' heavenly Father. But at the most crucial moment there was a blanket of silence between her and heaven.

Jesus, the hope of the world, hangs upon the cross, dying. His mother stands in its shadow, waiting. Surely the words, "My God, My God, why hast Thou forsaken Me?" burst from the lips of Mary at the end of all things: it is her crucifixion.

Suppose God had answered Mary's prayer there by the cross. Suppose He had lifted all the suspense and anguish flooding both son and mother, with full knowledge of the future. He could not only have stayed the bleeding of His own heart but could have given them a joy over which not even the waiting tomb could cast a shadow, but He saw a long line of mothers in anguish, praying for their boys. He saw a continuous stream of prayers ascending in behalf of these boys. They were His sons too. He loved them. He loved their mothers. He knew—oh, how well He knew—that Satan would contend with Him for each one. Everything possible must be done to strengthen them for their hours of battle with the evil one. Mary's prayer must go unanswered; the sword must continue to pierce her soul until God's clock struck the hour for the complete and glorious answer to her prayer and the prayer of a lost world.

The Father went all the way with His Son, and He will go all the way with our sons. "I will contend with him that contendeth with thee, and I will save thy children." His the promise; ours the prayer of faith piercing even the darkest hour.

Let us who are parents lay up many...
prayers in heaven to be answered in God's own time and way. He is faithful who has promised, and His ways are always the best ways. Should He hold the cup of sorrow to our lips, may we accept it as His invitation into that inner circle with the royal family.

Mrs. Inez Carr.

Overflow
BY FLORENCE ROBERTS WADSWORTH
There she knelt at Jesus' feet
And bathed them with her tears.
Her gratitude, like fragrance sweet,
Has lingered through the years.

He did not ask her thus to show
Her thanks by such display;
It was the surging overflow
Expressed her humble way.

For Mary could not be content
To measure back to Him,
When it was He whom God had sent
To turn her heart from sin.

Tis only Mary hearts that know
How much they are in debt;
And only Mary hearts thus show
How deeply they regret.

Do We Really Believe?
(Continued from page 5)
our lives radiant as a result of reading this Book? Are we more joyful? Has our lives spiritual strength and inspiration. Has lingered through the years.

If so, we shall not be able to keep quiet about this Book. We shall have to tell others. That should be the foundation reason why we go out to give Bible studies. We seek to share a blessing. Those who have been truly blessed always desire to multiply the blessing by sharing it with others. And those who truly believe the Bible to be the Word of God, who approach it prayerfully and with a desire to find what it has for their own hearts, are the very ones who receive a blessing.

Elder Fulton. He was known and loved, not only by those in California, where he has lived for more than forty years, but by many other parts of the world, and thousands will mourn his passing. His voice will no longer ring, but his influence will continue to live in the hearts of many.

He was born in Nova Scotia, July 1, 1869. At the age of six years he moved to California, and has spent his boyhood years in Oregon. His mother accepted the third angel's message when he was only seven or eight years old; shortly afterward her father also accepted the truth. He was baptized in the Hinsdale, Indiana, church by Brother George Hines in 1891, and was ordained elder in the Hinsdale, Illinois, church in 1892.

In 1908 he was called to be president of the New South Wales Conference, where he served for a short time as president of the Northern Californian conference.

Failing health finally made it necessary for him to lay down his duties. In 1937 he made a last trip to Australia, and in 1938 he spent a number of months in Hawaii. In the closing days of his life he was active as a beloved counselor, an honored member of the union executive committee, and a friend and go-between in the churches and conventions, until within a few days of his death.

He was seventy-six years of age when at last his great heart failed and the tired warrior entered into rest.

He leaves to mourn his immediate family: one wife, Mrs. Ada G. Fulton; two daughters, Mrs. Dora E. Miller and Mrs. Ada E. Miller; five brothers, Mr. W. A. Fulton, Mr. W. C. Fulton, Mr. W. J. Fulton, Mr. W. L. Fulton, and Mr. W. R. Fulton; seven sisters, Mrs. J. M. Miller, Mrs. E. A. Miller, Mrs. L. A. Miller, Mrs. E. A. Miller, Mrs. E. A. Miller, Mrs. E. A. Miller, Mrs. E. A. Miller, and Mrs. E. A. Miller; and a number of nieces and nephews.

