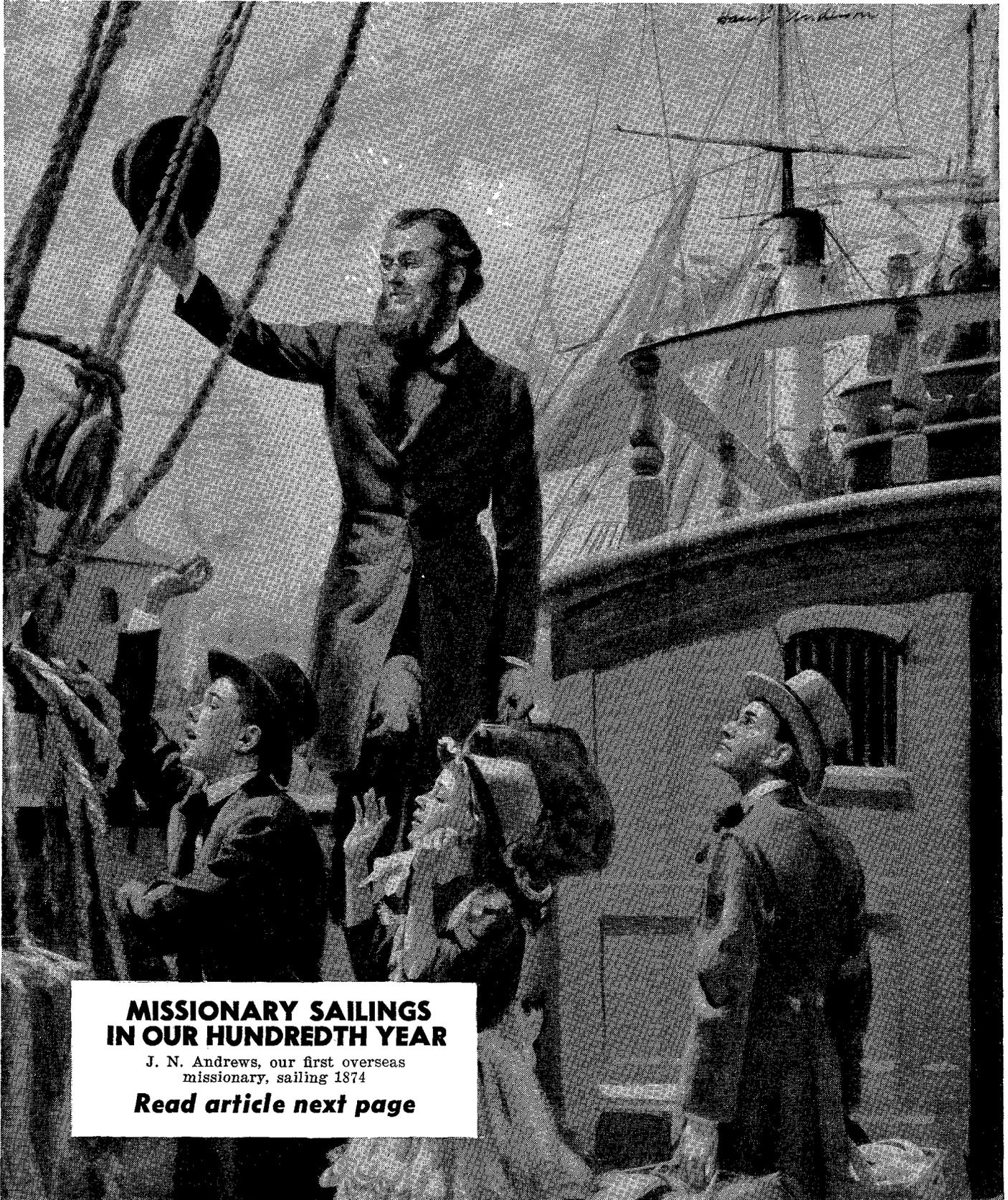


THE ADVENT

SABBATH

REVIEW AND HERALD

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



MISSIONARY SAILINGS IN OUR HUNDRETH YEAR

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

Read article next page

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 rates 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:

1939	42
1940	122
1941	81
1942	44
1943	100
1944	111

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.

April

Elder and Mrs. F. H. Thomas and family, to Tanganyika (returning).
Miss Enid Ellingworth, to Southern Rhodesia (returning).
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. Delhove, to Belgian Congo (returning).
Miss A. Nukka, to Nigeria (returning).

July

Miss O. Olson, to Northern Rhodesia.
Elder W. P. Owen, to Barotseland (returning).
Elder and Mrs. W. L. Davy, to Nyasaland (returning).
Elder and Mrs. M. E. Lind and family, to Uganda (returning).

October

Miss C. L. Stevens, to Northern Rhodesia (returning).
Elder and Mrs. F. H. Muderspach, to Uganda (returning).

November

Mr. and Mrs. D. M. Swaine and family, to Kenya Colony (returning).
Elder and Mrs. W. McClements and family, to Nigeria (returning).

December

Mrs. Owen and her children, to Barotseland (returning).
Miss Avis Palvie, to Southern Rhodesia.
Mr. and Mrs. M. Duploux, to Nigeria.

NOTE.—During the year the following workers and their families, who were *evacué*s from India, working temporarily in South Africa, left Africa to return to India:

Elder and Mrs. I. D. Higgins.
Elder and Mrs. L. L. Huntington.
Elder and Mrs. H. M. Kent.
Elder and Mrs. E. D. Willmott.

Also the following, who were *evacué*s from the Middle East, left South Africa to return to their fields:

Elder and Mrs. H. G. Rutherford and family.
Mr. and Mrs. G. M. Krick.

From North American Division

January

Mr. and Mrs. R. Elden Ford, of Oregon, to the Bay Islands, Honduras.
Mr. and Mrs. Douglas C. Premier, of Takoma Park, to Colombia, South America.

February

Elder and Mrs. Harold D. Colburn, of Kentucky, to the Bahamas.
Mr. and Mrs. Edmond D. Clifford, of Texas, to Paraguay, South America.

April

Miss Ruth E. Carnahan, of Massachusetts, to the Belgian Congo, Africa.
Miss Myrtle I. Reimer, of Oregon, to Bechuanaland, South Africa.
Elder and Mrs. Alger F. Johns, of Utah, to Egypt.
Elder and Mrs. Stanley Johnson, of Montana, to Iraq.
Elder and Mrs. Neal Wilson, of Nebraska, to Egypt.

June

Dr. and Mrs. A. E. Coyne, of Takoma Park, to India.
Elder P. K. Simpson, to India (returning).
Elder and Mrs. C. J. Ritchie, and their three children, of California, to Trinidad, British West Indies.

Dr. and Mrs. T. R. Flaiz, of Washington, to India.

Elder and Mrs. E. A. Moon, of Tennessee, to South Africa.

Elder and Mrs. A. G. Zytkoskee, 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 son, of California, to Panama.

Mr. and Mrs. Charles B. 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. Houck, of Michigan, to Cuba.

Miss Edith C. Davis, of New Hampshire, to Palestine.

Miss Ruby Williams, of British Columbia, Canada, 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 of Jamaica), to Ethiopia.

Mr. and Mrs. Fred H. McNeil, and their three children, of Colorado, to Colombia, South America.

Miss Ivy 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.

Miss Ruth Munroe, of Takoma Park, to Jamaica, British West Indies.

Miss Betty Canon, of Takoma Park, to Argentina, South America.

Elder and Mrs. R. R. Mattison, and their daughter, to Panama (returning).

Prof. and Mrs. George A. Thompson, and their two children, of California, to Colombia, South America.

December

Dr. and Mrs. M. G. Anderson, and their two children, of Missouri, to Ethiopia.

Elder and Mrs. Robert E. Kepkey, and their two children, of Oregon, to Bolivia, South America.

Elder and Mrs. H. C. Morton, and their two children, to Peru, South America (returning).

Mr. Hervey L. Higgins, to Costa Rica, Central America (returning).

Elder and Mrs. C. C. Crider, and their two children, of Ohio, to Iran.

Elder and Mrs. B. J. Mondics, 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 Buenos 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. R. P. Morris, 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. Mondics, 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. Trumper, and daughter, of Michigan, to South Africa.

From South American Division

March

Mr. and Mrs. Ewald Nelson, from Uruguay, to Bolivia.

Mrs. Daniel Luorno, from Argentina, to Bolivia.

May

Mr. and Mrs. E. R. Flores, from Chile, to Bolivia.

December

Itanel 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 1943, but he was not reported in last year's list.

Summary

From	To Mission Fields	Returning From Furlough
Australasia	8	2
Northern Europe	2	—
South America	8	—
Southern Africa	7	27
North America	86	9
Total	111	38

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

Paul, the Adventist

on our lists 106 calls from our overseas divisions in process of being filled, besides 57 appointee couples who are now studying languages or will study in preparation for overseas service. Of this latter group, 27 have been studying nine months or more, while three other study groups of ten families each will begin the study of Russian, German, and Arabic in September of this year. We, therefore, have 163 calls under process of being worked out. This is a large number, but does not include possibly a number of calls which will await action just as soon as the countries now closed by war are again open to receive the foreign worker.

