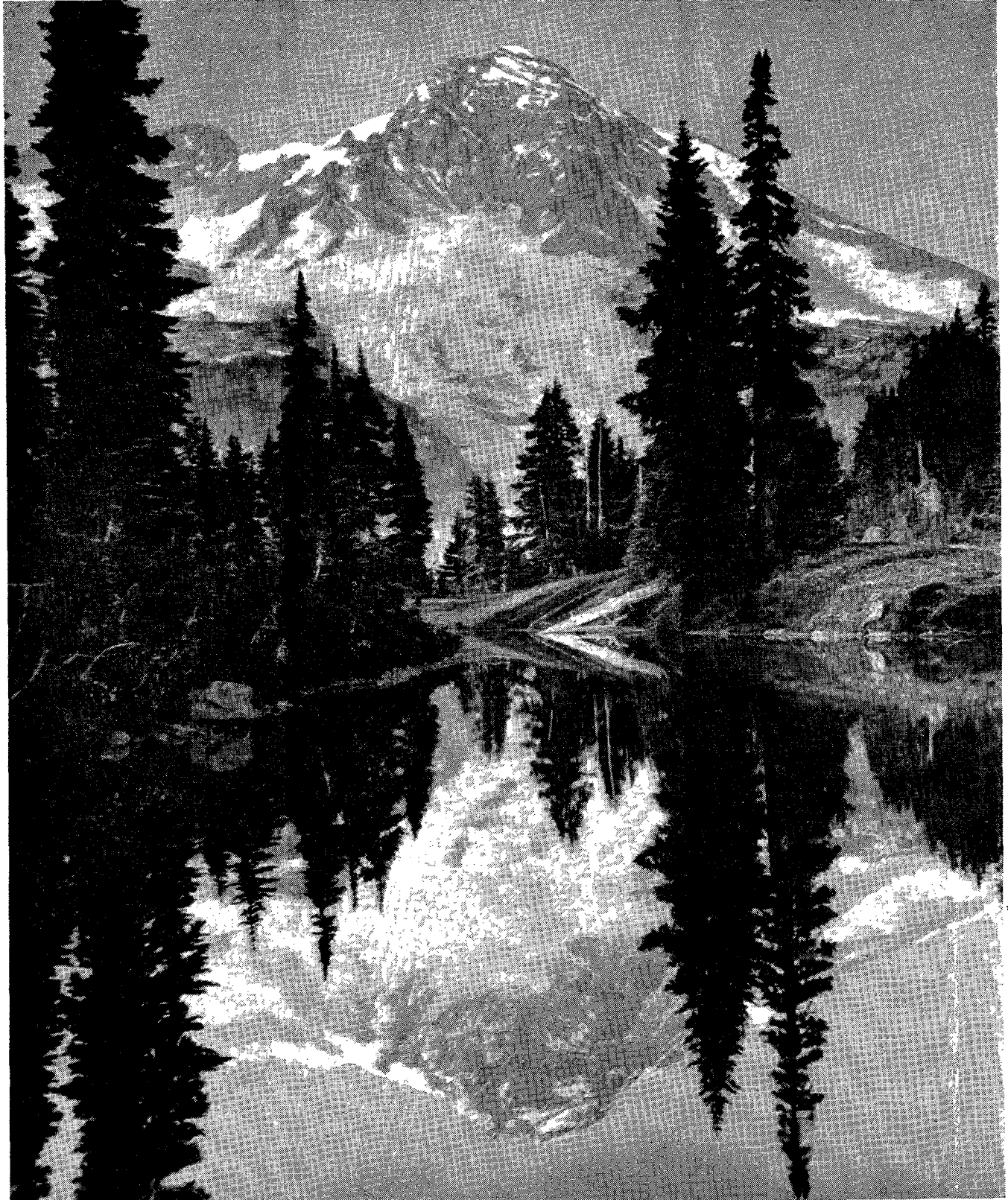


The Advent **REVIEW** AND Sabbath **HERALD**

»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ««««



EWING GALLOWAY

This Remarkable Photograph of Mount Rainier in Southwest Washington Makes You Look Twice to Find Out Which Is the Mountain Itself and Which Is the Reflection

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ITEMS OF INTEREST

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

¶ WOMEN show a greater interest than men in personal religion and in the life and affairs of the church, according to the Rev. George F. O'Pray, rector of St. Clement's Episcopal church, who asked his congregation 89 questions in an effort to “evaluate the moral and spiritual life” of his parish. Mr. O'Pray sent questionnaires to 360 members and received 227 replies, most of them from women. Asked if they believed in Bible miracles, 154 members said yes and 36 no. Mr. O'Pray said a definite need of Bible reading was indicated in answers to the question: “How often do you read the Bible?” Sixteen members said every day, 33 frequently, 57 sometimes, 66 rarely, and 33 not at all. “Do you really try to live a Christian life yourself?” Answering this, 199 said yes and nine no. Most frequent causes of failure to achieve this goal were listed as not enough will power, temper, or anger, “getting discouraged at my own weakness,” and temptation “which leads to wrongdoing.” Reporting that only three members out of 196 said they have family prayers, he said this showed “religious life in the home has broken down.”

¶ THE Church of England faces “a great financial crisis” due to threatened loss of income when Britain's railroads are nationalized and the church must accept “what appears to be inadequate compensation,” for its holdings, according to Dr. Cyril Forester Garbett, Archbishop of York. Writing in the York diocesan bulletin, Dr. Garbett said this loss and other financial reverses must be offset by increased church attendance and by “gifts made more regularly and related to the changed value of money.” He also proposed a readjustment of church organization to provide for mergers of parishes which could be supervised “from a common center.”

¶ THE ill and shut-in members of Christ Presbyterian church in Bayonne, New Jersey, can participate in Sunday morning worship services without even leaving their sickbeds or wheel chairs. The church, which already boasts a church-time nursery service for mothers and a Sunday taxi service for the immobile, has added a new service, the home delivery of recordings of the Sunday worship. Every Sunday morning William Hummel, a parishioner, records the service on his machine, and the pastor, the Rev. Robert M. Moore, delivers them personally to the homes of the sick members of his flock. Even nonmembers are taking advantage of the service.

¶ A WIRELESS from Geneva, Switzerland, says lack of full freedom for Protestant churches in the Russian zone of Germany still causes anxiety, but there are “certain hopeful signs,” according to Dr. W. A. Visser t' Hooft, general secretary of the World Council of Churches, who recently visited Germany to confer with church leaders there. As an illustration, Dr. Visser t' Hooft cited one town where people were required to work on their farms on Sundays and were thus prevented from attending church services. The minister approached the local commandant and pointed out that the Ten Commandments require Christians to observe the Sabbath. The officer countered by asking what these commandments were, and when recited to him, he replied, “This is indeed outstanding, and should be preached everywhere.” “From that day on, no more work was demanded on Sundays,” Dr. Visser t' Hooft said.

¶ THE U.S. Supreme Court has ruled on two cases involving the right of objectors to refuse military service because of their religious or humanitarian convictions. The court, in one case, set aside the conviction of two members of Jehovah's Witnesses who had been accused of draft dodging and had been sentenced to prison for failure to serve in the armed forces. The court said the men ought to have been allowed to attack their classifications when they were on trial in the lower courts. At the same session the court refused to hear another conscientious objector's appeal from a ruling that “religion” must grow out of the concept of God. This case involved Herman Berman, of Los Angeles, who was sentenced to three-and-a-half years in prison for refusing to enter the Army. He said in his plea to the court that he is a socialist and is opposed to all war. His stand, however, is based on his belief in the brotherhood of man and not on religious faith, derived from the concept of God. Berman claimed that his objection to military service ought to be respected, and that the right of conscience should not be limited to adherence to formal religious beliefs. However, the Supreme Court refused to hear the appeal.

75-50-25 YEARS AGO

1872

¶ IN an editorial note concerning the Battle Creek church, Uriah Smith states: “The revival work in this place is still progressing with so far very favorable results. Meetings have been held since conference nearly every evening. Most of the real work, however, is done outside of the meetings. It is being clearly demonstrated that the most effectual way for a church to rise is to go to work themselves. The work seems to be taking deeper and deeper hold upon the hearts of those engaged in it, with a prospect for permanent results.”

1897

¶ THE REVIEW of January 26 records the death of Dan R. Palmer, of Jackson, Michigan, at the age of eighty years. This pioneer believer was an 1844 Adventist, and after the time passed, he waited patiently, believing that the disappointment would be explained in due time. He received the light of the third angel's message when Joseph Bates brought it to Michigan in 1852. When the Review office moved from Rochester, New York, to Battle Creek, Michigan, his name was first on a committee of three to superintend the erection of the office building and the establishment of the publishing work in that place.

1922

¶ A CHURCH has been organized at Delicias, Cuba, eight persons signing the church covenant as charter members.

¶ R. S. GREAVES reports a small company of believers in Saloniki, Greece. They hold their Sabbath meetings in the shade of trees in a foreign cemetery, where they are free from interruption.

A Notable Protestant Meeting—Part 5

Why We Cannot Join the Federal Council of Churches

Part I

LAST week we discussed the reasons why religious leaders seek a union of all Protestants. We frankly stated that there was great weight to many of these reasons and that we could agree with the major premise underlying that reasoning, for example, that there should be one fold, and that the gravity of the times demand united action. In view of this the question naturally arises, Then why don't Adventists seek to join the Federal Council, which is at least a partial expression of the endeavor for union? And why don't we throw all our crusading ardor on the side of the World Council of Churches, which seeks to bind together the non-Catholic Christian world?

Let us say, first, that we decline to join, not because of any pharisaical love of being exclusive, or from any belief that we in the Adventist faith are necessarily any more holy, any more beloved of God, than are the sincere members of other communions who call upon the name of our Lord. We would answer the question, Why don't we join? by making the Scriptural inquiry, "Can two walk together, except they be agreed?" This is the heart of the whole problem. There is a deep cleavage between us and Christian bodies in general as regards both doctrine and objectives, the difference in objective, of course, growing out of the difference in doctrine, for a sincere difference of belief naturally produces a difference in objectives.

This Advent Movement was not born of nationalistic or sectional jealousies. It was not born of a fight for supremacy on the part of some faction or some strong-willed man. It was not born of a racial issue. Nor was it born of doctrinal disputation over some minor question of theology. For these and other unholy irrelevant reasons many religious bodies have been conceived and brought forth.

Birth of Advent Movement

The Advent Movement was born of the conviction that the great primary truth of a literal second advent of our Lord as the one blessed hope should be revived and exalted and proclaimed to all the world. Coupled with this was the conviction that the Bible reveals that this second advent of our Lord is nigh at hand and will bring to a climax and conclusion the long drama of a sinful world. Closely related, and growing out of this study of Bible prophecy, was the conviction that God foretold the rise of a religious movement in the last days to call men to readiness for the advent and the day of judgment.

A study of the prophecy concerning this divinely foretold movement revealed that it should also call on men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters," and sound a warning cry against "the mark of the beast." This led to the spiritual discovery that God gave to mankind at the very beginning of earth's history the Sabbath day as a sign of the Creator's authority and as a constant reminder to the Sabbathkeeper that he

was worshipping Him who made the heaven and the earth. Further study revealed that the Sabbath had been obscured and almost lost through long centuries of apostasy, and that the apostate power of the Papacy boldly declared that it had authority to change God's law, pointing to Sundaykeeping as a mark of that authority.

Without expanding further on the distinctive doctrinal convictions of Adventists, we may sum up by saying that this Advent Movement was born of a three-fold conviction: that the literal and personal advent of our Lord, as the climax of earth's history, is near at hand; that God's ancient Sabbath should be exalted as the sign of allegiance to our Creator and Redeemer; and that God foretold and ordained that a last prophetic movement should arise in the world to exalt these and other forgotten truths to prepare men for the great day of the Lord.

Doctrines Debar United Action

Who will say that these were frivolous reasons for the birth of a movement? or that they touch on only the incidentals of religion? Who will argue that a body of men going forth under the conviction that they are fulfilling prophecy and carrying out God's last commission to the world are actuated by trivial considerations. In view of this, who will have the hardihood to declare that a movement holding such doctrines and urged on by the conviction of a divine commission can easily find itself joining with other religious bodies.

How could Adventists work in any genuine fellowship with religious bodies that actually make sport of the idea of the literal coming of Christ and the end of the world? Or how could we work in close fellowship with religious bodies that not only defame God's historic holy day as something Jewish but actually seek to enforce the claims of another day with civil statutes. Yes, how could we possibly do this, believing as we do that we should not only hold these doctrines ourselves but, as a divinely commissioned company of judgment-bound men, seek by every holy means to persuade others to believe them also.

Adventists are in the spiritual succession of those who through the centuries have held that what one believes is of tremendous importance, and that we cannot water down Christianity to a few platitudes, sweetened only with a touch of sentiment and emotion. We hold that doctrines divide as well as unite. We hold that a man's beliefs are the distinguishing marks of the man. We have no desire to engage in any campaign of denunciation of those who can work happily together on the barest minimum of a confession of faith in Jesus Christ as Lord and Saviour, and then interpret that away to the point where many of them are willing to accept, within their circle, a religious body that does not thus believe in Christ. (We refer to the item mentioned in an earlier issue, when almost half of the delegates to the Federal Council session voted in favor of accepting the Universalist church into membership.)

No, we do not wish to turn aside to denounce or berate or even chide these men for thinking that they can carry on a strong and meaningful work for God without a strong body of doctrine to give direction

and force to their program. We point to this fact only to show what we consider to be one of the fatal weaknesses in the whole church-union idea and to explain in part why we cannot support the idea of union.

F. D. N.

Heart-to-Heart Talks

"The Wages of Unrighteousness"

AMONG the notable characters portrayed in the Sacred Record, Balaam, the son of Bosor, occupies a prominent position. This was not because of the good he did but rather because of his evil course in leading Israel into sin. He is notable, too, because of the beautiful inspired prophecies he uttered even though he himself was a sinful man. These divine predictions were forced from his unwilling lips by an impelling power which he could not resist.

Let us study the background and setting of this strange experience found in the twenty-second, twenty-third and twenty-fourth chapters of the book of Numbers. The children of Israel, in their journeyings to the land of promise, had reached the border of Moab. They had but recently overcome the Ammonites in battle and defeated Og, the king of Bashan, taking possession of their lands. These signal victories brought great fear to the Moabites and their close neighbors, the people of Midian. Balak, the king, felt that he was unable to cope successfully with Israel on the field of battle. He felt that his hope was in divination, in sorcery. He had heard of the fame of Balaam in the practice of sorcery, and sent an urgent request for this man to come to his aid in cursing Israel.

Balaam was promised great reward if he would do this. Once a prophet of God, he had betrayed his sacred trust and had become a selfish, scheming seeker after personal gain and advantage.