He leaves to mourn two mothers, Mrs. Ada G. Fulton and Mrs. Ada G. Fulton; and Thy Word was unto me the joy and rejoicing of mine heart?" Jer. 15:16.

If so, we shall not be able to keep quiet about this Book. We shall have to tell others. That should be the foundation reason why we go out to give Bible studies. We seek to share a blessing. Those who have been truly blessed always desire to multiply the blessing by sharing it with others. And those who truly believe the Bible to be the Word of God, who approach it prayerfully and with a desire to find what it has for their own hearts, are the very ones who receive a blessing.

F. D. N.

The Journey's End

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16-18.

The funeral of Elder J. H. Fulton was held in the Glendale church, Sabbath afternoon, April 28. The writer officiated, assisted by Elders A. W. Carmack, E. B. Judge, of Australia, C. L. Bauer, and David Voth. The King's Herald, of the Voice of Prophecy group, rendered beautiful music.

Few men of our denomination have had as active and as successful a ministry as has J. H. Fulton.
NELSON.—Gust Nelson was born Sept. 30, 1858, in Holmestrand, Sweden. He was the youngest of a family of eight children, of whom Mrs. Nelson preceded her husband in death on May 16, 1931. Mr. and Mrs. Nelson took a deep interest in children and youth. They reared two nephews and three nieces, all of whom accepted the message of the Sabbath school department of the General Conference. Mrs. Nelson died on April 22, 1876, being the youngest of a family of eight children, of whom one brother, Martin Miller, of Bredebro, Denmark, called on them to discover their interest in the Sabbath school. They were his beet people, and his brother, M. H. Miller, since her forced withdrawal from China, he has maintained his faith and never missed a Sunday meeting. She died as she had lived, with her mind peace filled with the hope of soon meeting her blessed Redeemer. She was placed under appointment as a missionary in 1886, after a great spiritual struggle, Mrs. Plummer's husband in his wife's impor tant work, though he had not then accepted the truth. He moved to Washington, D.C., to permit her closer contact with the General Conference. That same year two children were born to them, Mrs. Plummer and her husband, Loma Linda, Calif., and worked untiringly for ten years of her connection with it. Plans for its being built into a strong department of the church life of Adventists around the world. Nearly no more efficient leadership has been given to any department of our denominational work than that given by our deceased sister to the Sabbath school. She was a past president of the San Antonia, Calif., Union Conference, and volunteered much of her time, and.
SPARKS.—Robert Hugh Sparks, son of James and Hester Sparks, was born in Rush County, Indiana, Aug. 21, 1882, and passed away Nov. 27, 1944. He united with the Seventh-day Adventist church at Wadsworth, Ill., about 1886. He came into the faith under the preaching of Elder M. G. Huffman. He was an excellent Bible student and was faithful throughout his life. Many people who in later years accepted of the faith gave him credit for sowing the seed in their hearts and leaves to morn: a wife, two daughters, two grand-children, and nine great-grand-children. He was laid to rest in the family cemetery to await the voice of the Life-giver.

JOHNSON.—Deborah Edith Johnson was born in Boone County, Indiana, Aug. 21, 1882, to Isaac and Mary Lamphier; and passed away after a long illness, Feb. 27, 1945. At the age of eleven she was converted and united with the Seventh-day Adventist church by baptism. She was married to Hiram Bernard Smith, and to them were born a daughter and two sons. On Oct. 10, 1910, she was left a widow. In 1938 she was married to H. W. Johnson, of Pontiac County, Ohio, March 2, 1869; and died at the age of eighty-nine years, 1945. At the age of eighty-nine years, 1945. Mrs. Johnson leaves her husband and two grown children to mourn their loss.