As we go forward we have, in spite of the obstacles created by war, many reasons to be of good cheer; chief among these is the mighty deliverance wrought in behalf of our interned missionaries in the Philippine Islands. The story of their deliverance has not been fully received, but enough is known for us to declare without hesitation that their deliverance was a modern miracle of God's abounding grace. We give Him all praise for sustaining our representatives, who were called upon to undergo privations and hardships which well-nigh beggar description. We mourn the loss of one, Mrs. Blake, who had the joy of deliverance with others in the Philippines but later succumbed.

Yet even greater exploits await the church of God as she moves forward in the finishing of the work. Obstacles may delay, but they will not defeat His purpose. "All power is given unto Me," said the Saviour—therefore "go ye into all the world." His bidings are His enablings. His cause will triumph over every besetment. Let us go forward in this glorious work, being encouraged by the admonition from the messenger of the Lord, in the closing chapter of *Acts of the Apostles* under the significant title "The Church Triumphant":

"If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."—Page 601.

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 establish your hearts unblamable, . . . at the coming of our Lord Jesus Christ with all His saints."

Chapter 4: "For 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. Wherefore comfort one another with these words."

Chapter 5: "The day of the Lord so cometh as a thief in the night." "I pray God your whole spirit and soul

and body be preserved blameless unto the coming of our Lord Jesus Christ."

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

thoroughly Catholic islands of the West Indies. He said to us as he called in at the editorial rooms:

"We are growing rapidly in our field, notwithstanding the fact that our staff is small, led by only two ordained ministers. Our people, who come from the Catholic Church, are good Seventh-day Adventists. And people of the world recognize that these believers stand for an upright life. They know our

members are true. The truth makes them true.

"Some time ago in a certain part, the local priest was stirred up by the sight of many accepting our faith. He went to one of authority and demanded that our activities be stopped in that place. By custom the local authority might have forbidden our workers to continue. But this official refused so to act.

"I will not do it," the official replied. "If all the people of this place were Adventists, let me tell you it would be a different place. If all were Adventists you and I or anybody could sleep any night in quietness in the open park, with no guard and with nothing to fear—no drunkenness, no quarreling, no stealing."

"The priest moved to another town."
W. A. S.

Do We Really Believe?—Part 16

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 doubt the word of those 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 guaranties 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 does 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 without applying to ourselves its warnings, 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 counsels 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 unselfishly 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

(Continued on page 18)

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 new 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-

ist; the tittering James girls; Brother and Sister Gray, who have just accepted the faith—and plan your sermon for each of them. Do not plan above their heads; seek the level of their hearts. Your sermon may be the decision point in some worshiper's life; it may be the last sermon some member will ever hear. "Woe is unto me," cried the apostle, "if I preach not the gospel!"

Be sure to remember the children as you plan to clothe the skeleton of your thought with living tissue. If you can keep the children interested, you are pretty sure to succeed in interesting the older members of your congregation. I do not mean that you should talk down to your hearers, but that you should strive to catch and hold the attention of all who worship with you. One good sister once rebuked a young minister who was preaching above the heads of his congregation, "Remember, my brother,

the Lord said, 'Feed My lambs.' He did not say, 'Feed My giraffes.'"

— On the other hand, it is well to remember that a few giraffes are bound to be present in every congregation—a few brethren and sisters whose minds are more than ordinarily active, who are thirsting for a new glimpse into the deep things of God. Do not forget them. Take care to give them something that will challenge their thinking and satisfy their intellectual hunger as you minister to their heart longings.

In studying to vitalize your sermon, be sure that no matter how excellent your thinking may be and how essential to salvation the doctrines may be, unless your sermon is clothed in a manner that appeals to your hearers, you cannot succeed. It is not what the preacher gives that finally counts; it is what his hearers receive.

Beginning and End of Sermon

6. Give special attention to the beginning and the end of your sermon. Your introduction should immediately catch and rivet the attention. If the first ten words of your introduction do not fix the attention of your congregation, you may wrestle in vain for the next ten sentences, or fail ever to gain their attention. Likewise, your conclusion should be clearly in mind. Many preachers memorize the last sentence or paragraph of the sermon, so that they may be sure to leave with their congregation the exact impression desired. A well-conceived conclusion to a sermon is like a well-laid-out landing field for planes returning from flight. Too many preachers are like airplanes off the beam, wandering around in the fog of their own thinking, looking for a place to land. They lack terminal facilities. In fact, some of them even promise to close by announcing the magical words "In conclusion," and then proceed to talk for twenty minutes more. One of my students reported hearing "In conclusion" repeated seven times in a single sermon, each time apparently serving as a signal for a fresh start. Such methods convince the congregation of nothing but the preacher's lack of preparation.

The problem of concluding the sermon suggests the subject of sermon



S. M. HARLAN

Give Special Attention to the Beginning and End of Your Sermon

length. It is something like the question once asked Abraham Lincoln: "How long should a man's legs be?" You remember the wise answer: "Just long enough to touch the ground." How long should a sermon be? The answer: Just long enough to accomplish its purpose. Some half-hour sermons are too long. Some hour-and-a-half sermons—I confess, very few—are none too long. The people of our age are not used to sitting for long hours, as did our Puritan friends of three hundred years ago, listening to the "Firstly. . . . Thirdly. . . . Twelfthly. . . . Twentiethly . . . , etc.," of their divines. Our generation is used to shorter messages. Probably at the present hour, sermons thirty or forty minutes long are most appropriate. However, many factors need to be considered in determining the length of the sermon, and he is a wise preacher who knows how to adapt the length of his sermon to his own congregation. It is probably better to stop when the congregation is still just a little hungry for the Word than to leave them gorged with indigestible truth.

Someone has remarked that "a sermon does not have to be eternal to be immortal." The Spirit of prophecy has given much counsel regarding this point that, I fear, has been unheeded by many of our ministers. Hear these statements: "Let dis-

courses be short, spiritual, elevated." "Lengthy discourses are a taxation to the speaker, and a taxation to the hearers who have to sit so long. One half the matter presented would be of more benefit to the hearer than the large mass poured forth by the speaker."—*Testimonies to Ministers*, pp. 337, 338, 256. (See also pages 256-258, 310-313, 336, 345.)

Fix Outline in Mind

7. Master the outline and its development. Go over the outline enough to fix its main points and their varied means of support firmly in mind. Lay aside, if possible, your notes, and review the entire course of your thought.

It would be very helpful if, at least now and then, every minister would actually speak his sermon aloud to the empty pews of his church on Friday rather than practice it the first time, as is too often the case, before his Sabbath morning congregation. "Practice makes perfect" is true even of preaching. No height of perfection is too lofty to be attempted by the man of God who realizes the sacredness of the holy calling.

Preaching without notes—if it is prepared preaching—is desirable. True, you may not follow the exact outline prepared, but your oral discourse will be better organized because of your previous outlining, and

you will not be prone to wander aimlessly in a maze of half-digested ideas. If you do use an outline, I suggest that it consist of a few thought-provoking keywords, with the texts essential to the discourse.

In an exalted sense a preacher is a salesman. He sells the choice bread and the life-giving wine of the gospel to hungry and thirsty men. As a good gospel salesman he may well follow the counsel of some of the children of this generation who are often wiser than the children of light. Here is a formula for salesmanship taken from a popular work in that field. Do you see its application to preaching?

"1. Attract and fix attention. Stop and hold the listener.

"2. Arouse interest. Appeal to his desire for gain.

"3. Create desire. Make what you are selling seem of utmost importance to possess.

"4. Fix determination to possess. Make what you are selling seem indispensable, and make what the buyer must part with in exchange for it small in comparison."

With the above steps in sermon preparation adequately taken, the preacher's next task is the actual delivery of the sermon. What part do language, voice, dress, gestures, etc., have in making the sermon successful? Succeeding articles will attempt to answer this question.

The Prologue of God's Law

By MRS. MARION E. CADY

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 so-called small things of 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.

This bondage Paul writes about in Romans 7, where he confesses that the "commandment, which was ordained to life, I found to be unto death." This is the experience of many. We may be a member of the church in good standing, even holding a position of responsibility, and yet be living under this bondage. In the secret recesses of the heart we voice the despair Paul expresses, when, in his desperation and almost defeat, he cries out: "O wretched man that I am! Who shall deliver me from this body of death?" (margin). But he does not give up to despair. He fights his way on to light, to liberty, to life.

In his triumph and victory he exclaims in relief of soul, "I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus,

who walk not after the flesh, but after the Spirit." Rom. 7:25; 8:1. He has found Christ. Love floods his heart. Fear gives place to trust; doubt to belief. He knows now what it means to be "delivered from the bondage . . . into the glorious liberty of the children of God." Rom. 8:21. When petty sins would dominate his life or some master passion overcome him, in love and trust he cries out: "Abba, Father"—"Father, My Father." And he is an overcomer by the blood of the Lamb and the word of His testimony.

Over and over the prophets of the Old Testament reiterate the admonition: "Fear not, I am with thee." "Fear not, I will help thee." "Fear not, . . . I am thy God." Times almost without number are His children admonished to love instead of fear. Because "he that feareth is not made per-

fect in love." "Perfect love casteth out fear." John 4:18.

Every true child of God must fight his way, as did Paul and the hosts of other overcomers, through the experience of Romans 6, 7, and 8, out of the house of bondage into his heritage of glorious liberty in Christ.