When the messengers from Balak made known their request, Balaam sought divine counsel. God graciously responded, advising him that Heaven's blessing rested upon Israel, and that he could not curse them. Balak sent another and more honorable delegation, promising great honor and reward to Balaam if he would come to his aid. At his second request of the Lord for guidance, Balaam was told he might go, but was instructed that he was to speak only the words which God gave him. The Lord oftentimes permits man to have his own way, even though that way is displeasing to Heaven.

From the heights of Moab the king three different times sought to evoke from Balaam a curse upon Israel. But from the prophet's lips there came on every occasion a blessing instead of a curse upon God's chosen ones. Exasperated, the king ordered Balaam to flee to his own country without any reward or honors.

God Defends His People

The Israelites were far from perfect, but in contrast to the wicked nations who had filled up the cup of their iniquity, they were blameless in God's sight. The manner in which God defended His people is truly touching. Of them He declared through Balaam, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Like an affectionate mother who would defend her children against the wicked charges of a godless neighbor, the Lord

defends His chosen people against the evil schemes and divinations of wicked Moab. Let the opposers of God's work and people in every age hesitate to curse whom God has not cursed. Of His church today the messenger of the Lord bears this witness:

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb."—*Testimonies to Ministers*, pp. 49, 50.

Balaam's Wicked Designs

Balaam was sorely disappointed. He "loved the wages of unrighteousness" and coveted the reward offered by Moab. He conceived a diabolical scheme to secure his heart's desire, a plan to lead Israel into sin, knowing that this would weaken their power, and thus they would fall a prey to their enemies. Midianitish women invaded the camp of Israel, and by their seductive wiles led many of the leading men of Israel into sin. Balaam, who was recognized by many Israelites as a prophet of God, used his influence to lead Israel to join in the festivities of Moab, eating and drinking with them and joining in the worship of, and sacrifices to their gods. So great was this apostasy that the Divine Record states, "Israel joined himself unto Baal-peor." The anger of the Lord was kindled against them, and a great pestilence visited the camp bringing death to twenty-four thousand. And by the Lord's instruction many leaders were summarily executed with the sword.

The heroic action of Phinehas, the priest, in inflicting death upon a leader of Israel and a harlot he had openly brought into the camp, served to turn God's wrath away from Israel. (See Numbers 25.)

Soon the command came for the destruction of Balak and his hosts. With them there was visited upon Balaam the fate he justly deserved. He was paid what he had earned, the wages of his unrighteousness. (2 Peter 2:15, 16.) Like Judas in later years, who was willing to sell his Lord for a paltry sum, so Balaam was ready to curse those whom God had blessed and chosen as His own peculiar people in order to gain riches from a heathen monarch.

The Lesson for Us

And what is the lesson for us from this recital? It is that we may set our hearts upon the heavenly riches and not the honors and emoluments of this world. We, as did Judas, may sell our Lord, may exchange our hopes of heaven for the fleeting and transitory baubles of this world. Daily we are to surrender all to Christ. Daily we are to consecrate anew to Him and His service our every all. In this complete consecration we shall grow in grace, and by His enabling Spirit come off more than conquerors through Him who has given His all for our salvation.

Contrast the course of wicked Balaam with that of Moses, the adopted son of Pharaoh's daughter and heir to the throne of Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a

season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26.

Had Moses become emperor, he would have enjoyed worldly honor, riches, and glory. At death he would have been interred in a magnificent tomb. Perhaps in our modern age he would have been disinterred, and his mummified remains shown to curious tourists. But as it was, his choice made him, under divine direction, the world's greatest statesman, judge, and lawgiver. By his hand God wrought many mighty miracles in the deliverance of Israel from Egypt. At death he was buried by angel hands. Later the great Life-giver gave him resurrection, and he was taken into God's presence, to talk with Him face to face, with no dimming veil between. During Christ's earthly ministry Moses and Elijah met with the Lord on the Mount of Transfiguration. Surely his choice was a wise one. It pays always to serve God.

F. M. W.

The Sunday Schools and Sunday Observance in 1946

THE most widely used help for teachers of Sunday schools, apparently, is the annual volume *Peloubet's Notes* (Boston: Wilde Company). The editor now is Dr. Wilbur M. Smith.

The International Bible Lessons, used by most of the churches, naturally deal with the law of God and the Sabbath in the sweep through the Bible story. On one lesson, "Jesus and the Sabbath," the editor's suggestion for the teacher is:

"On the subject of the Sabbath day there is a vast literature, of course. First of all one should consult the more important volumes on the Ten Commandments."—Page 358 (1946).

We have looked at a number of the volumes listed by the editor. Following are some of the findings in the very words of the author:

Dr. McAfee (Presbyterian), New York

"The question of the day on which the Sabbath shall be observed does not call for much discussion. The change from the seventh day of the week to the first is fully justified by the unbroken tradition of the church."—CLELAND B. McAFEE, *The Mosaic Law in Modern Life*, (Fleming H. Revell Co., 1906) p. 99.

It is a case of unbroken tradition versus the broken law of God.

G. Campbell Morgan (Congregationalist), England and America

"The change of day in the Christian dispensation from the seventh to the first is of great symbolic value, and although no Divine word was written commanding the change, the spiritual facts of Christianity altered it surely, yet without proclamation or noise."—G. CAMPBELL MORGAN, *The Ten Commandments*, (Chicago: Bible Institute Colportage Association, 1901), p. 48.

This idea of making changes by silent process reminds one of what Professor William Killen, Irish Presbyterian, says of the way in which a large number of innovations came into the church, to be later recognized as established Roman Catholic institutions. In his history, *The Ancient Church*, the professor makes this frank admission:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions."—Preface XV (1883).

So, silently, without "noise" or command from God, the Sunday came in.

But there are others who may be quoted on this point.

Fifty years ago Dr. R. W. Dale was, I think, counted the leader in English Congregationalism. His book *The Ten Commandments*, recommended among these important volumes for Sunday school teachers, tells us a number of things:

"It is quite clear that however rigidly or devoutly we may spend the Sunday, we are not keeping the Sabbath. . . .

"The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

"There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest. . . .

"But as time went on, Christian men came to feel that it would be expedient to secure larger opportunity for Christian communion by protecting one day in the week against the intrusion of common business cares. . . . In the time of Constantine [Roman emperor 306-337] this craving for rest had become so general that the emperor was able to promulgate a decree requiring the closing of the courts of law and the suspension of all work on the Sunday. The emperor, however, or his advisors, felt themselves at liberty to use their own judgment about the extent to which this interruption of common business should be enforced. . . . Constantine, therefore, made a special exception in favor of agriculturists; they were to be permitted to work on Sunday if they thought it necessary."—Pages 104, 105, 110, 111.

Recall that Constantine was still a pagan when he issued the first Sunday law, in 321. In this decree he called Sunday "the venerable day of the sun." So, in the days of the predicted "falling away" from the faith, men "used their own judgment" in setting aside the commandment of God and setting up in its place the commandment of men.

Archdeacon Farrar, of Westminster (Church of England)

Archdeacon F. W. Farrar (better known to us as Canon Farrar) has the change made quietly:

"The Sabbath is Saturday, the seventh day of the week.

"Little need be said on the change from the seventh to the first day of the week. The first disciples [?] kept both days: the Sabbath for rest, the Sunday for worship. . . . The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other. She had been led by the Spirit, whose revelations are continuous, whose inspiration is permanent."—*The Voice From Sinai*, (London: Isbister and Co., 1892), pp. 163-167.

Canon Farrar seems to follow here the Catholic doctrine of continuous church inspiration by which the church establishes rites and doctrines at will and commands men under sin.

Canon Eyton (Church of England)

Canon Robert Eyton was of the High Church party, exalting church authority. In his book on the Ten Commandments he wrote:

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . .

"Into the rest of Sunday no divine law enters. . . .

"The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."—*The Ten Commandments* (London: Truebner and Co., 1894), pp. 62-65.

We have looked far enough. Strange that teachers of Sunday schools in 1946 should have been directed to books that are so outspoken in admitting that there is no Scriptural authority for Sunday observance.

W. A. S.

The Tragedy in Human Relations

PRESIDENT TRUMAN, in his Christmas evening address, touched upon what seems to be an ironical situation in the realm of human relations, but which is in fact inherent in man's fallen state. He spoke as follows:

"I am sorry to say that all is not harmony in the world today. We have found that it is easier for men to die together on the field of battle than it is for them to live together at home in peace. But those who died have died in vain if in some measure, at least, we shall not preserve for the peace that spiritual unity in which we won the war."

This situation is not peculiar to our generation, sad to say. The record of human history is one of strife, more or less violent at all times. How many millions have died in vain on the field of battle in other ages in order to bring about a Babylonian or a Roman peace! How many times generals who fought together to defeat a common enemy have turned against each other as soon as the enemy had been defeated! Man has ever lived in a cycle of strife, which rises or falls in violence but which never ends. The only reason men now are becoming truly alarmed is that the power to destroy has risen to such tremendous proportions. We can no longer live in this continuous cycle of strife, and hope to escape total destruction. Is lasting peace a realizable hope for man in his unregenerate state?

The Bible answer is, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. "There is none righteous, no, not one." "The way of peace have they not known." "For all have sinned and come short of the glory of God." Rom. 3:10, 17, 23.

There is only one way to eternal peace. "He [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:14. "The government shall be upon His shoulders: and His name shall be called . . . The Prince of Peace." Isa. 9:6. Let us pray with great earnestness "Thy kingdom come," and labor with greater zeal to hasten its coming.

A Peak Year of Labor Strife

THE report of the Labor Department of the United States Government as published in *The New York Times*, December 28, stated "that working time lost in strikes this year [1946] had tripled the peak figure for previous record years." The report says that 107,475,000 man-days of work were lost because of stoppages during the first 11 months, and that this figure indicated a 12-month total would be near 110,000,000. The highest previous figure was recorded in 1945 with a total of 38,025,000 man-days. The prewar record was set in 1937, when the figure was 28,424,000 man-days. 4,545,000 workmen were involved in strikes in 1946.

Industrial strife is peculiar to our day. These figures point up its growing intensity. We have seen how a proportionately few men in key industries can strangle the business life of large cities. The power of both labor and capital has grown so great that strife between them may quickly become a threat to the peace and security of the whole nation. This is but another evidence of the growing tension of our times, for which man has found no remedy. Concerning this particular situation we have been admonished by the Scriptures, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7.

Partnership With God

THE Christian principle of tithing is being widely accepted by church people and by businessmen. Every now and then we see statements from men who believe they have been especially blessed in their business because they have followed the plan of tithing their increase. One such statement appeared in *Forbes* magazine of November 15, 1946. It tells of a business firm of realtors in Miami who ten years ago adopted the following resolution:

"We, the stockholders of the Keyes Company, recognizing God's ownership of all things we possess and realizing that we are but His stewards here on earth, wish to acknowledge His ownership and our stewardship and to that end it is hereby resolved:

"1. That we adopt God's plan of using one tenth of our profits for church and charitable purposes.

"2. That the Board of Directors be authorized to set aside this tenth—the Scriptural tithe—as it is earned."

This business is now the largest organization of realtors in Florida. It does an annual business running into millions of dollars.

Science as Man's Greatest Hope

THE wailing of so many scientists about the dire fate that awaits humanity unless the destructive weapons which science has created are put under an absolute ban is such a strange note for ordinarily optimistic men that it is getting on the nerves of not a few. People do not like to hear a somber tune for too long a time. Some feel that more should be said about the power of science to save the situation, and Dr. Harlow Shapley, director of Harvard Observatory, proceeds to say it.

In an address before the American Association for the Advancement of Science, Dr. Shapley, while warning that potential shocks to civilization are ominous indeed, said that "the 'scare' technique can sell toothpaste and soap; but can it continue to sell righteousness on an international scale? Perhaps, but let's turn for a while to the constructive, the positive, the optimistic. These new atomic-age devices are as potent for the enrichment of life as for its termination."

In pursuance of this thought the great scientist declared:

"Technology and pure science, if opportunity is opened to them can make cultural survival irresistibly desirable. They can tempt us to minimize, if need be, the importance of our localized sovereignties. They can inspire us to control our national pride when it is obstructive to the maintenance of a world civilization. They can emphasize new interdependence of the nations and reveal that in a new world many of our so-called sovereign 'rights' are really wrongs. . . . Given time enough and good intentions, the psychologists, the psychiatrists and anthropologists should be able to explain our own social and mental quirks to the world and teach us how to understand and accept the social and mental traditions of others."—*The New York Times*, Dec. 30, 1946.

We note that the possibility of saving help from scientists in the present precarious situation is predicated on the words "if opportunity is open to them." That little word *if*, used by Dr. Shapley, makes all the difference between heaven and hell upon earth. There are two things science cannot do, and that is create a new race of men whose hearts are pure or compel the minds of all men to do good. Seeing that "time is short" (using words that scientists are repeating again and again these days), how can we hope for deliverance from this source? We doubt very much if any artificial optimism courageously summoned in the face of real threats to civilization is a sound basis for human hope. We would rather put our trust in the promises of God to come and save us.

F. L.

The Crisis in Christian Education

By Edward Heppenstall

TODAY the Adventist system of Christian education is called in question on the possession of wisdom. Living in this day, we have inherited the intellectual treasures of six millenniums. We have entered practically every field of study: history, political science and sociology, ancient and foreign languages, sciences and mathematics, the fine arts, education, business, home economics and industrial arts, health and physical fitness, English grammar and literature, and theology. We have gathered books upon books, hundreds of thousands of pages, telling us the story of human adventure and human wisdom.

Every day we seek to dispense this information and to interpret this wisdom to thousands of college students in attendance at our various institutions around the world. Yet today we know ourselves to be surrounded by the seething restlessness of deluded multitudes stumbling through another Dark Ages. At the same time we lay claim to the only wisdom that offers the true solution: the intervention of divine power and wisdom in the lives of individual men and women through the operation of the grace and Spirit of God.

The crisis of Christian education is upon us. We are in danger of allying ourselves too closely with the culture and wisdom by which we are surrounded in the world, so that the wisdom of God is immersed in the wisdom of man without our realizing it. The danger is that in this merger the wisdom of God will be lost. This problem is essentially no different from that of men through the ages. It was in the pride of knowledge that heathenism and paganism had its origin.

The Wisdom of God

God sums it up by saying: "Professing themselves to be wise, they became fools." Rom. 1:22. "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:22-24. The Greeks sought after wisdom. They applied to the wisdom of God a purely intellectual test. And so do men today.

In spite of the wisdom of Jew, Greek, and Roman, when Christ, the wisdom of God, appeared on earth, they combined to reject and crucify Him, the great proof of the utter incapacity of human wisdom to grasp divine revelation.

Today men still choose the wisdom of man rather than the wisdom of God. Yet there never was a time in all history when human wisdom was so bankrupt as today. Never did the world need the wisdom of God as it does now.

The Seventh-day Adventist system of Christian education must be conceived in terms of the wisdom of God. We must ever distinguish between the wisdom of man and the wisdom of God. We must lay aside confidence in our own knowledge in order that we may discover the wisdom of the power of God.