OXLEY.—Faithfulness, devotion, and good fellowship characterized the life of Sarah Ellen Oxley. From the days of young womanhood, when she was a member of the old Chicago Mission, to her last days in the proofroom of the Review and Herald in 1909, her service to God and His cause came first in her life. Miss Oxley was born in Fort William, Clinton County, Ohio, March 3, 1899; and died at the Washington Sanitarium, March 18, 1945. Her life’s work centered in God’s faith, and for the purpose of giving the children of God the materials they need for service in the cause they had espoused, they early located their family in Battle Creek, Mich.

She then connected with the Gage Printing Company. Later she was invited by the West Michigan Conference to be treasurer and clerk of the Board of Education. In 1910 the Review and Herald, which in the uncertainty of the movement, had recently de- stroyed her services as a proofreader and invited her to come to Washington. She came in re- sponse to this invitation and for twenty-nine years rendered efficient, willing, dependable service in the proof-room. In all, she spent more than forty years in the employ of the Review and Herald Publishing Association.

Throughout her life she was an active church worker and was especially devoted to the youth of the Sabbath school. She continued to teach a class in this department as long as her health permitted. In her home she has been a friend and helper to many people who have been influenced by the warmth of her friendship, believing leadership.

The Oxley family came into the faith as a result of the labor of Elder J. D. Van Horn at Bowersville, Ohio, about the year 1867. Typical of ardent Christians in all ages, from that time to this day, they centered their main interests in the movement. Today she leaves to mourn, her sister Margaret, two stepbrothers, a number of nieces and nephews, and a circle of devoted friends and fellow workers.

KEMMERER.—Martin Kemmerer was born near Dayton, Ohio, and fell asleep in Jesus on March 20, 1945, at the age of eighty-nine years. Mourning their loss are four sons, eleven grandchildren, and two brothers. Nearly sixty years ago Martin Kemmerer took his stand with the remnant who keep the command- ments of God and the faith of Jesus.

PIERCE.—George Cook Pierce was born Dec. 20, 1865, at Allegheny, Mich.; and passed away in Dayton, Ohio, Feb. 27, 1945, at the age of eighty-nine years. In 1876 he was mar- ried to Lizzie L. Lay, daughter of Dr. H. S. Lay, who was the first medical superintendent of the Battle Creek Sanitarium, Battle Creek, Mich. He leaves to mourn their loss, a son, three grandchildren, and six great-grand- children. He was set to rest by the side of his wife in Greenwood Cemetery, Petoskey, Mich.

WELLMAN.—George O. Wellman was born in Troy, Oakland County, Michigan, March 12, 1865; and passed away at his home in Mountain View, Calif., March 20, 1945.

Brother Wellman engaged in evangelistic ef- forts with various workers in his early man- hood, and in this work he was successful in raising up several churches in Michigan and other States. For a time he also taught school. In 1886 he was united in marriage with Ada De Yarmond, and shortly after their marriage took his family to the Pacific Coast and the schooner Pitotra on her third voyage. The vessel was wrecked at Tahiti, and Brother Wellman and his family were permitted to continue their journey to Pitic, and here in Batangas Brother Wellman worked for several years in teaching and other work, after which they returned to California.

In 1892 Brother Wellman worked in the Pacific Press in Oakland, and later for a time on the Mountain View Review and Herald, on the advice of his physi- cian, Brother Wellman took up outdoor work, and sister Wellman continued with the press as head of the proof-room almost to the day of her death.

In 1892 Brother Wellman was married to Mrs. Elia Y. Tomlinson, of West Drain, Ohio, and his residence was in Mountain View. It was his life’s work in the Pacific Press and all the other daily work, and was faithful in his life and serving God. His chief desire was to give the people what they wanted to have, and in this work he was successful, and in his later years he did much work in helping the poor and needy. He was a member of the Adventist Church since 1877.

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TRUTH TRIUMPHANT

of The Church in the Wilderness (Revelation 12:6, 14)

by B. G. WILKINSON, Ph. D.

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Doctor Wilkinson—for many years connected with Washington Missionary College as professor of Languages and History, Dean of Theology, and now President—conducted the researches for this book in the libraries of Europe and Asia. His gripping, scholarly story reveals that "the church in the wilderness," and not the proud hierarchy" (The Great Controversy," p. 64), is the connecting link between apostolic Christianity and the remnant church. The closing chapters on "Japan and the Philippines" and "The Remnant Church Succeeds the Church in the Wilderness" disclose the noble past and the solemn task ahead of Sabbathkeeping Christians. Of interest to laymen—invaluable to students of church history.