Those who thus persevere will be able to exclaim with David in ecstasy of soul, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8. "O how love I Thy law! it is my meditation all the day." "Thy testimonies also are my delight and my counsellors." Ps. 119:97, 24. The entire one hundred and nineteenth psalm is an expression of David's love for the law of God after he has experienced the deliverance from bondage assured in the prologue of the Ten Commandments.

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 following:

"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.' And the commandment is that which is called *The Oral Law*."

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 as 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 Jew professes to accept 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 *h-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. The Jewish wise men felt it absolutely essential to fasten the Jews within rabbinical bounds of Scripture exegesis. The rabbis maintained that the *Amahaarez* (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 PERRY TESSMAN

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 enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our 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 begin 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.

Timely Messages From Early Years

"Draw Out Thy Soul to the Hungry"

By MRS. E. G. WHITE

WHEN 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 briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. . . . Therefore thus saith the Lord God of hosts, O My people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and Mine anger in their destruction."

All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake His people in their time of trial. He says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Are these words of com-

fort spoken to those who are making void the law of God? No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant. "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

The Work We Are to Do

In the fifty-eighth chapter of Isaiah, the work that 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 souls to the hungry, and to satisfy the afflicted soul. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of Heaven. The Lord says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee [Christ our righteousness]; the glory of the Lord shall be thy reward."

Christ said of His people, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our good works go before us, and the glory of the Lord is our rearward. Thus it will be when we live out the principles of the law of God as did Christ. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He 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, those 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 an 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 blessed, become hardhearted, unfeeling, unlovable, and unloving toward the very persons who most need our compassion? There are souls who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors until they are almost driven to desperation.

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 thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." O let us all place more value upon the words of God, and seek to comprehend their full meaning! Let us reveal in our course of action that the principles of the law of God are actuating us to love God supremely and our neighbors as ourselves. The pride of heart, the ambitious strife that leads us to gather in everything to what we term "the cause of God," is not acceptable to God. We should carefully and prayerfully consider how we can best serve the cause of God by properly representing the character of Christ in all our dealings, whether it be in direct connection with the cause of God or with our own individual work. The Lord declares, "I hate robbery for burnt offering." What a promise is made to all those who shall cherish the soft and tender spirit before God, who shall represent the character of Christ! "The Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Who will accept the great privilege of honoring the law of God, and as co-workers with Jesus Christ, magnify it before the world? Those who are engaged in representing the character of God by keeping every precept of the law are here brought to view. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight

thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."—REVIEW AND HERALD, Aug. 20, 1895.

Lord, Creator, Redeemer

By SAMUEL H. CARNAHAN

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 should 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 willing service, 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; . . . blot out my transgressions." "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.

Music in Worship

By J. S. WASHBURN

IN these days of church choirs the Lord's people should see that those who lead the music have more than simply a good musical knowledge and a good voice, for the first qualification of the leader of sacred music must be that he is a Christian, and that he plays (if there be instrumental music) and sings "with the spirit." Sacred music should be in the soul and should come from the heart, as the Scripture says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

Such a leader of music is a great power for good. Realizing the deep meaning of every word sung, the singers should sing with earnest thought and utter every word so clearly that all who listen can hear with understanding. Often a solo or anthem is sung with such indistinct utterance, from lack of thought, that no one can know what is sung. Sacred music is worship, not entertainment. It is true that good music may be used at home and in proper places and at times for entertainment, but sacred music is for *worship*.

Let every singer first believe the words he sings. One should never sing what he does not believe. Then sing so that all hearers can receive a blessing from the words sung. There is one sufficient rule for singing with expression: *Feel the words you sing*. Your hearers will then not only hear but also be impressed by the words you sing. Solo singing in the true spirit is as right in worship as solo sermons, solo prayers, or solo testimonies are right. Quartet or choir singing is also right and a blessing if done with spirit and with understanding. But best of all, most important of all, is congregational singing. Let all the people sing.

The value of a choir in leading the singing is recognized by the Spirit of prophecy. "In the meetings held, let a number be chosen to take part in the song service. . . . The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Testimonies*, Vol. IX, p. 144. Those who think that music is a matter of secondary importance are mistaken. "Singing, as a part of religious service, is as much an act of worship as is prayer."—*Patriarchs and Prophets*, p. 594.

Everyone must give an account of the use of his musical talent, the same as that of any other God-given talent. "The ability to sing is the gift of God." Our music should be a power in finishing the work of God in the earth.



A Country Village Near Calcutta

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 bombed 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 message. 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. 35.

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 Tshi, 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 study. We notice on the right the rocky hills of the Kwahu Plateau, with the large Sabbath school at Nkwatia giving the light to the Kwahu people, and away beyond that lies our new Sabbath school at Borada, the first in the almost unentered country of Togoland. They are waiting there for workers to open more 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. 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 unfortunates. 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 Tekiman 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



The Gold Coast Union Mission Headquarters at Bekwai in West Africa

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.

Nine Prepare for Baptism

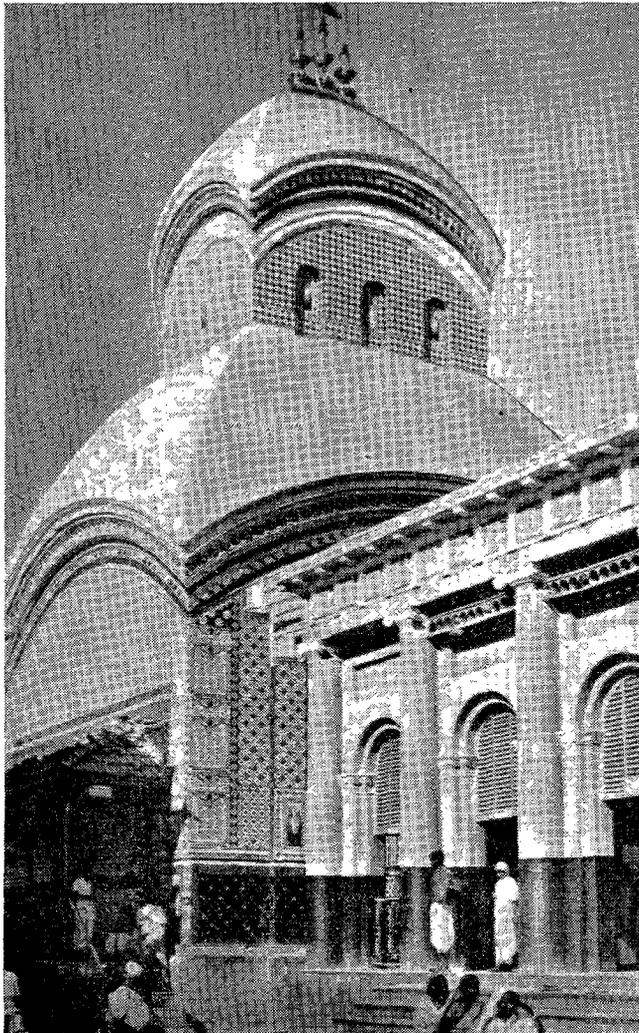
By D. A. McADAMS

COLPORTEUR JUAN CUSTODIO, while canvassing in Puerto Rico in 1944, was cordially greeted at a home by the lady of the house, who exclaimed, "I know you already, because I saw you in a dream, and I also know that you have a book for me!" A few days before the colporteur arrived at that home the woman had received a letter from her son, a soldier in Africa at the time, urging her to leave Spiritualism and to serve the true and living God. Colporteur Custodio told her that he had come to bring her just what her son wanted her to have.

When she purchased the book, he urged that the whole family read it carefully and then send it to the son, so that he, too, might know of this message and accept it. A local paper announced the return of the soldier son from Africa because of having been wounded in action. Our colporteur saw the notice and wrote the mother a letter; he also sent the family a Bible. In reply to his letter the colporteur received a card stating that *nine* members of the family were studying the truth and preparing for baptism.

Havana, Cuba.

I WOULD ask the youth of today who profess to believe present truth, wherein they deny self for the truth's sake. When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if His Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith?—ELLEN G. WHITE in *Review and Herald*, Dec. 6, 1881.