Merely to know all the recorded facts of all litera-

ture, to memorize all the works of Shakespeare, Milton, and Tennyson, yes, and even of all the writings of the Bible and the Spirit of prophecy—I say merely to memorize them, and nothing more, makes a man worth no more than the market value of these books. Unless the living principles that may be found in these books transform the life, they are of little worth. This does not carry any condemnation of the college or the accumulation of knowledge. It shows only that the mere possession of all knowledge will not make men more spiritual or useful.

But someone will say, "But ours is a Christian college. Here we study the Bible. We major in theology and Biblical exegesis." That is true, but the ability to know God and to interpret the Word of God is far less a matter of mental penetration than of spiritual insight. Spiritual things can be interpreted only by spiritual men and women. It is at this point that we face the real meaning of *Christian education*. There is always the possibility that there will be in our colleges and in our churches modern Greeks and Jews—men who glorify human intellect and think themselves capable of solving the mysteries of life; those who have more regard for the mental grasp of the preacher, the literary finish of the discourse, the manner in which it is delivered, than for the spiritual character of the truth and the preacher.

The Idolatry of Human Talent

When once the idolatry of human talent and human wisdom enters the church, then farewell to spirituality. When men ask their teachers, not for that which will make them more spiritual and Christlike, but for the enjoyment of an intellectual banquet, then farewell to Christian progress and the wisdom of God. When teachers put first and foremost the genius of man's mind and appeal only to the intelligence, even when the subject be theology, we are in grave danger.

There is a great difference between an intellectual acceptance of divine truth and doctrine, and the possession of the Spirit of truth which transforms the life. The Word of God, which was spoken by holy men of old as they were moved by the Holy Spirit, can be understood only by holy, spiritual men as they are taught by the same Spirit. It is the Spirit which quickeneth; the flesh, human understanding, however intelligent, profiteth nothing.

The greatest hindrance to genuine spirituality is our trust in the orthodoxy and sufficiency of our religious knowledge held merely with our intellects and not in the power of the Spirit of God. But we deceive ourselves in imagining that because we have the doctrine of truth we have the Spirit of truth. Where truth reaches only the intellect, feelings, and reason, it does not and cannot transform the life. This is why so many Christians who hold so many Bible doctrines in their minds experience so little change in their daily lives.

If a man is not spiritual he cannot know truth in a spiritual way. He can know it only intellectually. We need something far more than intellect; we need a spiritual nature which only Christ can impart.

What value, then, shall we place upon intellect? It is of worth only as we surrender our intellects, our wisdom, to God to be used for His glory. As one man declared, our talents and abilities are but the tray upon which God places the bread of life. And when we seek to make our wisdom and our ability the chief thing, we have nothing to offer. We get in the way of God's work for lost souls. Intellect, genius, has no inherent power to bring a change in human nature, either in our own life or in other lives. These are but the instruments for God to use.

The test of our Christian education and our wisdom comes when we sit face to face with a lost soul over whom the tyranny of sin holds sway. Then know that all our wisdom, our intellect, our argumentative genius, our knowledge, cannot rid a soul of one dark blot. Know that all our ability of the wisdom of words cannot plead his case before the bar of divine justice and make him right with God. Paul declares:

"And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5.

Our schools should lead men to a personal discovery of the eternal God. As no other church or denomination, we declare that the purpose of our education is not to save civilization but to save souls. Our system of education must go to the heart of the problem. It must not be simply religious. It must be Christian; that is, Christ-centered. It must make real Christians, better Christians, and more Christians. Only thus can we be an influence in the world for good and help to hasten the personal and visible return of Jesus Christ.

The Verdict of History—No. 2

The Great Illusion

By W. L. Emerson

THE most striking characteristic of nineteenth-century thought was its belief in human omnipotence, its confident assurance that, given time and patience, mankind would abolish evil in all its forms and organize on earth the ideal society.

This doctrine of human perfectibility was the efflorescence of seeds sown some four hundred years before in the Renaissance movement of the fifteenth century. At that time philosophers began to call into question the Bible teaching that human nature was fallen and unless redeemed by a power external to itself was doomed to irretrievable ruin. In opposition they advanced the idea that human nature was fundamentally good; that its perversion was the result of ignorance, suppression, and exploitation; and that if man were only permitted to throw off the fetters and superstitions of the past, he was well able to perfect both himself and his environment. The golden age was not in the past but in the future, and man by his own efforts would eventually bring it to pass.

Credence was given to the new philosophy during the sixteenth and seventeenth centuries by man's steady growth in knowledge and in power over nature, and in the eighteenth century, when it became possible openly to voice such views without fear of imprisonment or torture, the new view had powerful advocates.

"The result of my work," declared the French philosopher Condorcet (1743-94), "will be to show you, by reasoning and by facts, that there is no limit set to the perfecting of the powers of man; ~~that human~~ perfectibility, henceforth independent of any power that might wish to stop it, has no other limit than the duration of the globe upon which Nature has placed us. Doubtless, this progress can proceed at a pace more or less rapid, but it will never go backward."

The spectacular expansion of knowledge and power which came with the nineteenth century gave the doctrine of the perfectibility of man and his world its final impetus. With unbounded enthusiasm the Victorian prophets of progress declared that science would soon have nature under complete control and that an era of prosperity and plenty was just around the corner. The conquest of disease would progressively eliminate man's physical ills. Education would speedily dispose of all social ills, like immorality and crime. And

the extension of reason into the realm of politics would eventually bring about a perfect society in a warless world.

"Always toward perfection," declared Herbert Spencer, "is the mighty movement—toward a complete development and a more unmixed good."

As a result of the powerful propaganda of the secular humanists, many in the Christian church became attracted to the doctrine of inevitable progress, because it was less humbling than the Bible conception of man, and a Christian humanism arose and soon had an influential following.

The Christian humanists differed from the secular humanists in the matter of whether the stimulus to perfection was inherent in man or was implanted by God, but both reached the settled conviction that the trend of civilization was, and would be, ever upward. I quote only one of the Christian humanists, Sir William Herschel, the great astronomer:

"Man's progress toward a higher state need never fear a check, but must continue till the very last existence of history."

Paul's Prophetic Challenge

Now it is very remarkable that the apostle Paul, who by inspiration warned the believers against the "science [gnosis] falsely so called" in his own day (1 Tim. 6:20), was also led by the same divine Spirit to pen a prophetic challenge to this philosophy of human perfectibility, which God knew would become dominant in the latter days.

In his second letter to Timothy, the third chapter, he actually takes up point by point the teachings which would be prevalent in the last days and categorically contradicts them.

The humanists would be promising increasing happiness and prosperity to the human race. But, said Paul, "This know . . . , that in the last days *perilous times* [*hard times*," Moffatt; "*grievous times*," Weymouth] shall come." 2 Tim. 3:1.

The humanists would declare that a kindness and gentleness would come into social, national, and international relationships, and that the cruelty and oppression would disappear forever. Paul, however, outlined no such happy prospect. Instead he pre-

dicted, "Men shall be . . . fierce ["brutal," Weymouth; "savage," Moffatt; "uncivilised," Rotherham]." Verse 3.

The humanists would confidently assert that men would become more unselfish and considerate of the rights of others. In contrast the apostle declared, "Men shall be lovers of their own selves, covetous ["selfish, avaricious," Professor A. S. Way's Version]." Verse 2.

The humanists would predict increasing fidelity and honesty in human relationships. But Paul foretold that the world in the last days would be full of "truce-breakers, false accusers, . . . traitors." Verses 3, 4.

According to the humanists there would be a perfecting of family relationships as parents and children were drawn together by the cords of fellowship and love. Not so, declared Paul, for children would become increasingly "disobedient to parents," while both sexes would become devoid of "natural affection" and "incontinent" ("no self-control," Weymouth; "dissolute," Moffatt). (Verses 2, 3.)

And to complete the grim picture drawn by his inspired pen, Paul predicted that the great majority in the last days would be "lovers of pleasures more than lovers of God ["preferring pleasure to God," Moffatt]," or if they preserved a "form of godliness," it would be a travesty of true religion, "denying the power thereof." They would "keep up a makebelieve of piety, and yet exclude its power." (Weymouth).

From platform and pulpit, through the press and over the radio, a multitude of voices are giving answer. The prophetic Word is proving tragically right. The false prophets of human perfectibility were utterly wrong.

"Men Shall Be . . . Fierce"

Have men become kinder, as the humanists confidently promised? Have cruelty and oppression disappeared from off the earth?

The blood of millions upon whom death rained from the sky, the blood of millions of Jews exterminated in the death camps, slaughterhouses, and gas chambers of Nazi Europe, the blood of the rest of the twenty-two millions of fighting men and civilians, old folks, mothers, and little children, who perished in the holocaust of World War II, cry out from the earth of three continents in agonized denial.

And what would those say who, though still having life, have been expelled from hearth and home by racial hatreds, and are now herded in refugee and displaced-persons camps all over Europe?

The world has been changed into a "place of torment for multitudes of human beings," truly says Dean Lynn H. Hough in the *British Weekly*. "The tales of cruelty and atrocities have an almost unimaginable awfulness. . . . The world is literally strewn with the wrecks of lives made impotent and despairing by shattering terror."

And if that were not enough to convince any still skeptical of the truth of the prophetic forecast, one has only to ponder the new horrors which will be let loose upon the earth if World War III should be started.

Andrew Forbes, in the *Catholic Times*, writes,

"American scientists are reported to have produced a method of spraying radioactive substance to wipe out cities and to destroy crops over an area of thousands of square miles. In Australia, the Rocket Bomb Mission is at work on a range of three thousand miles. In London a scientist is concentrating on cosmic rays, and . . . is catching up with the Russian Dr. Kapitza, at work near Afghanistan, who believes that a cosmic ray bomb no bigger than a tennis ball could devastate fifty-six square miles."

Men shall be "fierce," "brutal," "savage." No truer picture could have been penned of the Frankensteins of our time.

A Covetous Generation

"Men shall be lovers of their own selves," "selfish," "avaricious," declared the inspired forecast. And never in history was there a generation so selfish, so covetous, so avaricious as ours. Vast profits have been unscrupulously made in supplying the needs of the warring nations, and now that hostilities have ceased, the "black market" agents carry on their despicable trade, even in lands where the populations are on the verge of starvation.

Our modern world has seen, too, a vast increase of gambling in every shape and form. The Churches' Committee on Gambling in Britain has stated that the total staked on "the dogs" during the six years of war amounted to more than half the sum of the recently negotiated American loan. In that country also it is estimated that between ten and twenty million people participate in football pools, paying in to the promoters more than £35,000,000 a year.

The same trend is manifest this side of the Atlantic and in every other civilized land.

"Age of Lies"

What about fidelity and truth and honor in the world today? Dr. Abel J. Jones, in his book *In Search of Truth*, declares the present age to be an "age of lies." Honesty has almost disappeared in the relations between individuals and between nations. Solemn treaties have become scraps of paper to be torn up at will. *Propaganda* is a high-sounding name for calculated deceit. Men are today "truce-breakers, false accusers . . . traitors."

That "natural affection" is fast disappearing is evidenced by the widespread immorality and divorce in every land.

In 1945 there were 502,000 divorces in the United States, or one divorce for every three marriages. The divorce rate in Canada has risen from 1.4 per 100,000 of the population to 27.7 in 1943. In British Columbia the divorce rate in 1943 was 97.4 per 100,000.

The number of petitions filed at Somerset House, London, has similarly risen from 8,827 in 1939 to 25,431 in 1945, an increase of over 300 per cent. "Mr. Justice Wallington," writes a correspondent of the *Western Mail*, "created a record on January 14, 1946, by pronouncing absolute 1,039 decrees nisi."

Moral Collapse

The modern flood tide of infidelity and immorality is reflected on the cinema screen and in the literature of the day. Discussing American literature, the *New York Journal American* recently said:

"Never in the history of the American writing have books, sold indiscriminately on the open market, been so saturated with the obscenities, immorality, and degeneracy which mark the literary efforts of some authors today."

"Disobedient to parents." There is no surer indication of the throwing off of parental restraint than the vast increase of juvenile crime. It is estimated that 85 per cent of the criminal cases in the United States are young people under twenty-five, while in the latest report of the London metropolitan area 32 per cent of the arrests for larceny were youths under twenty-one years of age, and more than 9,000 were found guilty of indictable offenses.

Machinery of Amusement

Finally, no one can deny that the vast majority today are "lovers of pleasures more than lovers of God."

It is estimated that there are 1,560,000,000 cinema attendances in Britain every year, while the number in the United States is more than 5,000,000,000. Liter-

ally billions of dollars are expended on the machinery of amusement.

On the other side, the statistics of church membership show in what a decreasing minority are the seekers after God.

In every hundred persons in Britain not more than ten regularly attend any church; perhaps another ten or fifteen will occasionally attend "on great occasions"; at least fifty are indifferent to the claims of religion; and twenty are actively hostile.

Young people between the ages of fifteen and twenty-three," says the London *Daily Mail*, "attend the cinema thirty-three times for every one attendance at church." *Christian Victory* states that "more than 17,000,000 American boys and girls are growing up without any spiritual training whatever. The number under twenty-five years old who have no spiritual instruction is no less than 37,000,000."

Humanism Bankrupt

So we might go on setting the facts of our time against the fatuous promises of the prophets of "progress." But we have said enough. We are all too tragically conscious that the dream world of the nineteenth-century Utopians has failed to materialize, and instead we find ourselves in the "hard," "grievous," "perilous" times which the apostle Paul declared would come in the last days.

To quote Andrew Forbes in the *Catholic Times* again:

"The word 'progress' has withered on the lips of men who only a generation ago used it as an axiom of life and as

a basis for a substitute religion. The grim realities of the twentieth century, which spring exactly from the cults of humanism, mechanism, and materialism, have knocked away the last props of that philosophy."

"A world of fear, hatred, cruelty, misery, and instant death," declares a message from a conference of the Federal Council of Churches of Christ in America, "is closing in on the prospect of a world of fellowship and love."

The prophetic Word was tragically right, after all, about human nature and about world destiny, and stark bewilderment and despair have taken possession of those who destroyed the old waymarks and now tremble before the presence of final destruction.

Not Without Hope

But while the hearts of these disillusioned men fail them "for fear, and for looking after those things which are coming on the earth," those who have accepted the Bible revelation concerning humanity are not in despair. They are buoyed up by the blessed hope of Christ's second advent.

They are not bewildered by the tragic descent of man, for they have been forewarned that this fearful showdown would come. Nor are they without hope, for they know that though the present world and all its works is doomed to perish, there is coming a "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

In patience and confident faith, therefore, they await the coming of the One who will bring with Him that divine and everlasting "new order."