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Sheds Great Light

UPON HISTORICAL TRUTHS VITAL TO THE FAITH OF ALL

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were in the service of our country, of whom were twenty-seven grandchildren, five of whom were born Feb. 14, 1870; and passed away at Placerville, Calif. There were seven sons and two daughters, who mourn their loss.

Larsen, of Camino, Calif., and a brother, Mr. J. C. Rasmussen, Dec. 19, 1915. In addition to his wife, there also survive two stepchildren, three sons, three daughters, eighteen grandchildren, and nineteen great-grandchildren.

He was united in marriage to Lena Jurgens. To this union were born five sons and two daughters, who mourn his passing. He was a tireless worker for God, and although he passed away at the St. Helena Sanitarium, his life was spent in serving the Master, and he sleeps in Jesus, awaiting the call to the faithful. He leaves her daughter, Mrs. Janie Paap, and grandchildren, sons, three daughters, eighteen grandchildren, and nineteen great-grandchildren to mourn their loss.

SHIVELY.-Harriette Isabel Gibson Shively was born July 16, 1844, at Upper Middletown, Ia., and passed away at the age of eighty-six years. She was married at Franklin, Idaho, Dec. 20, 1864, to Charles H. Shively, who passed away years ago that she, with her husband, accepted the third angel’s message and was baptized, uniting with the Seventh-day Adventist Church. She was a member of the Seventh-day Adventist Church, and maintained her connection with the church throughout the remainder of her life.

RASMUSSEN.—Maud Hart Hartwick Rasmussen was born at Lake Tahoe, Calif., July 18, 1870; and passed away at Placerville, Calif., March 26, 1945. She was married to Thomas Hartwick in 1900. To this union were born seven children, three of whom were born in Franklin, Idaho, until 1914, when they moved to Nevada. He was preceded in death by his wife and two sons. John and Henry. Surviving are five sons, three daughters, eighteen grandchildren, and nineteen great-grandchildren.

His life was spent in serving the Master, and he sleeps in Jesus, awaiting the call to the faithful. He leaves her husband, her son, both of San Diego, five grandchildren, and many other relatives.

HABENTJCHT.-Lara J. Habentjcht, nee Young, was born in Madison County, Iowa, July 23, 1860; and passed away Feb. 27, 1945. In 1883 she married the late Alexander Jones Habentjcht, who passed away in Columbus L. Habentjcht. To this union were born three sons, Lee Ray, Guy W., and Ross. The family moved to Blackhawk County in the spring of 1904. She was preceded in death by her husband and oldest son, Lee Ray. Surviving are two sons, five grandchildren, and three great-grandchildren. As a young woman she became a member of the Seventh-day Adventist Church, and maintained her connection with the church throughout the remainder of her life.

DIRKSEN.-John Dirksen was born in Eden, Germany, Dec. 6, 1850; and died in Nevada, Iowa, March 29, 1945, at the age of eighty-nine years. In 1880 he came to the United States and settled near Faulkner, Iowa. In February, 1882, he was united in marriage to Lena Jurgens. To this union were born seven sons and three daughters. The family made their home in Franklin County, Iowa, until 1914, when they moved to Nevada. He was preceded in death by his wife and two sons. John and Henry. Surviving are five sons, three daughters, eighteen grandchildren, and nineteen great-grandchildren.

A birthday! LIFE AND HEALTH’s sixtieth. . . . How far have we come in the fight against cancer? . . . Health score of three score years. Part I of the story of medical progress. . . . Sixty years of discoveries in nutrition. . . . Varicose veins. The role occupation plays. . . . Water treatments for sleeplessness—nature’s sedative. . . . Strides in the field of psychiatry—how to treat the mentally ill. . . . Frauds, quacks, and your health, a discussion of the long fight against medical imposters. . . . Physical medicine comes of age. The increasing part played by water, electricity, massage. . . . The factors in good digestion, what are they? . . . The fine art of using your toothbrush. . . . Bread—the staff of life. What do enriched flour and bread mean to the nation’s health? . . . Great advances in safety for civilians. The story of accident prevention.