Kali Temple at the Kalighat, Calcutta, India. The Indians Build Beautiful Structures in Which to Worship Their Heathen Gods

Conducted by Nora Machlan Buckman

A Little Story

By MARTHA E. WARNER

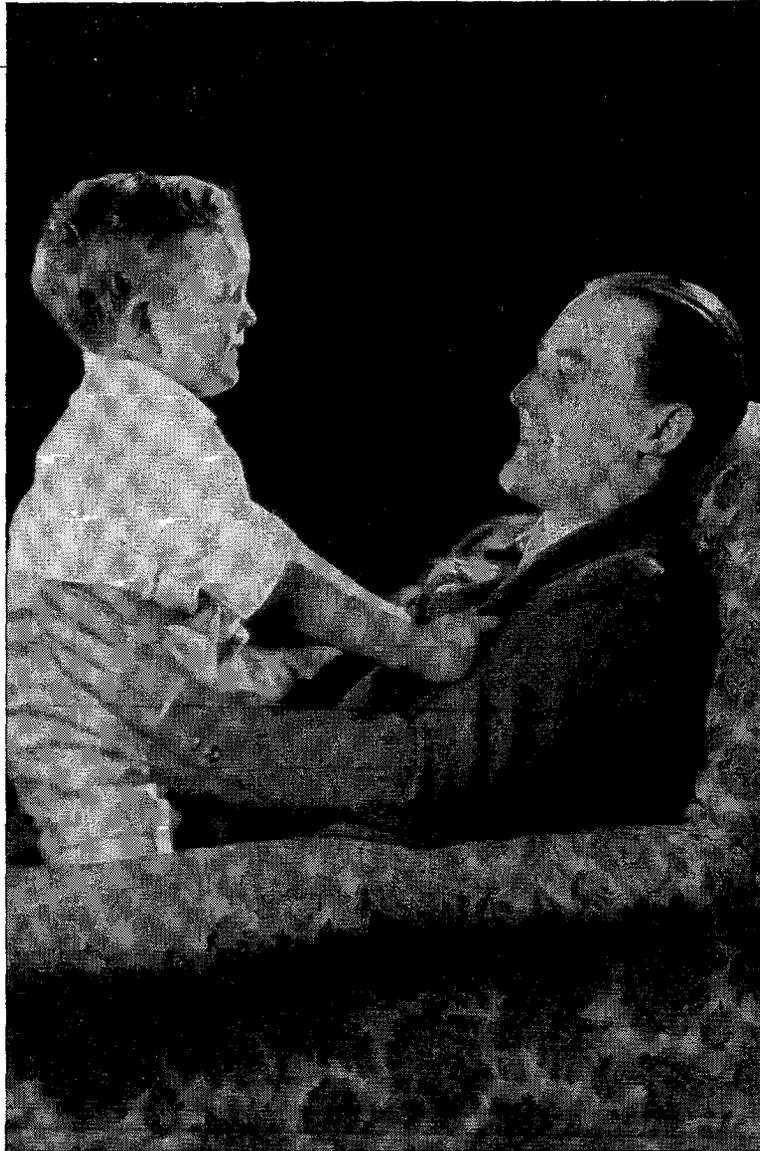
THIS is a story about a boy—not so very old and not so very young. To be exact, he was halfway between three and four—the age to be adorable. Only this little boy wasn't—not always.

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, “Someday 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



ANNE SHRIBER

The Supreme Desire in the Heart of Every Little Boy Is to Be Just Like Daddy.
How Important That Daddy Set Him the Right Example to Follow

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

came home and found a caller in the living room with Mummy, he was carrying in his hand a package. Without stopping to lay it down he walked into the room, shook hands with the woman, talked a few minutes, spoke about the weather, and then excused himself. And Jack, who all this time had been standing in the doorway, also disappeared.

Mummy's heart went down, down. The plan wasn't going to work. What could she do? What *should* she do?

But wait a minute. Jack was coming back. He really was, and in his hand was one of his toys. (Daddy had carried a package.) Crossing the room to the lady, he held out his hand and stammeringly said, "How do you do?"

The woman started to laugh, but one look from Mummy made her realize that an important bit of drama was being enacted; so she gravely shook hands with him and replied, "Quite well, thank you."

Then Jack said it was a warm day, and the woman agreed, and asked him whether he enjoyed the warm weather. Jack nodded and made for the door, but halfway there he stopped and said, "'Scuse me; I must put my engine away," and out of the room he bolted.

Then Mummy's heart came up and up, for she knew the plan was working. At bedtime she said to Jack, "Mummy was proud of her two men tonight. Both came in and visited a minute with my friend."

And that was the beginning of Jack's reformation, and is the end of my story about a boy, which is really about a mother, with a little dash of something added for a daddy to think about.

Importance of Little Things

By LAURA GRAY

WHEN I have a family I'm not going to put myself out for them the way you do!" declared young Aunt Mary to her elder sister, Edith, as they washed up after baking cakes. "Here you give up a good concert to stay at home with Jerry and Jill. Why don't you make them sleep in the afternoon and take them with you tonight? I'll hold one of them."

"You don't understand, Mary—but you will someday! It's the little things that count with small children, the regular habits they form and keep. I've learned from experience."

"You are just fussy!" declared the young girl. "There you hurried home yesterday afternoon—let the rest of us go on to the grill for a snack. You had to see that your precious youngsters had their supper on time—as if an hour or so would have made any

difference!" 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 scrapping 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 woollens 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 aunt'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. Hav-

ing 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 had each 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.

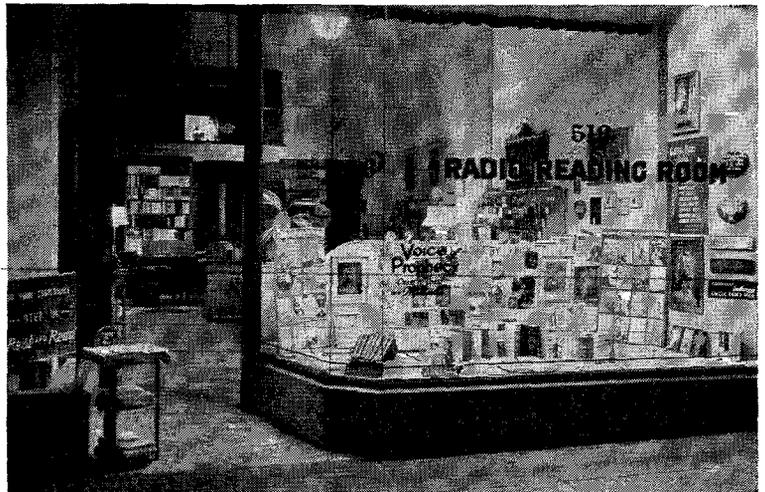
We can truly say these thirty-six months have been strenuous but happy ones. Ministers, doctors, lawyers, nurses, stenographers—people from all walks of life—have helped themselves at the free literature stand at the door, and many have come in for further instruction. Even students from a near-by religious 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 accomplish that which I please, and 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 evan-

The Voice of Prophecy Reading Room to Be Under the Direction of Mrs. Esta Wyrick



gelistic 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 those 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 enrollment 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 unequaled 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 by.

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. He discovered when he arrived at this place that she was a personal friend of Henry Ford, and on the piano 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 town, 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 more earnestly than she 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 honored 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. Suddenly the words, "My God, My God, why hast Thou forsaken Me?" burst from His lips. To Mary it is 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 the Lord put a new song on our lips and in our hearts because of what we have found in His Holy Word? Can we say, as did Jeremiah: "Thy words were found, and I did eat them; 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 book 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. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

J. E. FULTON

The funeral of Elder J. E. Fulton was held in the Glendale church, Sabbath afternoon, April 28. The writer officiated, assisted by Elders A. W. Cormack, E. B. Rudge, 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 had

Elder Fulton. He was known and loved, not only by those in California, where he has made his home during recent years, but in many other parts of the world, and thousands will mourn his passing. His voice will no longer be heard among us, but his influence will continue to live in the hearts of many.

John Edwin Fulton was born in Nova Scotia, July 1, 1869. At the age of six years he moved with his family to the United States, and he 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 his father also accepted the truth. He was baptized at the age of sixteen and entered Healdsburg College, where he became acquainted with Susie Virginia Newlon. They were united in marriage July 25, 1891, working for God together for a period of fifty-five years.

During his student days he worked in the field as a colporteur; then he labored as a minister in Oregon and California from 1890 to 1893. In 1894 our brother responded to a call for an evangelist in New Zealand, where he labored for a year before going to the island of Fiji which was his field of endeavor for ten years—from 1896 to 1906—with one year's intermission, which was spent as Bible teacher at the Australian Missionary College (1903).

In 1906 he was called to be president of the New South Wales Conference. This marks the beginning of his career as an executive. He went on from one position of responsibility to another. From 1909 to 1915 he was president of the Australian Union Conference. From 1915 to 1921 he was president of the Asiatic Division, which at that time comprised the territory of China, Japan, the East Indies, and India. In 1922 he became president of the North American Division, serving one year, and then was called back to the Australasian Division for another term, from 1922 to 1926. In 1926 he became president of the Pacific Union Conference, which post he occupied for about eight years. While in this territory Elder Fulton served a short term as president of the Northern California Conference.

Failing health finally made it necessary for him to lay down heavy administrative burdens. In 1937 he made a last trip to Australia, and in 1939 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 committee, and a preacher of righteousness in the churches and conventions, until within two weeks of his death, April 23, 1945.

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

He leaves to mourn him, of his immediate family, his beloved wife, Mrs. Susie Fulton; two daughters, Mrs. Eric B. Hare and Mrs. Jessie Skinner; one sister, Mrs. Ella LeRoy; seven grandchildren, three of whom are serving with distinction in the armed forces of their country and two serving as foreign missionaries in India; and two great-grandchildren. Besides these he leaves to mourn a vast number of fellow ministers and others from every walk of life, who knew him as a tried and true friend, a steadfast, dependable burden bearer, a tower of spiritual strength and inspiration.

Sleep on, dear friend, all pain is o'er,

No grief e'ermore can reach you.

When Jesus Christ your Lord appears,

Your loved one then will greet you.

Though now our hearts with grief are lead,

And filled our eyes with tears,

The hope of meeting you again

Will cheer the lonely years.