My Choice

By Arthur W. Spalding

IF EVER a people has been instructed in the ways of Abraham's God, if ever a people has received the warning that Lot received, if ever a people has been given foreknowledge by prophecy and by demonstration that the cities will be destroyed, this people has.

Flashes: "The cities of to-day are fast becoming like Sodom and Gomorrah." "Life in the cities is false and artificial." "One of the most subtle and dangerous temptations that assails the children and youth in the cities is the love of pleasure." "It was not God's purpose that people should be crowded into cities." "There is great need for families to get out of the cities into the country." "Get out of the large cities as fast as possible." "Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of to-day the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills." "The destruction of these cities, almost wholly given up to idolatry, is impending."

The cities must be warned; they must be given the final gospel message; they must be worked in. Yes. "Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other states." "In Greater New York the message is to go forth as a lamp that burneth." "Let centers of influence be made in many of the Southern cities, by the opening of food stores and vegetarian restaurants." "We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."

The cities must be warned. As Jonah warned Nineveh. As Isaiah warned Tyre. As Jeremiah warned

Jerusalem, and started for his country home. But the cities are not to dwell in, to have one's soul wrapped round with their iniquities, to have one's children drink in the glitter and glare and filth and crime, to lose sight of God. The cities are to get out of.

Serious Problems Involved

But when we face this command with intent to obey we discover there are some very serious questions confronting the city dweller, and their solution is not always easy. It would be reckless counsel that would tell our people today to make an exodus from the cities like that of the Israelites going out of Egypt, like that of the doomed citizens of a bomb-attacked city fleeing in crowds; albeit such mass movements of city populations will come, in days of terror, and of the multitudes that try then to flee few will escape. But while there is time, there should be sober, serious, definite planning and progressive action, to get as many out of the cities as can be saved. There is not too much time. There is no time to be wasted.

Problems

There are many serious problems, but we may resolve them all into two comprehensive divisions. The first is economic; the second is cultural. All the questions of finance, of occupation, of skills, of "making a living," come in the first division. All the questions of mental adjustment, of social satisfactions, of education, of the training of children, come in the second division. To discuss them all, with their infinite facets in thousands of cases, would take a book. And a book would not settle the problems. Only God, working with human agencies, can find the solutions.

But let us put two questions to the Christian hesitating on the brink of country adventure.

First, can you trust God to make a way through the Red Sea for you?

Second, do you *want* to leave the city, or are you only being driven, as Lot and Lot's wife were driven?

If you can answer this first question and the first part of this second question in the affirmative, you need have no fear. You can go ahead and succeed, under God's care. You may have—you will have—trials, difficulties, tests of faith, hardships, temptations to give up. But you will also have, by God's blessing, triumphs,

Stewardship—No. 4

Requirements for Stewards

Some things are basic. Some things are principle. Some things are so general as to be always required. What are the two general requirements for stewards?

Let us get the answer from Christ in the parable to which we have referred. "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

The first of the two general requirements is that a man must be a good man. This is basic with God. God is good and he wants managers who are, not only good managers, but good men.

But does not the Bible say that all men are sinful? you ask. Yes, the Bible says that "all have sinned." Rom. 3:23.

What can a sinful man do about this? He can do three things. (1) He can do as did the polluted publican. He can pray, "God be merciful to me a sinner." Luke 18:13. (2) He can listen to the voice of Jesus say, "Ye must be born again." John 3:7. And (3), He can, as did Nicodemus, who heard those words, stand and gaze upon the Son of God at Calvary, and let the light break in upon his soul. That light will speak and say, "I died for you."

Then if the sinner does not resist, the mystery of love will take place. The man who was bad will become good. The man who hated will love. The man who despised the law of God will now obey the law of God. He will be born again—born from above, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

And if a man will keep near to that cross, day by day his experience will be renewed and renurtured, the good advanced, the bad subdued.

"Were the whole realm of nature mine,
That were a tribute far too small.
Love so amazing, so divine,
Demands my life, my soul, my all."

—Isaac Watts.

The second general requirement is faithfulness. "Well done, thou good and faithful servant."

A man who is good but not faithful is like a good body that quits breathing, like good legs that quit walking, good hands that quit working. Such a man is mostly good for nothing. God makes people good for something.

I well remember hearing a college president exclaim at chapel hour, "Oh, for somebody who will bear responsibility!"

So God wants people who are not only good in a passive, harmless way, but who will take responsibility. God wants people who are reliable. He requires dependability. He calls for faithfulness. And God, who will not lie, will never call an unfaithful man a faithful man, I care not how many churches he may belong to. But it makes God happy when He sees a good and faithful man.

The Christian religion is something more than sob stories and stormy, flighty, ecstatic feeling. It makes a man or woman highly responsible, faithful in all that pertains to life and its duties. It makes people conscious of the will of God and conscientious about doing the will of God in spiritual, moral, and practical matters.

This final question is interesting and important. The faithful steward asks for the information himself.

We read, "What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12. The steward answers his own question in verse 14, "I will pay my vows unto the Lord now in the presence of all His people."

What was the specific requirement upon which his vow was made? Again we read, "Honour the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3:9.

It is our God-given responsibility to honor God first with His appointed portion of every dime and dollar of all our increase. Religion which does not touch a man's pocketbook is not worth the strength it takes to preach it from the pulpit, or the paper and ink it takes to write it. Pay thy vows. Open thy hand to God.

Jesus, the Son of God, set the example. He paid His vow on Calvary, and vowed to come again on the reckoning day.

successes, proofs of providence, increased courage, greater endurance, greater skills, deeper devotion, the security that God gives, and oneness with Christ.

No rash, presumptuous answer must be this "Yes." There must be a foundation of peace with God; through forgiveness of sins, through strict education in the ways of industry and thrift, the willingness to endure privations, to train down to the hard muscle of Christian living, before you can trust God to open your way. But if you do your part, He will not fail.

And you must want to do His will. If you love Him you will. All the vanities of the world, the flashy amusements, the lustful desires, the love and practice of rivalry, must be abhorrent to you. If you are a Christian, they will be. You must want God. And if you want Him you will seek Him where the Master sought him—in the fields, in the woods, on the mountain, by the lake, taking advantage of "the holy ministries of nature." "In no other way can the foundation of a true education be so firmly and surely laid."—*Education*, p. 101.

This is the question that none but you can settle for yourself, that none but I can settle for myself. What is my choice? Abraham chose one way; Lot chose another. Abraham became the father of the faithful; Lot, the father of the impious and ungodly. What I am, my children will be. What I choose, my children will choose, in nine cases out of ten. This is the law of the second commandment. What is my choice?

Let me stress two things in this business of getting out of the cities—necessities, objectives, of the experience. The first is simplicity of living; the second is the education of our children.

Living the Simple Life

The cities teach luxury and extravagance. Even with the poor of the city, who may be poorly housed, underfed, and underprivileged, there is not a rational balancing of income and expenditure. Their starved bodies crave stimulants; their starved souls, exciting entertainment; and the drugstore, the liquor store, the theater, the games, the gambling places, skim the cream off their wages. Our church people shun the grosser of these indulgences and diversions, yet are continually under temptation from the insidious invitations of the milder forms, which are but entering wedges for the more immoral.

City people are far removed from the sources of life; almost none make a garden or fashion a garment; few make their own music or provide their own recreation or entertainment. They have canned food, canned fashions, canned music, and canned recreation. They are cogs in the machine, and they move in unison. It is hard for them, when they move away from the city market and the department store, to get along on what their hands provide, to plan ahead for their needs, to curb their impulse to spend and spend, and probably to run into debt. To grow a tomato to take the place of a grapefruit, to accept an apple in the place of an ice cream cone, to substitute a carrot for a box of chocolates, to take a cup of water in lieu of a milk shake—these homely instances may seem ridiculous, but at times to the victim they appear tragic. What are your tastes? Are they simple? Can they hold you up when you are forty miles from the railroad, and anyway you are not permitted to buy or sell? For we are coming swiftly to that time. It is, partly, to provide a defense against it that we are moving out of the cities.

By many in all places, but especially by men and children in the city, the radio and the newspaper and the popular magazine and the moving picture, useful all of them at times and places, are used to an excess that makes a cacophony of the day and the night. Such devotees have little chance to "individually hear Him

speaking to the heart," or to experience the exquisite delight of that hour "when every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."—*Ministry of Healing*, p. 58.

The longer men stay in Babylon, the harder of hearing will they become, the less ready to listen to God. This is a greater problem to those who leave the city for the country than is the making of a living. You can come down to bread and water (and they are sure, the Lord promises), and you can still live and rejoice, sure that your beans will grow. But if every earthly voice is hushed, and in the awful silence of your soul you can not hear God speaking, woe are you! Out in the country you gaze upon the rose and the chrysanthemum, but you cannot read God's print; you listen to the thunder of the storm and to the plaintive quaver of a little owl in the silent night, and you cannot hear God's voice; you feel the breeze upon your brow, watch the painting of the western sky at sunset, but you cannot perceive God's message. Oh, you are lonesome; your soul is empty; you have no mission there. This is the solitude, the loneliness, the lostness, that sends more city escapees back to their prison than does a fare of bread and water.

What remedy, then? If you must stay in the city yet a while, take vacations, take every possible holiday, and go out into the country. Go to a Senior M.V. Camp, if you can qualify; go to the home of a country friend; go to a mountaintop if possible; go to the sea if you can keep away from the crowds. And look and listen and think and pray—I mean, talk with God. If in the city you can get to a park, take its most uncultivated, most natural parts, and look for God. The Scriptures will help you interpret nature, if you will memorize the nature texts and meditate upon them. They tell you, as no scientist can tell you, what God's message is in the lily, the bird, the tree, the mountain, the sea, the cloud, the star, and the sun. Put God's Word and God's works together. Shut out the world.

Learning From Nature

Get books on nature. There are hundreds of nature books, and there are at least a score that will help interpret God's handiwork to you. Revel in them. Follow out their suggestions which seem good and practicable. Feed the winter birds at your window, even if they be nothing but English sparrows. Sit and watch them and study them, remembering that "One of them shall not fall on the ground without your Father." Teach your children to observe and study and care for the birds and any other chance creature, for you will learn more in the effort to impart than in the effort to get.

Have a window garden in the spring, and watch the miracle of the seed bringing forth life. If you can, have an outdoor garden, give yourself up to it in the growing season. Pray God to open your eyes and your ears, your sense of smell and your sense of touch. For God made all these things to teach us how to know Him and how to live and how to pray.

This is not enough to give you a full, free existence in the world of God, but it may save your life till you get into the country. It will help, at least, to incline your heart to be content and to be joyous with the things of God, and so make the battle easier for you when you do leave the city.

Some one of you may think this is too ethereal, not practical like learning how to grow a crop of potatoes or how to spray the peach orchard. Well, it is good to know the practical things—necessary, in fact. But I know from long observation that soul poverty is more inimical to country living than a tightening of the belt.

Follow Holiness

By Elva Zachrison

FOLLOW peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. Holiness must be cultivated, but it cannot be developed, or nurtured, by human effort, for it is a heavenly plant. Only God is holy. Therefore only God can transplant holiness into the human heart.

What, then, is our part, and why does not holiness descend upon all Christians?

Our part is found in 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins" (and usually we stop in the middle of the process), "and to cleanse us from all unrighteousness."

The cleansed heart is the only heart into which God transplants holiness. To have our past sins forgiven is wonderful, but it is not enough. To have our evil hearts cleansed from all desire to sin, from every root of bitterness and wickedness, is God's will for us.

"For this is the will of God, even your sanctification." 1 Thess. 4:3.

"For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

The good gardener does not mow down the weeds. No, the good gardener digs deep and eradicates the weeds, roots and all. Thus we should let the Master Gardener dig deep into our sinful hearts, no matter how it hurts, and pull up everything that offends. Only thus can we be the good ground hearers and bring forth to His glory thirtyfold, sixtyfold, and one hundredfold.

According to Titus 2:12 and 13, we should deny ungodliness and worldly lusts, and should live soberly, righteously, and godly. "The world is too much with us." Our minds and hearts cannot be "filled with the Spirit" when already filled with something else.

But if we put the premium on this pearl of great price, this heavenly gift of holiness, all other interests will take their proper places, and, as the poet puts it, our ordered lives will confess the beauty of God's peace.

1 Corinthians 13 is the chapter for all seekers after holiness, for a heart filled with love can but be a sanctuary of holiness. As selfishness and sin (the middle letter of which is *I*) give place to love, the other fruits of the Spirit will also appear in our lives—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

The very small girl who mended her torn blue dress with black yarn, because she knew her mother was tired, had perfect love, but not perfect service. Thus it is with us and the Lord.

Our small hearts can be completely filled with God's love. Then as our capacity increases, which it should do as we grow in grace, the love of God will flow through our lives in a richer, fuller current.

We are a peculiar people because of our Sabbath observance, which is the sign of sanctification. Why not be a peculiar people also in the quality of our daily living so that "holiness unto the Lord" can be written upon every business transaction, every performance and duty of each day, and upon every thought and intent of our hearts and minds? Every act should savor of the Lord, instead of the world.

When we are partakers of His holiness, we can endure when folks revile us and persecute us and say all manner of evil against us. Of course it will not be pleasant. However, no resentment, no wicked reaction, no hatred, will spring up in our hearts, for our hearts are cleansed.

As we follow holiness upon this earth, we shall be guided through the gates into the city of God.

THE ADVENTIST HOME CIRCLE

Conducted by Nora Machlan Woolley

"The Home and Christian Living"

By Florence K. Rebok

[NOTE.—This article is another in the series prepared especially for the REVIEW by the Parent and Home Education section of the General Conference Department of Education.]

RECENT personal reading has given me the desire to share with you some of the stimulating thoughts contained in the little book *The Home and Christian Living*, by Percy R. and Myrtle H. Hayward, published by the Westminster Press, Philadelphia, Pennsylvania. In the preface the authors state that the one purpose of the book is to show that "the home should be supremely concerned . . . so to guide its own life that it will cause the maximum all-round capacity of its members to emerge." The home "becomes indeed a school in Christian living because its whole life affords opportunities in which individuals can grow best and in closest accord with Christian ideals."

Too often we parents lose sight of the true purpose of the home as our thinking becomes cluttered with the necessary everyday routine of cooking, washing, and cleaning. It is not only our privilege but our duty to catch the vision of the glorious task committed to mortal hands. We should constantly remind ourselves of such statements as this: "The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life."—*Ministry of Healing*, p. 352.

Another writer states, "Some kind of religion is made in every home, and the Christian religion is developed in the home that consciously and earnestly accepts Christ's way."—RUSSELL A. HOFFMAN, "Where Religion Is Made," in *The Christian Home*, February 1944.

Christian living, as presented in this little volume, is not reserved for some certain time or special occasion, but again and again it is emphasized as the sum

of the countless little things done everyday. One is reminded of the text "Whatever ye do, do all to the glory of God." Christian living, then, is not so much talking about it as actually doing those things which constitute the right way of life.