SHIVELY.—Harriette Isabel Gibson Shively was born July 16, 1844, at Upper Middletown, Pa., and passed away at Porterville, Calif., March 9, 1945, at the age of 100 years. It was in Iowa seventy-five years ago that she, with her husband, Jacob Shively, accepted the third angel’s message, which was brought to them by the record of the late Charles Harris and the labors of George J. Butler and J. Harvey Morrison. This truth they faithfully lived and sacrificed for until their deaths. To this union were born seven children, three daughters, eighteen grandchildren, and nineteen great-grandchildren.

The interment took place in the Union Cemetery, Placerville, Calif.

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**MAY 24, 1945**

**WILLIAMS.**—Edith Alberta Williams, a native of the State of Texas, was born Nov. 25, 1867, in Anderson, South Carolina, and died near Sanitarium, Calif., April 24, 1945. Twenty-one years ago he was united in marriage with Elizabeth Schneider, who survives, together with one son, two daughters, and six grandchildren, and three brothers and four sisters.

**KOCHEL.**—Clarence J. Koch was born in Bethlehem, Pa., on June 11, 1906, and departed this life on May 29, 1945. Twenty-one years ago he was united in marriage with Elizabeth Koch, who survives, together with one son, one daughter, two sons, one daughter, six grandchildren, and two sisters.

**KASSEN.**—Anna Martha Kassen was born at Brownsville, Wis., Aug. 22, 1872, and died near Sanitarium, Calif., April 14, 1945. In 1896 she was united in marriage with Elizabeth Koch, who survives, together with two daughters, Janyce and Shirley, and one son, Joseph Miller. Interment was in the Oregels-Beegh cemetery.

**MOREY.**—Dr. Loren S. Morey was born in Newton, Iowa, Jan. 15, 1872. At the age of twenty-eight, he was united in marriage with Elizabeth Morey, who survives, together with one son, two daughters, and one sister.

**MOHR.**—George Henry Mohr was born in the town of Mahnomen, Wis., April 22, 1882, and died near Sanitarium, Calif., April 24, 1945. He was united in marriage with Elizabeth Mohr, who survives, together with one son, one daughter, five grandchildren, and one sister.

**KASSON.**—Anna Martha Kassen was born at Brownsville, Wis., Aug. 22, 1872, and died near Sanitarium, Calif., April 14, 1945. In 1896 she was united in marriage with Elizabeth Koch, who survives, together with two daughters, Janyce and Shirley, and one son, Joseph Miller. Interment was in the Oregels-Beegh cemetery.

**OVERSEAS REQUESTS FOR PRAYER**

A sister in Arizona requests prayer for restoration from urticarial poisoning and restoration of normal vision.

A brother wishes restoration to health so that he may travel to the battlefield of his Lord.

A sister in Missouri wishes for her sons and a Catholic friend.

A sister in Iowa requests prayer for the healing of gall-bladder trouble and high blood pressure.

A sister in Washington desires prayer for her brother-in-law, who is mentally ill.

A sister in Oregon asks the prayers of the Review readers for the healing of her son mentioned in last issue.

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The prophet John wrote: “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.” Rev. 14:6. What the prophet saw in vision we see with our eyes today.

When we see such a manifestation of God’s power in spreading the witnesses over the earth as comes again with the list of outgoing missionaries in the war year of 1944—appearing in our first pages—we think again of the saying of James White, our first leader and organizer:

“We are not to determine the nearness of the Lord’s coming so much by the trend of the Eastern question as by the progress of the third angel’s message in the earth. Watch the growth of the message, brethren!”

At the same time events among the nations are also preaching that the coming of the Lord is indeed “even at the door.” But what would James White have said of the spread of the message if he could have seen what our eyes see?