The resurrection from the dead,

The Christian's hope confiding,

Shall buoy us up and bear us on,

This one dark hour abiding.

GLENN CALKINS.

MRS. J. M. ERIKSON

Clara Bessie Stevens Erikson was born in East Canaan, Conn., April 17, 1865. She passed peacefully away April 16, 1945, at the Hinsdale, Sanitarium. Funeral services at the mortuary in Brookfield, Ill., were conducted by G. E. Nord, assisted by Elders O. A. Lund and L. R. Scott.

At the early age of fourteen she was converted, baptized, and received into the Seventh-day Adventist Church. She then became the object of ridicule by her own and because of persecution had to leave her home. She attended school at South Lancaster, Mass., and served as secretary for S. N. Haskell for a time. She was assisting D. M. Canright as Bible instructor in Worcester, Mass., where J. M. Erikson was assistant pastor in the First Swedish Baptist church. He attended some of Elder Canright's meetings, where he met Sister Erikson—then Miss Stevens—and largely through her influence he accepted the message. They were united in marriage on Jan. 5, 1888. The same year they were called to labor in Sweden. After three years they returned to the States and remained here for ten years. Again a call came for them to return to Sweden, where they labored another decade, and in 1911 they returned to connect with the Broadview Swedish Seminary, where Elder Erikson had charge of the Bible department for a number of years. For sixty-six years Mrs. Erikson was identified with this movement.

In 1913 she was miraculously healed by the Lord, through the prayer of faith, being anointed by O. A. Olsen. The noble influence and faithful work of this sister will live on. She lived to be fourscore years. She is survived by all her children, four sons and four daughters, a foster son, and nine grandchildren, and other relatives and a host of friends are left to mourn their loss. Her long life was one of outstanding devotion and loyalty to the message and to her children and friends. She was laid to rest in the Lord, from her long day of toil, near her husband, in the beautiful La Grange, Ill., cemetery, until the resurrection morning.

MARHLE.—Frank J. Marhle died suddenly of a coronary thrombosis at his home in Norvell, Mich., Jan. 19, 1945, at the age of sixty-five. He was laid to rest to await the return of the Life-giver in the rural cemetery almost within sight of his farm home, where he had retired from business a year ago. He had endeared himself to a host of friends from the many years he spent in business in the city of Jackson. He was a faithful member of the Seventh-day Adventist Church, and fell asleep in the full assurance of faith in having a part in the first resurrection. His meticulous care in all that he did endeared him to all who knew him. He leaves to mourn their loss his wife, a brother, and a host of friends.

ERNEST.—Lena Ernest was born May 8, 1858, in Odessa, Russia. She was united in marriage to Henry Ernest in Russia. In the year 1902 they came to America and settled in Brighton, Colo., where they resided until a short time before she passed away. To this union were born two children. In 1924 Mr. Ernest was laid to rest.

Mrs. Ernest joined the Seventh-day Adventist Church while yet in Russia and remained a faithful member until she passed to her rest March 27, 1945, in the home of one of her grandchildren, at Denver, Colo. Those of her family who remain to mourn her passing are her daughter Mrs. Elizabeth Lutz, eleven grandchildren, twenty-one great-grandchildren, eight great-great-grandchildren, and one sister. Funeral services were conducted March 31 at the Jones Mortuary of Brighton.

MOON.—May Ellen Knowleton Moon was born at Hebron, in Jefferson County, Wisconsin, July 21, 1867; and died at the home of her son, R. D. Moon, of Los Angeles, March 10, 1945. When she was about six years old the knowledge of this blessed advent hope came to her parents and was gladly accepted. Until the day of her death Mrs. Moon remained firm and true to the message, which gave her hope and peace. At the age of twenty-five she was given in marriage to Arthur Moon. Two children were born into this home; one died in infancy.

Mr. and Mrs. Moon gave the best years of their life serving in various of our institutions and also in conference work. In 1926 they moved to Angwin, Calif., to give their son the educational advantages afforded at Pacific Union College. While living at Angwin her husband, Arthur Moon, passed away. Her son was called in 1931 to connect with the Southern California Conference. Mrs. Moon spent the remainder of her days going with her son from place to place, assisting him and his companion in their work in every way possible.

She remained active until within a very few days of her death, although the declining years of her life were not free from suffering. The end of her long and useful life for her Master and family came as rest at the end of the day. She sleeps in Jesus, awaiting the call of her Saviour, and her works do follow her.

She leaves to mourn: her son, Elder R. D. Moon, and his companion; a grandson, Robert Don, Jr.; one sister, Mrs. E. M. Fuller; a very devoted nephew; and two nieces and many friends.

MILLER.—Mary K. Miller, wife of Elder C. W. Miller, fell asleep in Jesus on Tuesday, March 19. Her confidence in God and His message remained firm until the end.

Mrs. Miller was born in Messer, Russia, near the Volga, on the first day of January in the year 1870. She came to America in the year 1876, when the family settled at Hillsboro, Kans., where as a girl Sister Miller attended the first German church school established by the denomination in America. She was united in marriage with C. W. Miller on Feb. 10, 1889. To this union were born four sons and four daughters, of whom all except one son, Eugene, are still living.

For fifty-six years Sister Miller proved herself a faithful companion to her husband, sharing with him the joys and problems of evangelism in Texas and Oklahoma during the early days of our work in those States. During those busy days she shouldered the major responsibility of rearing her children in the nurture and admonition of the Lord, and was rewarded by seeing them all baptized into the faith.

She leaves to mourn: four daughters—Dorthea Jester, of Lomita, Calif.; Priscilla Deapen, of Los Angeles; Senora Barker, of College View; and Lucile Hassenpflug, of Eugene, Oreg.; and three sons—Uria C. Miller, of Waurika, Okla.; Palmer J. Miller, of College View; and Alonzo R. Miller, of Homedale, Idaho.

NELSON.—Gust Nelson was born Sept. 30, 1856, in Holmstad, Sweden; and fell asleep in Jesus, March 17, 1945, at the home of his nephew, Arnold Pearson, at Farlington, Kans. He came to America in 1888, and four years later married Hannah Pearson. In 1885 they moved to Crawford County, Kansas, where they lived and remained until the day of their death. 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 one niece, all of whom accepted the message under their tutorage and rejoice in it today. About forty-five years ago Brother Nelson and his wife united with the Seventh-day Adventist Church through baptism. They were very liberal with their gifts to help the advancement and finishing of the advent cause. Brother Nelson, in the sale of his farm to one of his nephews, arranged it so that \$100 a year would help carry on the advent work after his passing. He now rests from his labors, and his works do follow him.

Of the six brothers and sisters, the following survive him: one brother, Eric Nelson, of Farlington; and one brother and one sister in Sweden. There also remain twenty nephews and nieces and a host of friends and devoted neighbors.

MRS. BOTHILDA MILLER

Mrs. Bothilda Miller passed to her rest Sabbath morning, April 28, in Mount Vernon, Ohio, where she had been residing at the home of Dr. H. W. Miller since her forced withdrawal from China in 1940 on account of war conditions. She died as she had lived, with her mind possessed of the hope of soon meeting her blessed Redeemer.

Mrs. Miller was a true soul winner. The fruit of her thirty-two years of labor in China cannot be counted, but we know that a host of converts to the truth for whom she labored there will deeply mourn her passing. Her frailty since returning from China was a trial to her, as she greatly desired to be active in her ministry. It was her desire to remain in China and be buried among the people she had learned to love. She became a spiritual mother to many youth and a beloved sister to many men and women in that country, where she conducted her work in the Chinese language. Her zeal for souls was unlimited. She went everywhere preaching the gospel in the homes of the rich as well as in the dwellings of the poor. One with whom she prayed and studied the Bible was Madame Soong, mother of the famous Soong family. One of her favorite texts was, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Mrs. Miller was born in Bredebro, Denmark, April 22, 1876, being the youngest of a family of nine. Her sister, Mrs. Andrew Iverson, came to the United States, where she accepted the message. She returned to Denmark in 1892 with the purpose in mind of giving the message to her people. She presented a Bible to Bothilda, who began an intensive study of the doctrines of the Adventist faith, accepting them point by point. In the spring of 1893 Bothilda accompanied her sister back to the United States, where she was married in 1901.

At one time she was matron of South Lancaster Academy. She took up work with the late Dr. George Harding in the Iowa Circle Branch Sanitarium, Washington, D.C., in 1905; and later finished her nurse's training at the Washington Sanitarium, graduating in the first class. While in this institution she listened to a series of talks on China given by Dr. H. W. Miller, who had recently returned to this country. She then became profoundly impressed that God was calling her to labor in China. She was placed under appointment as a missionary to that field and arrived in Shanghai in 1908. This city was the center of her arduous labors. From here she took itinerating trips into the country many miles around. Although she had a physical handicap she never ceased her activity and thus was able to draw many to the truth, a large number of whom are now active workers in the cause in China.

Funeral services were held in Mount Vernon, Ohio, and Portland, Maine, where she was buried beside her sister, Mrs. Andrew Iverson, who brought her into the truth. She is survived by one brother, Martin Miller, of Bredebro, Denmark; a sister, Mrs. Marius Botcher; her nieces, Mrs. H. W. Miller and Mrs. Frederick Lee; and her nephew, Iver Iverson, of Portland, Maine. She now sleeps, a true mother in Israel, awaiting the resurrection morn. She rests from her labors, but her works do follow her.