Seven Things to Consider

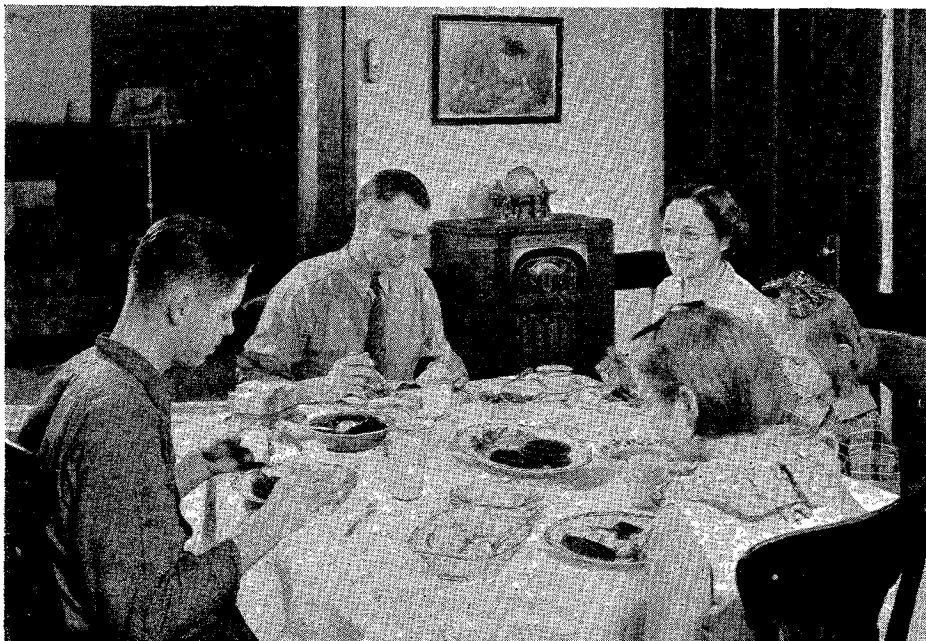
Naturally, then, the home circle becomes the center of Christian education, for it is here that seven things most closely associated with the child's growth find their beginning: [1] "The ideals by which he will be guided develop there; [2] the habits that will control his daily conduct will be established there; [3] the kind of appreciations by which his life will be directed, [4] his manner in meeting people, [5] his outlook upon the world, [6] his growing conceptions as to the relative values of things, [7] his religious aspirations and experience—all these will take their tone and color from his home."

The first chapter emphasizes the necessity of parents' accepting the responsibility which is rightfully theirs during these most impressionable years. Do you want to know how to avoid cynicism in your child? what to do with fear? and how to develop kindness? Then look well to the *very first* impressions he receives along these lines.

Much is said today concerning discipline, and young parents especially are faced with two extremes: either the plan of allowing the child complete freedom of choice in everything, that he may develop his own individuality; or the one in which parents dictate what the child shall do in every circumstance. The middle-of-the-road course is stated here: "*The parent must recognize that his chief task is to help his child gradually to become the master of his own life.*" This

brings to mind the familiar role so beautifully portrayed in the writings of the Spirit of prophecy, in which the parents are *teachers* of their children, not autocratic rulers. Foremost in making this program successful is the establishment of complete confidence between parent and child.

In the January issue of *Parents' Magazine* the editor makes this statement, "We Believe in Parents," in spite of the criticism now being heaped upon parents in general, and upon those of delinquent children in particular. The editorial goes on



The Meal Hours Can Be Made Occasions for Knitting the Family Together in Mutual Love, Friendship and Spiritual Unity.

to state that blame will not help parents to remedy the situation, but that "what is needed is not less but a great deal more and better parent education."

Adult Guidance Needed

No child can grow and develop properly without the guidance of an adult who is planning wisely for his growth and constantly seeking new situations to develop this growth. As a question arises in the life of a child, he will make his decision "on the basis [1] of what he has learned from his past experience, [2] of the habits that he has built up by previous decisions, and [3] of the principles and standards by which he is gradually coming to guide his own life. To have a share in helping to establish these principles, these habits, and these standards for judgment and evaluation, is the high and difficult task of the modern

If you would have few tears by and by, be kind now; if you would have a happy future, create a glorious present.—Joseph Parker.

parent. To find a true balance between freedom and guidance, between liberty and control, between the independence without which we shrivel and the interdependence without which we are smashed, is the parent's chief business in life."

Chapters three and eleven are closely related, since one deals with keeping pace with our children's growth and the other deals with the situation after the children are grown up and gone. Did you realize that it is necessary to prepare for that time while your children are yet small? Another thing which parents often overlook in connection with the social and mental growth of their children is the matter of personal appearance. "The consequences of neglect in these matters may be far more serious than parents realize."

Another problem which presents itself is the wise use of leisure time, and this concerns every age. "Parents are responsible for guiding their children so that their leisure time will reinforce all the constructive influences in their lives and be in itself a character-building form of profound value." The suggestions offered in chapter four are very practical in most instances. However, since this book is not one of our own preparation, the inclusion of dramatics will be understood accordingly. There is much food for thought in this one chapter, and it will bear frequent reading. One father of four children testified that his children's interest in music influenced the settling of many other problems. A mother, when asked the secret of why her four sons were a comfort to her instead of a heartache, replied, "The only difference I know between my method and my neighbors' is that I played with my boys." The right use of leisure time is seen in connection with the attitude young people take toward church activities; it is closely related to the whole subject of discipline, and helps to ensure good health in adults. "Doctors say that more people break in middle life because of the inability to play than from any other cause."

One does not often think of health as having a bearing on one's religious experience, but "regularity is a basic element of all moral and religious development that may come later in life." All through this little volume the thought is stressed that happiness and companionship are essentials in true living, especially so for Christian living.

Chapter six contains helpful suggestions for dealing with the growing minds of our children. Have you ever tired of answering the endless questions? Is it really necessary for a child to ask so many? The

authors' suggestion for handling the problem of the funny strip is worthy of study. Yes, there is an education for the child outside as well as inside the classroom. You will be interested in the way two mothers handled a poor report card, too—and the final outcome.

One ever-present problem which perplexes parents is the matter of boy-and-girl relationships. Too often we want to pick that one thing out of the air and deal with it alone, forgetting that "life is all tied up together" and cannot be sliced off in sections. It is well for parents to realize their part as examples to their children in the homes of today. How can the broken or divided homes seen on every hand be expected to strengthen the regard of the youth for the sacredness of the home? It is well to remember that "the basic root from which sex education really starts, which no method that may be used later on can ever excel or completely counteract, is the home relationship of the father and mother." If this relationship is a happy one, with kindness, tolerance, forbearance, and thoughtfulness manifest, the children will unconsciously react to home and marriage as a natural thing to be desired. A home life built upon antagonism, deceit, or anything that is unwholesome bears its fruit in the child's reaction. What kind of example is found in your home? in mine? Have you ever thought that "those who go 'boy-crazy' [or 'girl-crazy'] are those whose lives are empty of other controlling interests"?

Chapter eight, "Mastering the Use of Money," lists this, not only as "one of the prime steps in character building," but as "one of the first necessities in achieving a competent life." But, you ask, "How is this connected with Christian living?" Simply as "it becomes an expression of one's inner self and one's outlook upon the world." It touches the happiness and security of the home, as well as one's standing in the community, and his relationship to the church.

I was interested in the introduction of pets into the discussion on Christian living. Would you know how that might enter into such an experience? Perhaps these words will give the clue: responsibility, regularity, kindness, industry, knowledge of science.

After these different phases of living have been discussed in the several chapters briefly outlined, the threads are gathered up in the chapter entitled "Attaining a Personal Religion." As previously stated,

Greatly begin! Though thou have time but for a line, be that sublime—not failure, but low aim is crime.—Lowell.

there are, quite understandably, some statements not in complete accord with our denominational standards and beliefs; but throughout the book there runs the thought that Christian living belongs to the daily education gained in the home circle.

A girl had recently left for college, and her parents were concerned about her religious experience while there. Replying to their anxious letters, she made this statement, "Do not worry; God has been a member of our family too long for me to lose Him now."

Yes, fathers and mothers, this business of Christian living is largely a problem for us in the example we give our children in our homes, and in their training day by day as they grow and develop. Shall we not take it more seriously?

If you have followed thus far in this sketchy outline, why not secure this little book and fill in the details? Your own soul will be watered and will bear fruit in the daily living in your own home.

Voice of Prophecy in Africa*

By E. L. Cardey

AS AN evangelist I have hoped and prayed for a way to reach the masses, many of whom are seeking for light. In 1939 we placed in one of the papers of Cape Town, South Africa, a series of twelve articles, paying about thirteen dollars for each article. The first two were paid for by one of our sisters. We raised certain questions in these articles, then asked interested persons to write in for free literature. Within a short time we had one thousand names. From this group, although we had no Bible lessons, we baptized some very good people. The Bible instructors said, "Why, this is a wonderful way to get in touch with interested people."

In 1942 the president of our division, C. W. Bozarth, encouraged us to begin this kind of work in a larger way; and after making plans for lessons, we put the articles in seventeen or eighteen papers in South Africa, both in English and Afrikaans, trying to reach first the white or European people. Within two months the response was so great that the brethren thought we should take out our advertising for the time being, since it was feared we could not secure lessons and literature to send to the thousands who were writing in to us. Consequently, we took out all the advertising, and inserted in the last article this statement, "We cannot receive more names for the present." In spite of that, by December we had twenty-two thousand names of interested ones who had written in for our lessons.

Among the letters that pour in to us are many which indicate the direct guiding hand of the Lord in calling the reader's attention to the articles in the papers. Many testified that they had been looking for more light on the Bible.

We remember one lady who said she did not read Afrikaans, but in some way there appeared in her kitchen an Afrikaans paper in which she read our advertisement about the Voice of Prophecy Bible School. She wrote, "I have been wanting to study the Bible,

for I believe God has light for me, and now since this paper came into my kitchen in such a strange way, I believe an angel brought this to me, and I believe you have the light of truth to give me. Will you please send the lessons."

We have pressed forward by faith month after month, and today we have nearly one hundred thousand readers in our great African Bible school. Among these are about fifteen thousand native men, although we have made no effort among the native people as yet.

Message Enters a Closed Country

Bechuanaland has been a closed country to us through the years. We have two medical missions established on the edge of the country, but are not permitted to go in there and teach the message. The newspapers and the radio, however, know no national lines. We were happy to receive a number of requests from educated native men in Bechuanaland asking for our Bible lessons. Among these was the king of that country. He is a well-educated man, and receives a salary from the British Government. The last word from him indicates that he has acknowledged all the truth as it has come to him.

If I had time in this short talk I would like to tell you much about our prayer circle. We believe this has done a great deal to break down prejudice and open the way in many homes. Thousands have written in for prayer, and many hundreds have testified to answered prayer. Let me tell you one or two of these experiences. A woman whose husband was breaking up their home because of drink wrote in and asked us to pray that her husband would be delivered from drink. She said, "I have not told him that I am writing to you, but I believe that God will answer your prayers, and will save our home from wrack and ruin." We took this case to the Lord in prayer. After about three weeks we received a letter not only from the woman but from the man. It was a wonderful letter of testimony to God's saving grace. He said, "I do not know what church you represent or what your religion is, but I know that God answers your prayers. About two weeks ago I felt impressed

to turn away from drink, and, strange to say, the appetite for drink was taken away from me, and I have not touched liquor in these two weeks. Then my wife told me that she had written to you for prayer. I want you to keep on praying that I may become a Christian and that I will be strong to resist evil." One of our ministers visited this home later and testified that this was a real experience in the life of this family.

Front Row, Left to Right: Mrs. E. H. Wallace, Mrs. J. H. Lawhead, Mrs. E. L. Becker and daughter Paula, Mrs. I. C. Schmidt, Mrs. Theodora Wangerin, Mrs. J. L. Pogue and baby James. Second Row: E. H. Wallace and daughter Karen, J. H. Lawhead, E. L. Becker, Mrs. F. R. Millard, I. C. Schmidt, Mrs. F. A. Pratt, Mrs. R. S. Watts, Mrs. V. T. Armstrong, James Pogue. Back Row: R. S. Lee, F. R. Millard, Dr. George Rue, Mrs. Rue, F. A. Pratt, R. S. Watts, V. T. Armstrong. This Group Left in December for Singapore, With the Exception of the Millards, Watts, Rues, and Mrs. Wangerin, Who Are Going to Korea or Japan





From Left to Right: Judy Martin, Elder Wayne Martin, Mrs. Wayne Martin, Miss Ruby Barnett, Miss Bessie Irvine, Mrs. Rowland, and J. W. Rowland. Miss Mable Irene Wakeham Was Not Present for This Picture but Sailed With the Group to the Far East

One day a Catholic woman was walking along the streets of Johannesburg. Her husband had died, and she was left with one boy twelve years of age. She could find no solace in her church. She saw one of our tracts lying on the street, and as she read it she was greatly impressed with its simple message. In her first letter requesting our lessons she said, "This tract talks to me, and I believe your Bible lessons will help me to find Jesus as a personal Saviour." She had no Bible, and when she began studying the lessons we sent her a Bible. In a few weeks time she wrote back as follows: "I want to thank you for the lessons, and above all for the Bible you sent me. It is more precious to me than a million pounds. I have now studied your lessons for some months, and I want to tell you I know I am saved. Jesus has saved me. I am so happy that I can go direct to Him in prayer."

An importer in the wicked city of Alexandria, Egypt, saw our little article in the South African magazine *The Outspan*. He wrote for the lessons, and has proved to be a most faithful student. He has been very liberal in his giving to our work. He took his stand for Christ before he had finished half the course of studies, and then after the Sabbath truth had come to him, he saw the light clearly and immediately wrote us, "Oh, I cannot tell you how thankful I am for the light that God has sent me." At one time he sent us a list of names of persons who wanted the lessons, and in the letter he said, "These are some of the leading lights in the political world in Egypt. If they will accept this light, it will stir all Egypt." They are now receiving the lessons. Recently we have had a letter from him, saying that he is meeting with our little church in Alexandria on the Sabbath.

Before closing I must tell you of this remarkable experience, and I want you to think that if God can touch one heart like this He can touch the heart of every honest soul in all the world.

The story is about a poor black native boy, away up in Rhodesia, who had no parents. One day in his heart he was longing for light. He did not know God, but he longed for something better. That night in his dream he saw a bright being. This bright being said to him, "Do you want to know about God?" "Oh, yes," he said. Then the angel said to him, "Write to my servants, the Voice of Prophecy, and they will tell you about God." It melted

our hearts when we read that the angel could call the workers in this movement his servants.

And so he wrote a letter, putting it on an ordinary piece of paper. He did not know the city. He wrote, "Voice of Prophecy." It came without stamps to our office in Cape Town. I paid four pence (eight cents) for this piece of paper, which did not have the town or country on it. It had come three thousand miles in this wonderful way. We believe that boy will take his stand for the truth.