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A Message of Greeting to Our European Believers

Beloved Brethren:

We are happy for this opportunity of greeting our European believers. For years we have prayed for the coming of the day when peace might be restored and we could again have the opportunity of associating with our fellow believers. How profoundly thankful we are that that day has come! When the announcement was made by our President that hostilities had ceased, many of our believers in Washington gathered in their churches in services of thanksgiving for the cessation of the European war. We realized that the Lord had heard and answered our prayers. We rejoiced indeed.

We have recognized in this circumstance the call of God to greater earnestness and devotion in pressing forward with the Lord’s message of truth to the people of the world. The end of war, the coming of a time of peace, can only be interpreted as the call of God to greater earnestness, consecration, and devotion.

We look forward happily to the day when there may be opportunities for contacts with our believers in different parts of Europe. We recognize that the exigencies of war have made such contacts impossible during recent years. It will be a wonderful time when the associations of former years can be restored, and with mutual helpfulness we can move forward in the work of proclaiming the message.

Transcending the natural ties of human relationship, the spiritual fellowship of those of like precious faith lifts us above all the limitations of time, distance, or the separations of war, and binds our hearts together in a common bond of unity. This principle is beautifully expressed by the hymn writer:

“Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

Before our Father’s throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

“We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

“When we asunder part,
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again.”

May God hasten the time when everythng that separates us in this world shall forever be a thing of the past. For the coming of that glad day let us all earnestly labor and pray.

In behalf of the General Conference Committee and of all our believers scattered abroad throughout the world we greet you in the name of the Lord.

J. L. McLellan.

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Noncombatancy and Courage

Conscientious conviction against bearing arms is not rooted in cowardice. It may, and oftentimes does, accompany the highest bravery. This has been demonstrated again and again in this war, as in former conflicts. To go undefended, without arms, where danger is greatest, and to go to save life and not take it. They well require greater devotion and higher courage than to go there well armed.

The most recent demonstration of such courage, stemming from deep religious conviction, is described in the following dispatch from Special Correspondent W. H. Lawrence, bearing an Okinawa date line of May 11, and appearing prominently in the New York Times of May 12 under the heading “Medical ‘Objector’ an Okinawa Hero,” and the subheading “77th Division Corpsman, Who Held Up Battle for Prayer, Saves 75 Under Fire”:

“Some men of the Seventy-seven Infantry Division are hailing today as their bravest man a conscientious objector who would not carry a lethal weapon of any kind, but who stayed alone on a high, bitterly disputed escarpment from which his comrades had been driven and got out seventy-five wounded men who otherwise faced probable death from intense Japanese fire.

“He is Private First Class Desmond T. Doss, twenty-six, of Norfolk, Virginia, a medical corpsman attached to the 307th Infantry Regiment. He has received special commendation from the divisional commander, Major General Andrew D. Bruce.

“Private Doss, a Seventh-day Adventist, demonstrated his great bravery under fire, furthermore, on the Adventist Sabbath, Saturday, a day on which he almost invariably did not perform even medical duties, but stayed in his tent for prayer, meditation, and reading of the Bible.

“On this particular day he agreed to work as medical aid man only because his commanding officer asked his assistance, pointing out that he was the only corpsman available to a company that was assaulting the escarpment.

“‘Captain,’ said Doss, ‘it is fine with me, but you’ll have to wait a few minutes while I read my Bible here.’

“The company waited. When Private Doss had finished his session of prayer the attack was launched. He went forward with the assault force, which gained the top of the escarpment near Hill 187 but was driven back, suffering heavy losses under intense and accurate Japanese mortar fire.

“When the company reassembled at the foot of the hill, Private Doss was missing. About twenty minutes later he was seen on the top of the escarpment waving his hands and indicating that he would lower the wounded men. The company commander ordered him down, but he refused until he had retrieved the last wounded man.”

The news was good on such occasions when Private Doss had gone beyond ordinary line of duty to save lives.

Carlyle B. Haynes.

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Not often do we speak of coming articles. But our associate, F. M. Wilcox, now living in California, has sent us by air mail a fine report of a meeting in Glendale, welcoming our missionaries arriving from internment camps in the Philippines. Numbers of the missionaries bear their testimony to us all. We plan to print it next week.