L. FLORA PLUMMER

Lorena Florence Fait Plummer was born in Indiana, April 27, 1862; and passed to her rest in the Washington Sanitarium, April 8, 1945. Had she lived but nineteen more days she would have been eighty-three.

Early in life she heard God's call and accepted her Saviour. She was baptized, uniting with the Christian Church. She became a teacher in an Iowa school and married Frank E. Plummer, the principal of the Nevada high school.

Two years later Mr. and Mrs. Plummer ac-

cepted a call to the Des Moines high school. They had been there but a few days when Miss Della Wallace (later known to us as Mrs. A. J. Breed) called on them to discover their interest in Bible study. Feeling this was a neighborly interest, Mrs. Plummer consented to begin Bible studies in her home. Others were invited, among whom were Mrs. A. E. Burnett and her daughter Mamie. The meetings were usually conducted by A. G. Daniells. One year later, in 1886, after a great spiritual struggle, Mrs. Plummer made her decision to accept the advent message. Mrs. Burnett and her daughter made their decision about the same time, and the foundations were laid of an association between Miss Mamie Burnett and the Plummer household, which continued fifty-nine years till Mrs. Plummer's death.

It was not long until Mrs. Plummer connected with the Sabbath school department of the Iowa Conference. This necessitated her traveling a good deal. In 1900 she left Iowa for Minneapolis, and there she was called to larger responsibilities in Sabbath school work.

The next year, 1901, a major change took place in the Sabbath school organization, and the International Sabbath School Association, as it was then known, became the Sabbath School Department of the General Conference. G. B. Thompson was secretary, and Mrs. Plummer was corresponding secretary.

The year 1905 became a very important year in the Plummer household. The interest of Mrs. Plummer's husband in his wife's important work, though he had not then accepted the faith, led him to move his business to Washington, D.C., to permit her closer contact with the General Conference. That same year two little children came to the Plummer home—Donn Laurence and Dorothy Virginia. Miss Burnett, the companion and housekeeper, became to the children "Aunt Mamie," a name of respect and endearment which she has held ever since among all the friends and associates of the Plummer family.

Twelve years later, on July 18, 1918, the father passed quietly to his rest at the Washington Sanitarium, but before he died he fully accepted His Saviour, and he closed his eyes in the blessed hope of the resurrection.

During these years the Sabbath school was being built into a strong department of the church life of Adventists around the world. Probably 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 work during the thirty-six years of her connection with it. Plans for its growth and development lay very close to her heart. The three outstanding features of this department—soul winning, Bible study, and sacrificial gifts—Mrs. Plummer, by her untiring zeal and clear vision, promoted throughout all the world.

During all these years her keen mind and facile pen were also contributing Sabbath school lessons and books of instruction on Sabbath school teaching and administration.

After thirty-six years of unbroken service, twenty-three of which were devoted to the leadership of the General Conference Sabbath School Department, in 1936 Mrs. Plummer retired from active leadership. While in retirement, weak and infirm, she wrote the current camp meeting lessons for children from eight to twelve years. During these same years she also produced the last series of Sabbath school lessons on the book of Acts; and our last series of lessons on the life of Christ were from her pen.

Mrs. Plummer's constant and efficient labors, and her contribution to the work of God through the Sabbath school, form one of the strong features of the denomination's growth and will leave an abiding influence upon the cause of God that will remain to the end of time.

R. A. ANDERSON.

FRANK FARNUM ABBOTT

Frank Farnum Abbott was born in Spirit Lake, Iowa, Oct. 23, 1885; and passed away at his home in Ontario, Calif., March 9, 1945. He was married to Laura E. Kelly at Battle Creek, Mich., March 21, 1906. To this union were born two sons: Dr. C. Norman of Ontario, Calif., and Captain Kenneth Harvey, U.S.M.C., now in the Philippines; and one daughter, Mrs. Wesley S. Smith, of San Diego, Calif. Five grandsons, two brothers, and a sister also join with other loved ones and friends in this hour of sorrow.

Following his medical studies at Battle Creek, he transferred to Jefferson Medical College, Philadelphia, Pa. After graduation in 1907 he joined the staff of St. Helena Sanitarium and Hospital, where he served for three years. A like period was served as medical superintendent of Paradise Valley Sanitarium, National City, Calif.

In 1913 Dr. Abbott located in Upland, Calif., later moving to Ontario, where he maintained his practice until his recent illness. During this period he was active in civic affairs and was a past president of the San Antonio, Calif., medical staff. For six years he was connected with the San Bernardino County Hospital.

For about twenty years he was a member of the faculty of the College of Medical Evangelists, Loma Linda, Calif., and worked untiringly to assure the medical students a full and true preparation for their work. Hundreds of

successful practicing physicians and surgeons are grateful for the help he gave in their preparation.

In early childhood our brother became a servant of Jesus Christ, and throughout his life was a faithful member of the Seventh-day Adventist Church. It was a great loss to us when his illnesses made it impossible for him to carry the heavy load which had been his for years.

In his Christian service our brother conformed to the teaching of James 1:27: "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction." Only the many who have known him personally as a benefactor can truly know this heart of love, compassion, and sympathy. His passing is a distinct loss to our membership, but we sorrow not as those who have no hope, for we are confident that at the coming of our Saviour we shall meet again. To this Saviour and Hope of their loved ones, we commend the dear ones who suffer such a loss at this time.

Services were conducted by Elders G. W. Wells, O. R. Staines, B. W. Brown, and the writer.

G. R. E. MCNAY.

CHARLES JOHN BUHOLTS

Charles John Buholts was born Sept. 25, 1867, in Germany. When six years old he came to the States with his parents, Carl Frederick and Marie, and one older brother, Louis. Although during infancy he was baptized and named in the Lutheran Church, as a young man he was baptized into the Campbellite faith. During his twenty-fifth year the Sabbath light dawned upon his pathway. Following his convictions of the true Sabbath, he entered with all his heart into living and giving the third angel's message, and was baptized into the Seventh-day Adventist Church before leaving his home in Iowa to attend school, preparatory to entering the ministry. At the old Battle Creek College he spent the year 1892-93 and made further preparation at Union College, Nebraska.

After his marriage to Mary Ellen Crouse at her home in Parkersburg, Iowa, in 1900, he was ordained to the ministry, and they unitedly began their labors in Canada's missions. After they had been there three years, all workers were urged to keep trained in their mother tongue, that they might labor more effectively among the foreign groups. Responding to this advice, he returned to the States to attend Emmanuel Missionary College for a short while, when this school was in its infancy.

Elder Buholts was then appointed to labor in Indiana among the churches and helped with the upbuilding of the Wabash Valley Sanitarium, being largely associated with Elders Eugene Fansworth, G. A. Roberts, and J. W. Stone. Also at this time there was born to their union a daughter, Esther Millicent. North Dakota Conference next claimed him as its president, then the Texas and Mississippi conferences. He was called to be the Southern Union Conference's financial field secretary in 1920, and he moved his family to Nashville, where they might remain near a church school. Soon it was evident that the union must have a responsible person, capable and willing to labor impartially by self-supporting work, to enter the rural communities of central Alabama, enlarging centers of training for the Negroes there. Without being asked Elder Buholts offered to give his entire attention to this worthy cause, laboring there untiringly for ten years. He continued active labor for the Alabama Conference as pastor of a new company of believers in Selma. Last of all we shall remember how he shepherded the flocks of the Basic company and of Quitman, near Meridian, in Mississippi.

Though for several years he had been in declining health, his sudden death was a surprise and shock to all. He passed to his last sleep on April 2, 1945, near Jackson, Miss. The influence of his presence is greatly missed by all who knew him, for his whole life was characterized by such an ever-present ardency. Not only his family and those of his fold have been inspired by his fervent life of willing service, but all who came in contact with him, especially in his business relations, testify of their esteem and love for him. He had many friends. He was a faithful undershepherd. Many have accepted the way through his labors.

Those of his family and relatives who remain are his wife, his only child (Mrs. Nathan Bailey), and two grandchildren, of Bucyrus, Ohio; two sisters, Mrs. Clarence Boyd and Elizabeth, of Vista, Calif.; two brothers, Louis, of Missouri, and John, of Kansas; and a nephew, Dr. Harold Boyd, of Memphis, Tenn.

Funeral services were conducted by E. L. Marley, pastor of the Meridian district. Interment was at Quitman, Miss.

E. L. MARLEY.

BROWN.—Lavonia Brown, daughter of James and Hester Sparks, passed away in December, 1944. She united with the church at Waldron, Ind., in the year 1886 and was baptized by Elder M. G. Cuffman. She was a God-fearing, humble woman, and faithful to the truth and to the cause of God to the day of her death. She was a charter member of the Waldron Seventh-day Adventist church and is missed by the people who knew her.