The Voice of Prophecy Bible School, a new means of reaching the masses of the people, which is now going forth with power both in this country and in other countries, is surely God's way of quickly finishing the work in all the world. Through the newspapers in Africa, and to some extent by the radio, we are entering hundreds of thousands of homes. In this way we are getting hold of the names of seekers after truth, and then with the Bible lessons we are able to teach them of the message for this time. We know you will remember our work in your prayers.

High Chinese Official Visits Our Headquarters

By Frederick Lee

DURING the latter part of December a distinguished visitor from the Chinese Government was entertained by the General Conference at Takoma Park. Marshal Feng Yu Hsiang, who has been known for many years as the Christian general of China, with his accompanying aides, spent six days at the Washington Sanitarium. Marshal Feng has been a friend of our medical and educational work in China. While in Takoma Park he spoke at the Sligo Church on the Sabbath, and on the following Monday he addressed the General Conference committeemen and Seminary students in the Seminary chapel. On Monday evening a dinner was given in his honor, E. D. Dick acting as master of ceremonies. During the course of the dinner a Bible and a *Desire of Ages* were presented to him by A. V. Olson, with the compliments of the General Conference and the Review and Herald Publishing House.



Front Row, Left to Right: Mrs. W. E. Hilgert, Roberta Cone, June Dyer, John and Carl Jones, A. N. Nelson, W. J. Blacker. Second Row: W. E. Hilgert, Nellie Ferree, Mrs. H. L. Dyer, Mrs. Carl Jones, Mr. Jones. Third Row: Mr. R. L. Cone and Daughter Rita, Mrs. Cone, Mr. H. L. Dyer, Mrs. A. N. Nelson, Mrs. W. J. Blacker. This Group Sailed for Manila



Marshal Feng Yu Hsiang (Left) Receiving Gift of Bible and "Desire of Ages" From A. V. Olson (Right). Frederick Lee (Center) Is Acting as Interpreter

Marshal Feng was greatly impressed by the excellent vegetarian meals that were served at the sanitarium and by the Review and Herald Cafeteria staff at the special dinner. During the week D. E. Rebok and W. A. Scharffenberg arranged for the entertainment of Marshal Feng's party, and conducted the party on several tours about the capital. The writer acted as interpreter at the Seminary service and special dinner. As Marshal Feng departed he expressed himself as greatly pleased with his visit to the headquarters of the Seventh-day Adventist denomination.

Off for Service in the Far East

By V. T. Armstrong

DECEMBER, 1946, will be a month long remembered in the missionary report of the church. Several boats sailed out of the Golden Gate from San Francisco for the Orient and Australia. Every mission organization in North America, I suppose, sent representatives to answer pressing calls for workers.

Seventh-day Adventists have been well represented on at least five ships: the *General Meigs*, *General Gordon*, *Marine Lynx*, *Marine Phoenix* and *Marine Adder*. One of these boats, with a passenger list of nine hundred, had seven hundred missionaries aboard.

We hear much about rehabilitation, and much money has been gathered to care for the financial needs of this work. As rapidly as possible buildings are being repaired or rebuilt. Equipment has been secured as fast as it is available. Everything is being rushed although the many obstacles confronting the rehabilitation program have made it seem that all has been slow and delayed.

Along with the rebuilding of material things, we must not forget the more necessary need of a spiritual rehabilitation in the lives of every outgoing missionary as well as in the lives of those who hold the ropes in our churches at the base of supplies. Unless this strengthening of the spiritual life is evident, the rebuilding of material things will avail but little. From

every mission field comes the cry for help, money, clothing, buildings, and equipment. The church is responding wonderfully well in men and women and material things. May God grant that there may possess those who go to use these material things, a deep sense of the greater need—a quickening of the spiritual life, an understanding of these serious times, a deep love for lost men and women, and a devotion to the cause of Christ such as the great missionary Paul had when he declared himself a debtor to all men.

After many weeks of waiting caused by transportation difficulties, a large number of missionaries have sailed for the Far East. For many months a few missionaries have been carrying heavy burdens in the field. They have been calling for help, and these additional workers will be most welcome.

Reports from the various fields of the Orient are most encouraging. The baptisms for 1946 will no doubt exceed any former year in the Far Eastern Division. While it may seem that delays and interruptions have retarded the work of God, we know His hand still controls, and amid all these perplexities the work is moving on rapidly to a glorious finish.

As we turn our faces toward the Orient again, with its multiplied problems and needs, we can ask for no greater favor than the prayers of a consecrated, willing, sacrificing church who hold the ropes and supply the means required to finish the final task of the remnant church.

Presswork Abroad

By J. R. Ferren

NEWSPAPER publicity is beginning to bring the work of Seventh-day Adventists prominently to attention in many countries. Leaders of our work in Europe have been attracted and encouraged in their efforts by reports of progress of the press work in North America. They are finding it possible to get items concerning the church and its activities published in some of their papers.

K. Fischbacher, in Switzerland, has just sent us pages from four leading newspapers in Berne, Basel, and Winterthur, having a combined circulation of more than ninety thousand copies. Each of these papers recently carried a well-written news story telling of the return to Switzerland of a number of Seventh-day Adventist missionary families who had stood at their posts in other lands during the difficult years of war. Their names are given, together with interesting data as to their work and experience.

From Italy C. Lester Bond brought us copies of five big newspapers published in Florence, Milan, and other cities. Three of these had each published the report of a public ceremony held in Palazzo Vecchio in Florence, attended by high government and city officials. The highest official present had very impressively delivered the first CARE package of food received in Italy. It had come from the American Christian Adventist Mission and was addressed to the Italian Adventist Mission. With fitting ceremony, according to the story, John Giammarco had transferred the package to Pastor Sindaco Pieraccini, head of the Adventist mission, as a symbol of the love and care of America by which Italy was to receive needed help. It is an interesting report, complete in its detail, and prominently mentioning the Adventist mission.

The two other Italian papers feature in story and picture an Adventist baptism. One of these *L'Europa*, of Milan, includes a group of fine-looking Adventist young people photographed as they were singing at the baptismal service. This is a large picture in

the center of the first page of a rotogravure section.

From Lisbon, Portugal, we have received a letter written by E. P. Mansell, who with his wife was there en route for Mozambique after a furlough in the United States. He sent to us the first page of the leading paper in Porto, the second largest city in Portugal, on which prominently appears a large picture of him and his wife, with a long special story written by a staff reporter of the paper. The translation indicates that this is a well-worded write-up of the interview with these missionaries. Elder Mansell's work as "an Adventist pastor," their experiences as prisoners of the Japanese, and their twenty-five years of mission work in various lands are all interestingly portrayed. The article appeared at just the right time to help our people in their local Ingathering work.

Helpful Publicity in Poland

We were surprised and thrilled recently to receive pages taken from two issues of the *Echo Krakowa*, published in Krakow, Poland, with stories in them about Seventh-day Adventists.

"Helping the Hail-stricken Area in Poland," is the headline of the article in the first paper, as the translation brings it out. Graphically described is a great devastation by tornado and heavy hail storms that had come to a certain section. This had taken all crops—fruit, grain, and vegetables. There was a great loss of poultry and small chicks. The first to respond to the appeals for help, according to the report, were the Seventh-day Adventists. They had come with boxes of food and packages of clothing. Appreciatively the report told what this help had meant to the stricken people, seventy per cent of whom were afflicted with tuberculosis—a result of malnutrition and scanty clothing. The district officer publicly explained that the Seventh-day Adventists had sent these needed supplies.

Two days later the same paper, *Echo Krakowa*, came out with a big story headlined (as translated) "Who Are Adventists?" Space will not permit full reproduction, but it is a full and clear presentation of the organization, beliefs, and activities of the Seventh-day Adventist Church. It says, in part, "The Adventist church is a Christian organization, which is continuing the work of the great Christian reformers as Huss, Luther and others, and proclaiming the gospel truth according to the Old and New Testaments, without any additions. . . . The Adventists teach such Christian fundamentals as were originally proclaimed in the beginning of the Christian religion. The name testifies to who Adventists are. They believe in the second coming of Christ to this world, and for this event they are preparing. They observe the seventh day of the week, that is Saturday, and not the first day, Sunday. As, according to the Bible, God Himself commanded to keep holy the seventh day. Hence the name Seventh-day Adventists."

No clearer message concerning Seventh-day Adventists, of which this is but an outline, could be carried to the people of Poland in one of our own church publications. But here it is going out in a great newspaper, with no cost or effort whatsoever to the church.

May these extraordinary developments in the opening of the press to help advance the message in these great countries encourage and energize us all. Surely the Lord's hand is in them.

THE melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls.—*Testimonies*, vol. 5, p. 493.

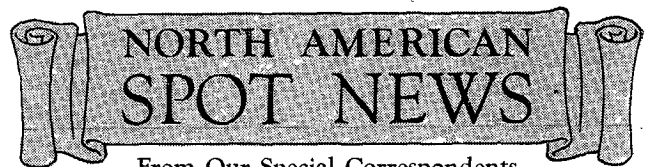
Census of Religious Bodies: 1946

[The following is published at the request of the Director of the Census.—
Errors.]

THE Director of the Census is authorized by Congress to take a census of the religious bodies in the United States every ten years, the first census in this decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official Government figures with respect to membership in the various religious denominations or organizations.

Preparations are now being made for the 1946 census, and the schedules will be mailed to the churches early in 1947. This is a most important inquiry, and for its success it is vital that the Bureau of the Census have the utmost co-operation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under thirteen years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday schools, etc.

If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred fifty thousand churches scattered throughout the United States, but it can be done, and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.



From Our Special Correspondents

Atlantic Union

¶ L. R. LANGWORTHY and family, of Daytona Beach, Florida, are welcomed to the Northern New England Conference as they take up district work in Augusta, Maine.

¶ W. E. PRIEBE and family have connected with the work in the Southern New England Conference and are now located in Providence, Rhode Island.

¶ TWENTY-THREE new members were added to the James-town, New York, district during December. Gunnar H. Nelson is the district pastor.

¶ ON December 21 eight young people were baptized in the Adirondacks district of the New York Conference, where Laurence F. Myers is serving as pastor.

¶ THREE candidates were baptized by John D. Trude in Manchester, New Hampshire, on December 21.

¶ A NEW church was organized in the Northern New England Conference on December 27 at Johnson, Vermont.

¶ FIFTY-FOUR new members have been added to the Southern New England Conference by baptism during the past three months.

Canadian Union

¶ A NEW radio broadcasting system, broadcasting from St. John's to the entire dominion of Newfoundland privately owned by the Newfoundland Mission, will shortly be in operation. We have our own wave length on the dial and are free to broadcast whenever we wish.

¶ THE Canadian Union has completed within recent months the erection of five dwelling houses at Oshawa—three for the Canadian Watchman Press, one for the Canadian Union, and one for Oshawa Missionary College.

¶ JOHN WELLS, of Waterloo, Quebec, now attending Canadian Union College, sold \$4,000 worth of literature in Newfoundland during last summer.

¶ DR. G. A. ROBERTS has now resumed his work as medical director of Rest Haven Sanitarium, after an absence of about nine months for post graduate study. Dr. G. H. Hoehn, who served as medical director at Rest Haven during Dr. Roberts' absence, has set up private practice at Sidney, British Columbia.

¶ THE union staff has just completed a tour of the union, initiating the raising of \$80,000 to complete the educational expansion building program at Canadian Union College and Oshawa Missionary College. It is expected that the total amount will be in hand by the end of the year 1947. This is a part of a \$305,000 building program now in progress in the two institutions.

Central Union

¶ THE recently organized church in Trinidad, Colorado, celebrated its first Missionary Volunteer investiture service on Sabbath afternoon, December 14. An interesting program was presented by the children and young people. One Sunbeam, six Friends, and four Companions were invested.

¶ R. B. WING has organized a Sunday school at Low Wassie, Missouri, where a lay member has been carrying on an extensive missionary program. Seven adults and fifteen young people became charter members of this organization.

¶ AN outstanding Missionary Volunteer meeting was held in the Topeka, Kansas, church on Sabbath, December 21. The Topeka and Kansas City districts were well represented by a fine group of young people. At this meeting the Kansas City-Topeka Association M.V. Society was organized; a nominating committee was chosen, and regional officers were elected.

¶ ENCOURAGING progress is being made at the new Sunnydale Academy in Missouri, which opened this fall with an enrollment of 116. Both dormitories are in use. The girls' home is practically completed and the boys' will be soon. The heating plant was installed recently and is now in operation.

Columbia Union

¶ ON the first Sabbath of the annual Week of Prayer seven persons were baptized in the North Philadelphia church. Associated with C. R. Gibbs, pastor of the church, is Gertrude R. Resseguie, Bible instructor.

¶ NINE persons were baptized in the Lima, Ohio, district by E. H. Schneider, December 14, 1946. They will become members of the Bellefontaine, Elgin, and Van Wert churches. Another baptism is to be held for others who have been attending the meetings at Van Wert conducted by Elder Schneider and Cecil Paden.

Lake Union

¶ ARRANGEMENTS have been made for the Voice of Prophecy to broadcast over a new radio station at Mattoon, Illinois. The program may be heard each Sunday morning over Station WLBH, 1170 kilocycles, at 9:30.

¶ AT the end of November the Illinois Conference showed a gain of \$6,798 over last year in their Sabbath school offerings, and \$12,418.29 in their mission giving. The colporteurs are crowding the \$130,000 mark in deliveries for 1946.

¶ L. L. DUNN, of Green Bay, Wisconsin, reports that the Victory Day for their church investment for 1946 brought in more than \$750, which represents Green Bay's largest investment effort.

¶ THE branch Sabbath school program in Illinois is gaining great momentum. The Humboldt Park Church in Chicago has just opened a new Sabbath school with 28 non-Adventist children in attendance. A new Sabbath school has been organized at Centralia with a good number, and other branch schools are being sponsored at Noble and Olney.

North Pacific Union

¶ A. L. ZUMWALT, secretary-treasurer of the Alaska Mission, reports a week-end visit to Vank Island, about ten miles from Wrangell, Alaska. Because of fog he had to go on to Ketchikan, which gave him an opportunity to see T. M. Cole, who is holding public meetings three nights a week at that place. Elder Cole expects to hold a second baptismal service soon. The two church school teachers in Ketchikan and their twenty students are happily engaged in a successful school program. Late Friday afternoon Vank Island was reached. The only inhabitants are ten or twelve Adventist families that make up a logging camp operated by L. M. Owens. Their aggressive missionary spirit has made it possible for every boxholder in the two near-by towns to learn of this message and the soon coming of our Saviour.

¶ BAPTISMAL services were held in Boise and Payette, Idaho, on Sabbath, December 28. Eight persons were baptized in Boise, and in Payette seven followed their Lord in this sacred rite.