SPARKS.—Robert Hugh Sparks, son of James and Hester Sparks, was born in Bush County, Indiana, Aug. 16, 1860; and passed away Nov. 27, 1944. He united with the Seventh-day Adventist church at Waldron, Ind., 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. He leaves to mourn: a wife, two daughters, two grandchildren, and nine great-grandchildren. He was laid to sleep 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 Lampher; 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, salesman for Emmanuel Missionary College book bindery, and they made their home in Marion, Ohio. Mrs. Johnson leaves her husband and her 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 began her work in the old Chicago Mission, to her last days in the proofroom of the Review and Herald in 1939, her service to God and His cause came first in her life.

Miss Oxley was born in Port William, Clinton County, Ohio, March 2, 1869; and died at the Washington Sanitarium, March 18, 1945. Her parents were much devoted to the Adventist faith, and for the purpose of giving the children a Christian education and a training for service in the cause they had espoused, they early located their family in Battle Creek, Mich.

Miss Oxley was baptized when quite young, and when about eighteen years of age she spent some months working in the Chicago Mission. She returned to Battle Creek to continue her education, and while there attending the college she learned typesetting and proofreading. Shortly thereafter she entered the employ of the Review and Herald as a proofreader and continued with the institution until the time of the fire which, in December, 1902, laid the plant in ashes.

She then connected with the Gage Printing Company. Later she was invited by the West

Michigan Conference to be treasurer and clerk of the Battle Creek Tabernacle.

In 1910 the Review and Herald, which in the meantime had moved to Washington, again desired her services as a proofreader and invited her to come to Washington. She came in response to this invitation and for twenty-nine years rendered efficient, willing, dependable service in the proofroom. 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, and many are the young people who have been influenced by the warmth of her friendly, believing leadership.

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

C. S. LONGACRE.

SPEAR.—Alma Spear was born in Bauer, Mich., Aug. 16, 1869. Her father, Henry F. Spear, and her mother, Phoebe Spear, embraced the advent message under the labors of Elder I. D. Van Horn.

Converted early in life, Alma remained faithful to the message until her death. For more than twenty years she was a faithful worker in the bindery of the Review and Herald Publishing Association. She was always ready to help those who were in trouble or in want.

In declining health for a number of years, she often expressed a desire for the quiet of the country and wished that she might be buried there. Her death came March 18, 1945, while living with friends near Montross, Va.

She was a half sister to Alice Woodruff Wilson, of Henderson, Iowa, and George M. Woodruff, of Calistoga, Calif.; sister of Horace M. Spear, all of whom are deceased. Her brother, Leonard M. Spear, is the only survivor of her immediate family.

BAER.—Randall C. Baer was born in North Loup, Nebr., in 1884; and fell asleep in death April 4, 1945, at his home in Lincoln, Nebr. He was united in marriage to Rosa A. Gerber in 1916. To this union were born triplet daughters. His companion and daughters, an aged mother, two sisters, other relatives, and many friends are left to mourn. He had been a member of the Adventist Church since 1927.

KEMMERER.—Martin Kemmerer was born near Allentown, Pa., Nov. 18, 1859; and fell asleep in Jesus on March 29, 1945, at the advanced age of eighty-five. Mourning their loss are four sons, eleven grandchildren, eleven great-grandchildren, and two brothers. Nearly sixty years ago Martin Kemmerer took his stand with the remnant who keep the commandments of God and the faith of Jesus.

PIERCE.—George Cook Pierce was born Dec. 20, 1855, at Allegan, Mich.; and passed away in Dayton, Ohio, Feb. 27, 1945, at the age of eighty-nine years. In 1876 he was married 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-grandchildren. He was laid 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, 1858; and passed away at his home in Mountain View, Calif., March 20, 1945.

—“Brother Wellman engaged” in evangelistic efforts with various workers in his early manhood, 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 the young couple sailed to the South Pacific in the schooner *Pitcairn* on her third voyage. The vessel touched at Tahiti and Ralatea after proceeding to Pitcairn, and here in Rarotonga Brother and Sister Wellman spent several years in teaching and other labor, after which they returned to California.

In subsequent years Brother Wellman worked in the Pacific Press in Oakland, and later for a time after the removal to Mountain View. Owing to ill-health, on the advice of his physician, Brother Wellman took up outdoor work, but Sister Wellman continued with the press as head of the proofroom almost to the day of her death, in 1926.

In 1932 Brother Wellman was married to Mrs. Ella Sage. During the many years of Brother Wellman's residence in Mountain View he was one of the local elders of the church and was faithful in living and in giving to God's cause. Besides his liberality to the work, many students were able to secure a college education because of his generosity.

He is survived by his wife, Mrs. Ella Wellman; and two nephews, Elder S. A. Wellman, of the General Conference Sabbath School Department, and Elder L. E. Wellman, of Mountain City, Tenn.



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UPON HISTORICAL TRUTHS VITAL TO THE FAITH OF ALL

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HABENICHT.—Laura J. Habenicht, nee Young, was born in Madison County, Iowa, July 23, 1860; and passed away Feb. 27, 1945. In 1885 she was united in marriage to Columbus L. Habenicht. To this union were born three sons, LeRoy L., Guy W., and Ross. The family moved to Blackhawk County in the spring of 1902. The deceased lived in or near Cedar Falls since that time. She was preceded in death by her husband and eldest son, LeRoy. 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 Emden, Germany, Dec. 6, 1855; 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 with 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. In 1892 he became a member of the Seventh-day Adventist Church and maintained his connection with the church until the time of his death.

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 1891. To this union were born five sons and two daughters, who mourn their loss.

Mrs. Hartwick was united in marriage to J. C. Rasmussen, Dec. 19, 1915. In addition to her husband, there also survive two stepchildren, President Lowell Rasmussen of La Sierra College, Arlington, Calif., and Mrs. Rosella Larsen, of Camino, Calif., and a brother, Mr. Charles Hart, of San Leandro, Calif. There were twenty-seven grandchildren, five of whom were in the service of our country, of whom one made the supreme sacrifice.

Mrs. Rasmussen lived in El Dorado County all her life. She was a charter member of the Camino Seventh-day Adventist church, having been baptized September, 1912.

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

CREAMER.—Hannah Willsie Creamer was born May 21, 1849, near London, Ontario. She passed away at the St. Helena Sanitarium, April 2, 1945, being nearly ninety-six years of age.

Mrs. Creamer made her home in the community of St. Helena, Calif., for about seventy-five years. She and her husband, James Creamer, came to California by way of the Isthmus in 1865. They came into the truth under the labors of Elders J. N. Loughborough and M. E. Cornell. Her long life was spent in serving the Master, and she sleeps in Jesus, awaiting the call to the faithful. She leaves her daughter, Mrs. Jesse Paap, and grandchildren, great-grandchildren, and great-great-grandchildren to mourn their loss.

ALBEE.—Helen Van Ostrand Albee was born at Weyauwega, Wis., March 31, 1858; and passed away at San Diego, Calif., Feb. 13, 1945, at the age of eighty-six years. She was married to Elmer E. Albee, June 14, 1892, and to this union were born three children, two of whom, Elsworth and Imo Albee Lewis, preceded their mother in death. Mrs. Albee joined the Seventh-day Adventist Church in 1877 and remained a loyal, faithful member until her death. Surviving this "mother in Israel" are her husband, her son, both of San Diego, five grandchildren, and many other relatives.

FARLEY.—Charles Farley was born Feb. 14, 1873, in Salinas, Calif., into a Christian home. He was a tireless worker for God, and although his later years were filled with pain and illness, he never missed an opportunity to witness for the faith he held so dear. Much of his life he spent traveling, having visited nearly every country except Alaska. He is survived by his devoted wife, Vivian Nefkin Farley; a sister, Cossie McCray; and a grandniece, Thais Newman. He passed away March 18, 1945, in the Healdsburg hospital, after several weeks of serious illness.

SPRINGEN.—Esther Springen, a graduate of the Glendale Sanitarium School of Nursing, and for many years a nurse at the White Memorial Hospital, died in Los Angeles, Calif., Dec. 6, 1944. Her friendly disposition and her marked faithfulness and efficiency caused her to be loved and honored by a large circle of friends, doctors, nurses, and former patients. Miss Springen leaves an aged mother, a sister, and a brother. Services were conducted by A. L. Bietz, Frederick Griggs, and D. C. Newbold.

HEATER.—Hannah T. Heater was born Feb. 15, 1870; and passed away at her home in East Stroudsburg, Pa., March 28, 1945, at seventy-five years of age. Some years ago she embraced the faith of the Seventh-day Adventists. Surviving her are nine children, twenty-seven grandchildren, and fifteen great-grandchildren.

HOUSE.—Polly F. House was born in Trivoli, Ill., May 13, 1860. She fell asleep in the blessed hope on Sabbath, March 24, 1945. Fifty years ago she, with her husband, accepted the third angel's message and was baptized, uniting with the Cleon church. In recent years she was a member of the Michigan Conference church. She was laid to rest in the little rural cemetery near Marilla, by the side of her husband, who preceded her in death fifteen years ago. Left to mourn are three daughters, Mrs. John Raley, of Detroit; Mrs. Andrew McNeill, of Flint; Mrs. Herman Joseph, of Sault Sainte Marie; six grandchildren; and seven great-grandchildren.