¶ THE Granger Junior Academy reports an enrollment of 70 students. Gilbert McConnell is the principal, and is assisted by Mrs. Elbert Fry and Mrs. Mable Colvin. The school plant has recently undergone extensive remodeling and is one of the finest in the country for schools of this type. The school is located on the former campus of the Yakima Valley Academy, and was taken over by the local community when the conference academy was moved to Spangle, Washington, two years ago, and renamed Upper Columbia Academy.

Pacific Union

¶ THERE are thirty students in the new boarding school for Navajo Indian children near Holbrook, Arizona. School started in September with the buildings still incomplete, but the children are happy and are rapidly learning English. The gospel story is new to most of them, and the Sabbath school is a weekly delight.

¶ BAPTISMS were a feature of Sabbath services in the Nevada-Utah Conference on December 28. Ten persons united with the Ogden church of which R. M. Gardner is pastor. One was baptized by the Salt Lake City pastor, W. L. Hesseltine; and five were baptized in the Salt Lake City Liberty Park Church by R. E. Berry, the first results of an evangelistic effort being conducted there.

Southern Union

¶ THE Southern Missionary College Oratorio Chorus of eighty-six voices presented the premiere performance of *The Coming King*, a sacred cantata by Burrell Van Buren

on the second advent of Christ, in the college chapel, Friday evening, December 13. A second rendition was given Sunday evening, December 15. The chorus was under the direction of Professor C. W. Dortch.

¶ C. E. WITTSCHIEBE, former missionary to China who was interned during part of the war, will join the faculty of Southern Missionary College at the beginning of the second semester, January 20.

¶ C. C. CLEVELAND, treasurer of Southern Missionary College, has accepted a call to serve as treasurer of the Malayan Union Mission, with headquarters at Singapore. He will sail sometime in January.

¶ As a result of an effort held in Titusville, Florida, by Mr. and Mrs. William Hatch, assisted by Miss Fannie Mosby, Bible instructor, six new believers were baptized and a new church organized on December 28.

¶ At Okeechobee, Florida, fifteen new members were baptized on December 28, as a result of a lay effort conducted by Nicholas Wallace.

Southwestern Union

¶ IN the Southwestern Union Conference the official date for the Ingathering Campaign has been set for January 11 to February 1. Several churches have already reported that their goals have been reached and that efforts are being put forth to raise a sizable overflow. The Texico Conference has already reached its basic Ingathering Goal.

¶ THE Texico Conference reports some recent changes in the location of its workers. Douglas C. Marchus, formerly located at Lubbock, Texas, is now serving as pastor of the Clovis, New Mexico, church and district. L. F. Webb, formerly located at El Paso, Texas, has assumed the leadership of the Lubbock, Texas, district. L. E. Rogers, formerly located at Amarillo, Texas, is now located at El Paso, Texas, and has charge of the El Paso district. Recently E. L. Herr, Texico Book and Bible House manager, was called to the Hawaiian Mission. Altus Hayes, formerly of Little Rock, Arkansas, has been called to serve as Book and Bible House manager in the Texico Conference. Kenneth Phillips of San Angelo, Texas, has recently been called by the Mission Board to mission service at the Malamulo Mission in Africa. Brother and Sister Phillips are now awaiting instructions concerning their sailing date.

¶ J. R. HOFFMAN, of the Arkansas-Louisiana Conference, is engaged in an evangelistic effort in the city of Monroe, Louisiana. To date thirty persons have been baptized, and it is reported that an excellent interest continues.

¶ DURING the month of December, 1946, T. B. Westbrook, of New Orleans, pastor of the New Orleans Seventh-day Adventist church, baptized twelve candidates. An additional number are in a baptismal class preparing for baptism at an early date.

served for twenty-two years, until he retired in 1935 at the age of seventy-six. His wife and seven children survive him. He was laid to rest in Montecito Memorial Cemetery to await the coming of the great Life-giver.

PITMAN.—Harry Theron Pitman was born April 14, 1912, in Selma, Calif.; and passed to his rest on Thursday, Nov. 11, 1946, as the result of an airplane accident in the mountains near Cochabamba in the Republic of Bolivia. He graduated from the medical course in 1940 and took his internship in the Fresno County Hospital. After two years there as the chief surgical resident, he went into the United States Army, from which he received a medical discharge after a short time in service for his country. Returning to the Fresno County Hospital, he finished his third year of residency, when he received the call from the Bolivia Mission to go to Bolivia as director of the Chulumani Hospital. He and his wife, Dr. Naomi Kime Pitman, and their two children, Linda Lee and Tui, arrived in Bolivia in October of 1943. Early in this year Dr. Pitman took over the direction of the government-owned hospital in Guayaramerin, and was thus bearing an extremely heavy load while waiting for help from the homeland. He is survived by his wife and two children, his parents, his brother Alton Pitman, and his sister Alva Lee MacLafferty. Funeral services were held in the American Institute of Cochabamba, and he was laid to rest in the Cochabamba Protestant cemetery.

OLMSTED.—J. F. Olmsted was born at Turney, Ohio, Nov. 2, 1880; and fell asleep at his home near Marengo, Ohio, Nov. 13, 1946, at the age of sixty-six years. In 1903 he was married to Mary Blanche Irwin, of Michigan. He entered the ministry in Indiana, and later accepted a call to mission service in the South African Union. When Elder Olmsted returned from the mission field, he did pastoral work in the Ohio Conference for a number of years, and then served in the Wisconsin Conference, first as Bible teacher at Bethel Academy and then as pastor of a district of seven churches. It was here that his wife fell asleep, April 28, 1928. On June 20, 1931, he was married to Ethel Peet at Mount Vernon, Ohio. Together they taught school for six years, until failing health compelled him to give up his public work. Elder Olmsted was a faithful and active member of the Mt. Vernon S.D.A. church until the time of his death.

Besides his wife, he is survived by three children, three brothers, two sisters, and seven grandchildren.

ISRAEL.—George Russell Israel was born Oct. 7, 1873, in Boston, Mass., the eldest child of Russell and Charity Ann Israel and the nephew of Mendel C. Israel, who with Elder S. N. Haskell, was the first Seventh-day Adventist missionary to New Zealand.

He attended South Lancaster Academy from about 1884 to 1892. After finishing school he went to the New York Conference printing office at Rome and labored four years. While there he met Frances L. Tenney, whom he later married. For forty-nine years they shared the joys and sorrows that come to the worker in God's cause, and the hardships of early mission service at Claremont Union College in South Africa.

On their return to the homeland they labored at Battle Creek. He was the superintendent of the Good Health Publishing Company and later filled a similar position in another large printing establishment. It was while Brother Israel was in Battle Creek that Mrs. E. G. White passed away. She rested in their home, and he was in charge of the funeral preparation as carried out in the Battle Creek Tabernacle.

Not content merely to be engaged in the work of spreading the third angel's message, Brother Israel moved to the south to engage in the colporteur ministry. In 1920 his efforts enabled him under God's blessing to set a new world record for the sale of our publications.

He is survived by his wife; one daughter, Frances L. Israel, of Takoma Park; one sister, Mrs. Arthur Blood, of North Lancaster, Mass.; a brother Fred; other relatives, as well as many friends throughout the United States. He was laid to rest in North Lancaster, Mass.

DANIEL.—Robert N. Daniel was born in 1889 in Tate Spring, Tenn.; and died Dec. 2, 1946, at Bloomingburg, Ohio, in an automobile accident. He is survived by three children, two sisters, and three brothers.

DANIEL.—Laura Murrell Daniel was born in 1895 in Seymour, Mo.; and died Dec. 2, 1946, at Bloomingburg, Ohio, in an automobile accident. She is survived by three children, two sisters and one brother.

ALDRICH.—Marietta Walker Aldrich was born Aug. 21, 1850, in New Stanton, Pa.; and died Dec. 7, 1946, at Glendale, Calif. She was a member of the Seventh-day Adventist Church for over fifty years.

HAVSTAD.—Hilda Pederson Havstad was born Feb. 26, 1878, in Norway; and died Nov. 29, 1946, at Fort Bragg, Calif. She was a member of the Seventh-day Adventist Church for thirty-three years.

PATTERSON.—Viola Perry Patterson was born in Sonora, Calif.; and died Nov. 8, 1946, at Azusa, Calif. She was a member of the Seventh-day Adventist Church for sixty years. She is survived by a sister, an aunt, two nephews, and a niece.

BULLOCK.—Edna M. Bullock was born March 3, 1879, in Minnesota, and died Oct. 30, 1946, at Napa, Calif. She was a member of the Seventh-day Adventist Church for twenty years. She is survived by one son, four brothers, four sisters, and four grandchildren.

ANDERSON.—Hans S. Anderson was born in 1877, in Forest City, Iowa; and died Oct. 5, 1946. He was a member of the Seventh-day Adventist Church for over forty years. He is survived by his wife, three sisters, and two brothers. He was the author of our well-known *Science of Food and Cookery* and also *Food Therapy*.

BILLS.—William Thomas Bills was born April 19, 1865, near Rochester, N.Y.; and died Oct. 1, 1946, at Toledo, Ohio. He was a member of the Seventh-day Adventist Church for eight years. He is survived by two sons and five grandchildren.

WILDERMUTH.—Mabel Cora Wildermuth was born March 22, 1886, and died Oct. 18, 1946, at Napoleon, Ohio.

KUTCHER.—Anna Catherine Friedrichsen Kutcher was born Jan. 7, 1896, in Omaha, Nebr.; and died Nov. 9, 1946, at Canton, Ohio. She was a member of the Seventh-day Adventist Church for over twenty years. She is survived by her husband, her mother, four brothers, and three sisters.

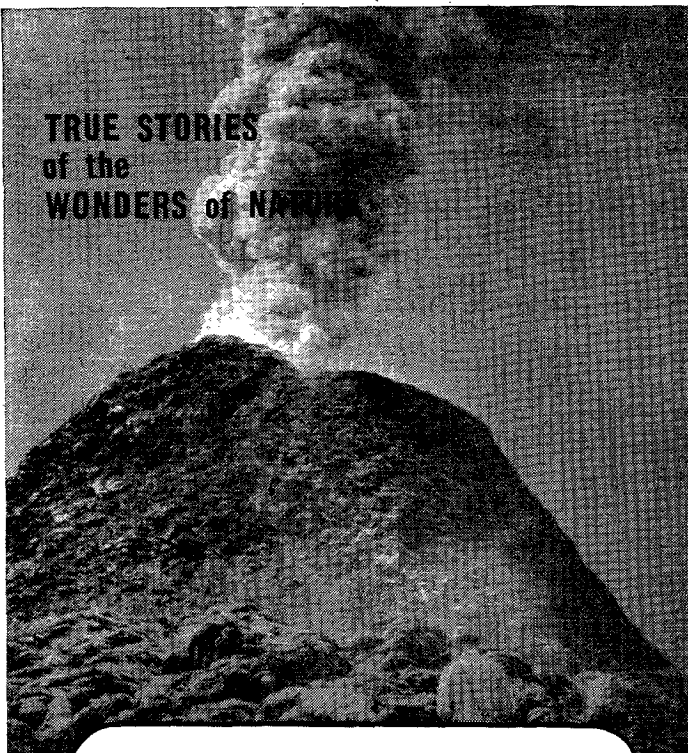
WARD.—Viola Alma Speece Ward was born Feb. 24, 1912, near Degraff, Logan County, Ohio; and died Nov. 2, 1946, at Berrien Springs, Mich. She was a member of the Seventh-day Adventist Church for four years. She is survived by her husband and seven children; also her father, stepmother, and three sisters.

GOLDBACH.—Augusta Selig Goldbach was born Jan. 7, 1868, in Germany; and died Feb. 18, 1946, at Buffalo, N.Y. She was a member of the Seventh-day Adventist Church for fifty-six years. She is survived by two daughters, two brothers, two sisters, three nephews, two nieces, and seven grandchildren.

OBITUARIES

WAKEHAM.—William Henry Wakeham was born in London, Ontario, Canada, on Sept. 21, 1858; and died at Loma Linda, Calif., Nov. 16, 1946. In 1874 William, with the other members of his family, accepted the faith and joined the S.D.A. church at Denison, Iowa. After finishing high school he taught in the public schools for several years, during which time he attended summer school at Battle Creek College. In 1883 he was married to Emma L. Rea, of James, Iowa. Elder Wakeham began his ministry as a tentmaster for A. G. Daniells, in 1885. Four years later he connected with the Battle Creek Sanitarium as Bible teacher. In 1890 he was elected field secretary of the American Health and Temperance Association and for five years was active in this work. In 1895 he joined the staff of Mt. Vernon Academy as Bible teacher, continuing there until he was asked to go to Egypt in 1903 to take charge of the Egyptian Mission. Because of a break in his wife's health he left for England in 1907, his wife dying en route. For a time he was president of the South England Conference and later head of the Bible department of Stanborough Park Training College. In 1910 he was married to Mabel Pringle. In 1913 he was called back to the United States to head the Bible department of Emmanuel Missionary College, where he

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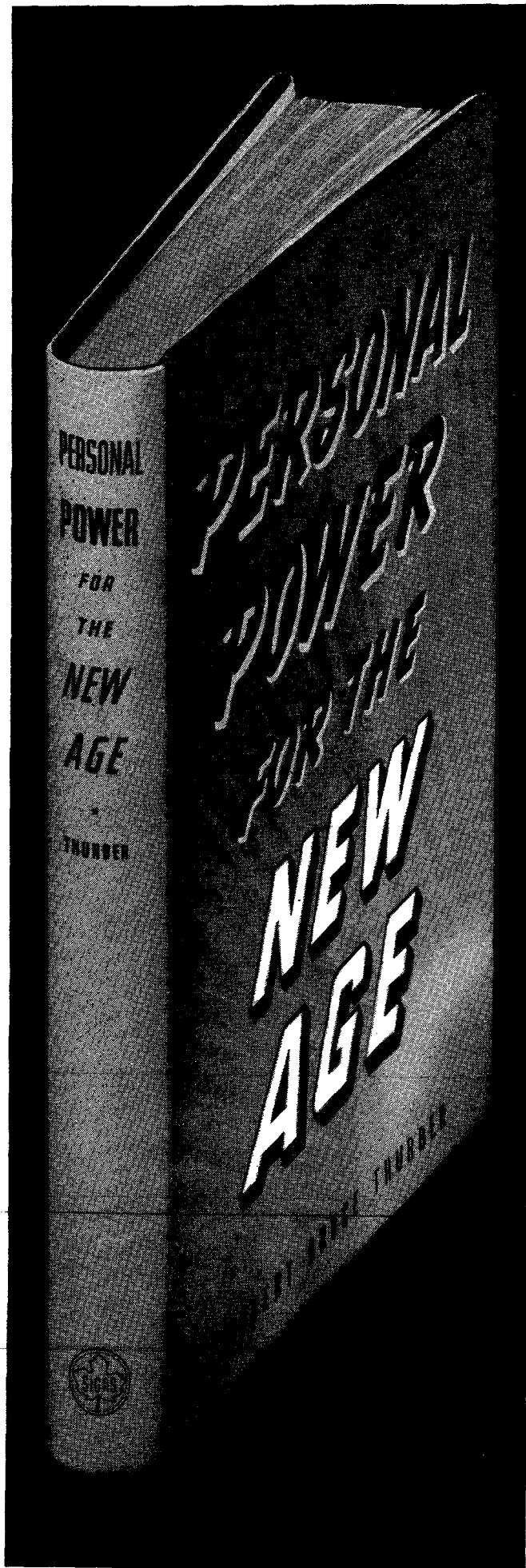
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HAMMOND.—Jeptha Hammond was born in 1857, and died Oct. 31, 1946, at Ewington, Ohio. He is survived by his wife, two sons, and two daughters.

COLE.—Imogen Abernathy Cole was born Jan. 3, 1868, in Cordova, Tenn.; and died Oct. 15, 1946, at New York, N.Y. She was a member of the Seventh-day Adventist Church for fifty-one years. She is survived by her husband, V. O. Cole, her son, and four grandchildren.

GUILFORD.—Grace Moore Guilford was born in 1868, in Michigan, and died Dec. 5, 1946, at Takoma Park, Md. She is survived by her daughter, Mrs. Lynn H. Wood, and her sister, Mrs. E. S. Skeels.

DAVIES.—Jehu Joseph Davies was born Dec. 1, 1887, in Canada; and died Nov. 25, 1946, at Mount Vernon, Ohio. He is survived by his five children, six grandchildren, one brother, and two sisters.

BOOKER.—William C. Booker died Nov. 30, 1946, at Hamilton, Ohio. He was a member of the Seventh-day Adventist Church for about six months. He is survived by his wife, two daughters, a son, seven grandchildren, a sister, and a brother.

EDWARDS.—Leroy M. Edwards was born Dec. 11, 1860, in Henry County, Ohio; and died Dec. 16, 1946, at Holgate, Ohio.

WOOD.—Flora Jane Wood was born Dec. 5, 1860, in Ingham County, Mich.; and died Dec. 23, 1946. She was a member of the Seventh-day Adventist Church for fifty years.

GREENSLADE.—H. J. Greenslade was born in 1860 in London, England; and died Dec. 12, 1946, at Minaki, Ont., Can. He was a member of the Seventh-day Adventist Church for fifty-two years. He is survived by a sister and a brother.

MELTON.—William Melton was born Jan. 28, 1868, in Hillsboro, Texas; and died Nov. 6, 1946, at Oklahoma City, Okla. He was a member of the Seventh-day Adventist Church for three years. He is survived by his wife, a sister, three sons, three daughters, eighteen grandchildren, and three great-grandchildren.

OHREN.—Mrs. Sophia Ohren was born in 1882, in Sweden, and died Dec. 1, 1946, at Grafton, Mass. She was a member of the Seventh-day Adventist Church for twenty-seven years. She is survived by her husband, one son, one daughter, five grandchildren, and two sisters.

CARTER.—John R. Carter was born Aug. 28, 1882, in Pleasant Hill, Mo.; and died Sept. 8, 1946, at Battle Creek, Mich. He was a member of the Seventh-day Adventist Church for forty-eight years. He is survived by his wife, two sons, two daughters, three sisters, and four grandchildren.

PYKE.—Eva Bower Pyke was born Dec. 31, 1870, in Oakley, Mich.; and died Nov. 25, 1946, at Battle Creek, Mich. She was a member of the Seventh-day Adventist Church for thirty-six years. She is survived by her husband and other relatives.

BERGHERM.—Caroline Elizabeth Bergherm was born Sept. 26, 1873, in Poland, Ind.; and died in 1946, at Terre Haute, Ind. She was a member of the Seventh-day Adventist Church for twenty-nine years. She is survived by a brother and several nieces and nephews.

GOBIN.—Lillian F. Gobin was born in Terre Haute, Ind., and died there May 25, 1946.

TROUT.—Zaidée Estelle Trout was born Jan. 9, 1861, in Philadelphia, Pa.; and died Nov. 2, 1946, at La Porte, Ind. She was a member of the Seventh-day Adventist Church for fifty-five years. She is survived by one son, one daughter, three grandchildren, and eight great-grandchildren.

SHREVE.—Susan Fries Shreve was born in 1851, and died Dec. 30, 1945, at Whitewater, Wis. She was a member of the Seventh-day Adventist Church for sixty-seven years. She is survived by four children, grandchildren, great-grandchildren and great-great-grandchildren. Her husband was Elder W. S. Shreve, who preceded her in death in 1916.

CUTLER.—Mary Ann Cutler was born Nov. 8, 1858, in Dodgeville, Wis.; and died June 27, 1946, at Glendale, Calif. She was a member of the Seventh-day Adventist Church for twenty-five years. She is survived by five children. Her husband, John Cutler, died in 1928.

SHEPARD.—Melzar Shepard was born June 15, 1860, in New York State; and died Nov. 28, 1946, at San Jose, Calif. He was a member of the Seventh-day Adventist Church for over forty years. He is survived by his wife, two daughters, one son, three grandchildren, one great-grandson, one sister, and several nieces and nephews.

MARPLE.—John Marple was born Nov. 23, 1922, in Morgantown, W. Va.; and died Jan. 1, 1947, at Takoma Park, Md. He was a member of the Seventh-day Adventist Church and expected to graduate from the theological course at W.M.C. this spring. He is survived by his parents, one sister, and two brothers.

PALMQUIST.—Emma Louisa Palmquist was born July 5, 1864, in Sweden; and died Dec. 7, 1946, at Portland, Oreg.

TOHM.—John Tohm was born Oct. 28, 1893, and died Nov. 28, 1946, at Scappoose, Ore.

MEYERS.—Bessie Elizabeth Meyers was born April 9, 1875, in Chatain, Canada; and died Dec. 1, 1946, in California. She was a member of the Seventh-day Adventist Church for about eight years.

BERGE.—Thorkel O. Berge was born Sept. 14, 1867, in Christiansand, Norway; and died Dec. 14, 1946, at Ferndale, Wash. He was a member of the Seventh-day Adventist Church for twenty-eight years. He is survived by his wife, a daughter, a son, three grandchildren, and other relatives.

JOHNSON.—Daisy Anita Johnson was born Feb. 16, 1922, in Marthaville, La.; and died Nov. 17, 1946, at Sanitarium, Calif. She was a junior in nurse's training at the Paradise Valley Sanitarium.

TURNER.—William Albert Turner was born Nov. 15, 1862, in Salisbury, England; and died Dec. 12, 1946, at Inglewood, Calif. He is survived by eight children.

JENKINS.—Mary Ella Jenkins was born Feb. 10, 1861, in McGranville, N.Y.; and died Dec. 29, 1946, at Asheville, N.C. She was a member of the Seventh-day Adventist Church for over fifty years.

KROSENBERG.—Jennie May Krosenberg was born in 1874, in Sheboygan Falls, Wis.; and died Nov. 30, 1946, at Coeur d'Alene, Idaho. She was a member of the Seventh-day Adventist Church for forty years.

COUNTRYMAN.—Charles Sumner Countryman was born Oct. 3, 1858, and died Oct. 12, 1946, at New York, N.Y. He was a member of the Seventh-day Adventist Church for sixty-four years. He is survived by his wife and two children.

Notices

SOUTHERN PUBLISHING ASSOCIATION CONSTITUENCY MEETING

THE next regular biennial meeting of the constituency of the Southern Publishing Association is called to convene at Nashville, Tennessee, in the publishing house chapel, March 31 to April 3, 1947. The first meeting will be called to order at 7:30 p.m., March 31. A board of directors will be elected and such other business transacted as may properly come before the meeting.

The constituency of the association consists of the Board of Directors of the corporation, such members of the executive committee of the General Conference of Seventh-day Adventists as may be present, the executive committees of the Southern Union Conference and the Southwestern Union Conference, the Book and Bible House managers, publishing department secretaries, and home missionary secretaries of the union and local conferences within the territory of the above-named union conferences, the heads of departments of this association and such other employees of the association as may be recommended by the Board of Directors, and stockholders of the Southern Publishing Association at Nashville, Tennessee, (a stock company) who donated such stock to the Association (unincorporated) and who received certificates of membership therefor in said Southern Publishing Association of Seventh-day Adventists.

J. W. TURNER, *Chairman.*
R. M. DAVIDSON, *Secretary.*

REQUESTS FOR PRAYER

A SISTER in California requests prayer for her son.

A sister in California wishes prayer for her nephew who has an injured foot.

A sister wishes prayer for her little boy who is in poor health.

CHURCH CALENDAR

Feb. 1	Christian Home Day	July 26	Educational Day
Feb. 22-Mar. 1	Signs of the Times Campaign	July 26	Elementary Schools Offering
Mar. 1	Home Foreign Day	Sept. 6-13	Missions Extension Offering
Mar. 8	Missionary Volunteer Day	Sept. 20	Temperance Day
Mar. 8	Riverside Sanitarium Offering (Colored churches)	Sept. 27	13th Sab.
Mar. 8-15	Missionary Volunteer Week of Prayer	Oct. 4	Colporteur Rally Day
Mar. 29	13th Sab. (South American Div.)	Oct. 11	Voice of Prophecy Offering
April 5-May 17	Ingathering Campaign	Oct. 18-25	Our Times and Message Magazines Campaign
May 3	Medical Missionary Day	Nov. 1-30	Review and Herald Campaign
June 21	Sabbath School Rally Day	Nov. 27	Thanksgiving Day
June 28	13th Sab. (Inter-American Div.)	Nov. 29-Dec. 6	Week of Prayer and Sacrifice Offering
July 12	Mid-Summer Offering	Dec. 6	Week of Prayer and Sacrifice Offering
		Dec. 27	13th Sab. (Southern Asia Div.)

NOTE: Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

THE REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Sympathy to Grief Stricken

It is with great sorrow that we announce the deaths of R. B. Thurber, editor of the Canadian *Signs of the Times*, on January 15, at Oshawa, Ontario; J. Berger Johnson, manager of the Voice of Prophecy Glendale office, on January 17, at Glendale, California; and Harold Bohner, son of Mr. and Mrs. L. F. Bohner, missionaries of the Far Eastern Division, on January 16, at Takoma Park. Again we are reminded of the uncertainty of life, and that we live in a world of grief. It is at such a time as this that the Christian hope is like an anchor to the soul. We extend to the relatives our sincere sympathy.

New College Site at Beirut

A DELAYED letter from E. L. Branson at Beirut, Lebanon, dated October 19, 1946, gives this interesting news item on the laying of the cornerstone of the boys' dormitory at the new college site:

"This week we had the cornerstone-laying ceremony, with the president of the republic officiating. It was a job to get everything ready. Ground had to be leveled to provide space for cars to park. Special invitations had to be printed and the director of protocol consulted on the entire arrangements.

"Finally all the flags were flying, the stone suspended and draped with American and Lebanese flags, and then came the police, after them two companies of infantry, a large band, and representatives from various government departments. President Dodge, of the American University, and his wife came. The entire American Consulate staff was present, and representatives from the Presbyterian Mission were there. Finally, with motorcycle police preceding, the president arrived. We took him on a trip of inspection of the building site, and then the president proceeded to lay the cornerstone.

Recent Missionary Departures

ELDER J. HAROLD SHULTZ and two sons, James and Leland, sailed from San Francisco for Shanghai, January 3, on the S.S. *President Jefferson*. Mrs. Shultz and the three younger children should have been reported as being in the party of missionaries that sailed for China December 15, on the *Marine Lynx*. The Shultz family had given two terms of service to China before returning home in 1941. Brother Shultz is to serve as director of the Anhwei Mission in the East China Union.

Mr. and Mrs. W. H. Johnson, of Indiana, left New York January 4, for Africa. Brother and Sister Johnson were members of the French language group at the Seminary. They have been appointed to mission service in the Belgian Congo.

Elder and Mrs. C. W. Bozarth and their son Donald, returning from furlough to the Southern African Division, left New York January 7, for Trinidad, en route to Cape Town, South Africa.

Mr. and Mrs. W. E. Nelson and little daughter Janice, and Mrs. Nelson's mother, Mrs. Sophie W. Petty, of California, left New Orleans January 10, for Rio de Janeiro, Brother Nelson having accepted appointment to teach in the Brazil College, at São Paulo.

Dr. and Mrs. C. E. Westphal, returning from furlough to Argentina, South America, left New Orleans for Buenos Aires, January 10.

Mr. R. L. Wangerin, of the Pacific Press, with Mrs. Wangerin and their two children, left New York January 10, for Cairo, en route to Kenya Colony, East Africa, where Brother Wangerin is to serve as manager of the print shop at the Gendia Mission.

Miss Louise Leeper, of Texas, left New York January 10, for Cairo, en route to Kenya Colony, East Africa. Miss Leeper has been called to connect with the Kamagambo Training School, in Kenya.

Prof. and Mrs. Wilbur R. Quittmeyer and their three children, George, Janet, and David, of Massachusetts, left New York January 11, for Leopoldville, West Africa, en route to Southern Rhodesia, where Professor Quittmeyer is to serve as normal director of the Solusi Training School at Bulawayo.

H. T. ELLIOTT.

Relief Distribution in Shanghai

To those of you who have been busy collecting, sorting, packing, and shipping war relief clothing to the Orient, a little glimpse of the distributing end of the line might be interesting. We first secured the names of our Chinese workers, and the ages, sizes, and sex of the children. Then we did our best to furnish from our supplies underwear, sweaters, suits, dresses, shoes, and overcoats, that would be suitable, besides a quilt or two for the family. We wrapped all the clothing in the quilt and placed the bundle on a shelf until distribution day, when the man of the family came and took it home. Two days later there was an opportunity for them to return to exchange things which did not fit. Bundles were also given to some of our Russian and Jewish members.

How the children appreciated the stuffed toys! In the lot we distributed there was one box of toys for children, and we gave out one toy to each small child. Since the beginning of the war with Japan very few imports have been coming into China, and the cost of clothing and other things has arisen to fantastic prices. I am sure many a prayer of thankfulness has gone up from those who have received this clothing.

JESSIE HILLIARD.

A Picture of Central Europe

D. G. ROSE has recently made an extended trip in Germany, in connection with Famine and Clothing Relief. He writes:

"The new year is breaking over Central Europe, but the picture is far from a happy one. Conditions are growing worse. People look more miserable than when I was here in September. People's morale is at a very low ebb, because they see no chance of immediate betterment of their condition. Dr. Conradt told me that people are not only an easy prey to disease but that people who have the last symptoms of death by starvation are being brought to the hospital in ever greater numbers. People seemingly think of nothing else but food. The picture is very depressing."

Our leaders in Germany have written in many letters of deep appreciation for the assistance rendered in Famine and Clothing Relief.

W. E. NELSON.