PEARMAN.—Thomas H. Pearman was a native of Missouri and for forty years took an active and faithful part in the Adventist Church. He attended the old Healdsburg College in Healdsburg, Calif., and for the past fifteen years was a member of the Richmond, Calif., church. He passed away March 24, 1945, at the age of eighty-one years. He is survived by a daughter, Miss Emma Pearman, of Richmond; a son, William Pearman, of Porterville, Calif.; and a brother, William Pearman, of El Cerrito, Calif. His wife, Cassie A. Pearman, passed away a few years ago. Funeral services were at the Ryan Funeral Parlors in Richmond.

SHIVELY.—Harriette Isabel Gibson Shively was born July 16, 1844, at Upper Middletown, Pa.; and died at Sanitarium, 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 reading of the REVIEW AND HERALD and the labors of George I. Butler and J. Harvey Morrison. This truth they faithfully lived and sacrificed for until their deaths. To this union were born seven children, two of whom have preceded Mrs. Shively in death. She is survived by Dr. Ida S. Nelson and Mrs. Edith S. Halvorsen, of Sanitarium; Dr. J. D. Shively, of Clinton, Mo.; John E. Shively, of Osceola, Iowa; and Mrs. William E. Nelson, of Washington, D.C.

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WILLIAMS.—Edith Alberta Williams, a native of the State of Texas, was born Nov. 25, 1882; and died near Sanitarium, Calif., April 7, 1945. She became a member of the Seventh-day Adventist Church when a young girl, and died strong in the faith. Left to mourn their loss are her beloved husband, Fred A. Williams, two sons, one daughter, six grandchildren, and three brothers and four sisters.

KOCH.—Clarence J. Koch was born in Bethlehem, Pa., on June 11, 1896; and departed this life on March 29, 1945. Twenty-one years ago he was united in marriage with Elizabeth Schneider, who survives, together with one son, Norman, serving with the Navy in the Pacific; two daughters, Janey and Shirley; and one sister, Mrs. Charles Nickum. Brother Koch was baptized into the Seventh-day Adventist faith nine years ago.

KASSEN.—Anna Martha Kassen was born at Brown Deer, Wis., Sept. 10, 1884; and died Feb. 14, 1945, in Milwaukee, Wis. On July 3, 1908, she was united in marriage with Edward Kassen. To this union were born five daughters, all of whom survive to mourn the loss of this kind mother. She is also survived by her husband, one brother, and one sister. About seven years ago Mrs. Kassen was baptized and joined the Central Seventh-day Adventist church in Milwaukee. She was possessed of an ardent faith in the message and sleeps in the hope of the resurrection. Words of comfort were spoken by Pastor Carl W. Guenther.

MOREY.—Dr. Loren S. Morey was born in Lockport, N.Y., July 23, 1857; and passed away at his home in Breckenridge, Mich., March 22, 1945, aged eighty-seven years. He entered the Battle Creek College in its second year of operation. It was during his college days that he became a member of the Seventh-day Adventist Church. Before making dentistry his lifework he taught public school several years, and for a time was connected with the Review and Herald Publishing Association. His practice of dentistry began at Edmore, Mich., in 1898. He had resided at Breckenridge since 1917. His Christian experience remained bright to the end. The near relatives include Mrs. Rhea De Camp, of Breckenridge, and Miss Inis Morey, a Bible instructor in Chicago. His spirit was an inspiration to all who knew him.

COLLINS.—Mary Walsler Collins was born Jan. 15, 1872, at St. Joseph, Mo., the daughter of Charles and Meta Walsler. She later made her home in Terre Haute, Ind., where she taught in the public schools. In 1902 she was united in marriage with Fred Collins, who preceded her in death. She was a devoted Seventh-day Adventist, and at the time of her demise she was treasurer of the Terre Haute church. She died in full hope of a part in the first resurrection.

HICKEY.—Ella Miller Hickey passed away at St. Helena, Calif., at the age of seventy-eight. She was born in Kansas, the daughter of Elder Miller, one time president of the Kansas Conference. Mrs. Hickey was a member of the Gridley Seventh-day Adventist church. She leaves to mourn their loss, one son, Lloyd Hickey; three daughters, Rhoda A. Sandy, Virginia M. Ashford, and Ella M. McLean; and a brother, Joseph Miller. Interment was in the Gridley-Biggs cemetery.

OWEN.—Julius Owen was born near Oshkosh, Wis., on July 11, 1848; and died at Mahanomen, Minn., Feb. 12, 1945. He came to Minnesota with his parents when he was twelve years old and became one of the hardy early pioneers of the State. In 1872 he was united in marriage to Hannah Mary Dougherty. Two daughters were born to this union: Katie (Mrs. E. C. Kah-O-Sed) and Bertha (Mrs. K. Tillman who died in 1900).

The family finally moved to Mahanomen village, where he lived at the time of his death. His wife died in 1919. Brother Owen was a devout Christian. He accepted present truth more than sixty years ago, and his faith was like a rock that could not be moved. He is survived only by his daughter Katie Kah-O-Sed. Words of comfort were spoken by J. C. Harder to a large group of sympathizing friends.

SWARTZ.—Harry Augustus Swartz was born in Shelbyville, Ind., Sept. 17, 1871; and fell asleep at Boulder, Colo., March 12, 1945. At the age of nineteen years he accepted the advent message, which grew more precious to him as he observed its developments. Soon after his conversion he went to Battle Creek and learned the principles of healthful cooking. He was impressed with its importance and made cooking his lifework. He served as chef in the Kansas and Colorado sanitariums and in other denominational institutions. In later life he used his talent and made his influence felt in the home of the more well-to-do, with the hope that his efforts would prove a blessing to both old and young. During the last days of his life there welled up within his heart a great desire to interest souls in this message and thus win stars for his crown.

MOHR.—George Henry Mohr was born in the colony of Beideck, Russia, Aug. 18, 1862. He was the seventh of eight children, and the last one of the family to pass to his rest. His death occurred at his home in La Crosse, Kans., April 9, 1945, at the age of eighty-two years. While he was yet a boy of twelve, his parents came to America, settling in Marion County, Kansas, but a year later, in 1874, moving to Rush County in the vicinity north of Shaffer, where he grew to manhood.

He was married to Charlotte Schneider, Dec. 22, 1885. They lived together almost sixty years. Twelve children were born to them, five of whom preceded their father in death. In 1886 both he and his companion accepted the message of Revelation 14:6-12 under the labors of S. S. Shrock, and united with the Shaffer Seventh-day Adventist church, which church he later served as local elder for three years.

In 1901 he moved to a farm south of Nekoma, where he resided until 1929, when he moved to his present home in La Crosse. Brother Mohr was a charter member of the Nekoma church, which he helped build and then faithfully served as local elder for twenty-eight years. Brother Mohr was loved and highly respected in his community, and in the work of the church he manifested strong leadership. Having been a diligent student of the Scriptures, he maintained a deep Christian faith and an untiring devotion to the cause of God, and also contributed freely of his means to the advancement of the cause he loved. We laid him to rest with the full assurance that he will come forth clothed in immortality on the resurrection morning.

Surviving him are his wife, three sons, four daughters, fifteen grandchildren, and eleven great-grandchildren. Funeral services were held at the Nekoma church with W. B. Johnson of Wichita officiating.

JOHNSON.—Helmar Claude Johnson was born in Barron County, Wisconsin, Aug. 11, 1921; and was killed in action in Germany, Feb. 19, 1945. Helmar was called to the service of his country in December, 1942. His basic training was taken at Camp Phillips, Kans.; he participated in maneuvers in Tennessee and later trained at Camp McCain, Miss. He was united in marriage March 23, 1944, to Florence Irene Gibbs, of Salina, Kans. A daughter, Cheryl Ann, was born to them Feb. 15,

1945. Sergeant Johnson went overseas in August, 1944, where he served until he was called to rest.

Early in life Helmar was baptized and united with the Seventh-day Adventist Church. He was a faithful soldier for his country and for Christ, desiring to serve where he could help to relieve suffering and give the comfort that comes from faith in God, from whom he drew strength and courage to choose to serve as a front-line medical corpsman. He is survived by his wife and daughter, of Salina, Kans., his parents, Mr. and Mrs. J. E. Johnson; one sister, Ethelyn; and five brothers, Cleo, Glenn, Lloyd, George, and Neal. Sergeant Johnson was laid to rest with fitting burial rites in an Army cemetery in Luxemburg, Germany. Memorial services were held at the Advent Christian church in Chetek, Wis., Monday afternoon, March 19, with the Howard-Campbell-Ganske Post No. 179 of the American Legion and the Legion Auxiliary members present. Rev. N. A. Melvin of the Advent Christian Church and W. H. Ludwig, elder of the Seventh-day Adventist church of Menomonte, officiated.

REQUESTS FOR PRAYER

A SISTER in Arizona requests prayer for restoration from uremic poisoning and restoration of normal vision.

A brother wishes restoration to health so that he may resume the colporteur work.

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

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

A brother in Nova Scotia asks prayer for the healing of heart 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 mentally and spiritually.

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OF SPECIAL INTEREST

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?

* *

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 everything 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. McELHANY.

* *

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, may 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 ap-

pearing 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-seventh 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 assaulting 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 removed the last wounded man."

The newsman cited other occasions when Private Doss had gone beyond ordinary line of duty to save lives.

CARLYLE B. HAYNES.

* *

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.