

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

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The Man of Sorrows

He walked below, the Prince of Peace,
With toil-worn hands and thorn-pierced feet.
He walked to death, as King of life,
To make His sacrifice complete.

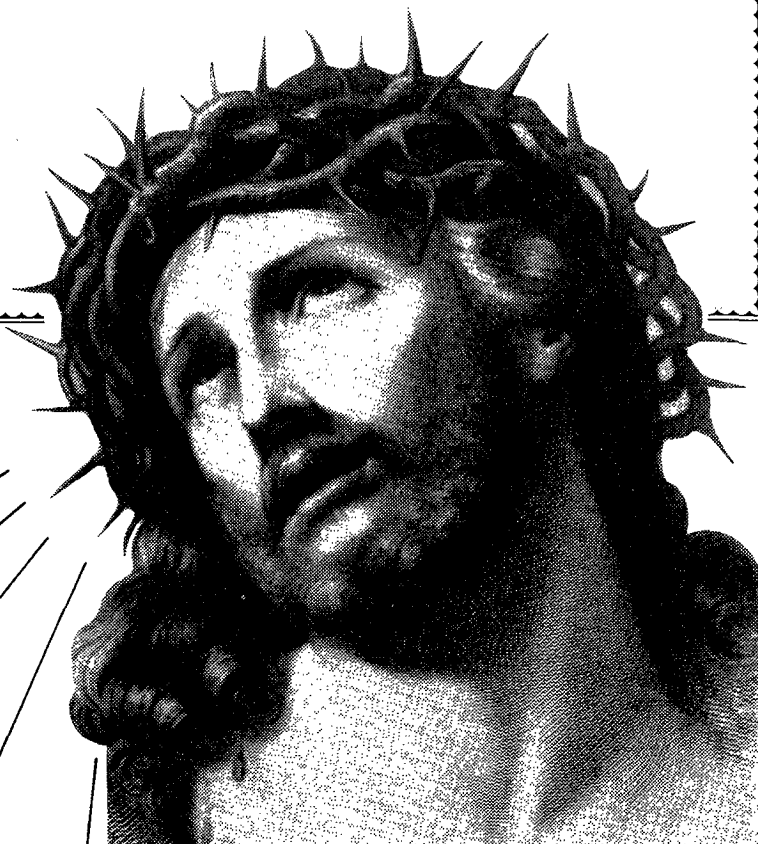
Scorn followed where His footsteps fell,
And night dews found His midnight rest.
He walked with men of stress and toil,
By grief and sorrow oft oppressed.

Dark envy lit for Him its hell,
And jealousy unsheathed its sword.
While hatred hurled its poisoned darts,
Pride flung denials at His word.

Earth found for Him no resting place,
Only a manger, cross, and grave;
Wounded to death the heart of love,
That came the lost to seek and save.

Oh, agony supremely great
Challenged to quench the light of heaven;
Yet all endured by love divine,
That sinful man might be forgiven.

By ROBERT HARE



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

¶ GOVERNOR Sidney McMath's sweeping prison reform program—the first to be undertaken in Arkansas' 113-year history—will depend largely on religion and education to transform prison inmates into "constructive citizens." The reform, which is expected to get underway with appropriations from the 1951 session of the legislature, will seek to rehabilitate white and Negro, men and women prisoners.

¶ NONSECTARIAN religious education should be included in the public school curriculum, a California educator told the annual meeting of the National Association of Secondary School Principals in Chicago. The educator, Dr. John W. Wilson, principal of the David Starr Jordan High School of Long Beach, California, made this recommendation at a session of the meeting devoted to consideration of the spiritual values in the secondary school program.

¶ A BILL to "put teeth in the Sunday blue laws" of Pennsylvania has been introduced in the State Senate. It provides for state confiscation of all money collected by operators of Sunday sports and entertainment not specifically authorized by law or local option votes. Senator George N. Wade, R., of Cumberland County, sponsor of the bill, said, "Every community now has the right to decide whether or not to legalize Sunday amusements. Those communities which decide in the negative have the right to expect adequate protection."

¶ Two shipments totaling 200,000 copies of the New Testament, gifts from the American Bible Society and the British Bible Society of Canada to members of the Greek Army, have arrived in Athens. The American Bible Society sent 150,000 Scriptures translated into modern Greek, and the British Bible Society of Canada contributed 50,000 Testaments translated into the old Greek language. Responsibility for distributing the Scriptures has been undertaken by the Welfare Service of the Army's General Staff, which has assigned young theologians in the army to the task.

¶ PROMINENT among issues of church interest in current State legislative sessions throughout the country are proposals seeking to curb juvenile delinquency and provide more effective procedures for the rehabilitation of juvenile offenders. A survey discloses widespread introduction of bills providing for the establishment of new State agencies and courts to handle juvenile delinquents, more stringent treatment of parents of delinquents, improved recreational facilities for juveniles, and other measures to cope with the problem.

¶ THE Council of Superintendents of the Universalist Church of America at its closing session in Cleveland, Ohio, went on record for the recall and termination of the office of Myron C. Taylor as special representative of the President at the Vatican. "It is our conviction," the council stated, "that such a special envoy never has had and, above all, does not offer now, any modicum of justification as a medium through which our government can promote ways and means to better understanding and more enduring world peace."

¶ ALF LANDON, 1936 Republican presidential nominee, declared in Fort Worth, Texas, that the United States should have a diplomatic representative at the Vatican because the Roman Catholic Church "is the only Christian body that is really organized on a world-wide scale" and because it vigorously opposes Communism. Landon said there are some things about the Catholic Church he does not like, "just as there are some things about my own Methodist Church that I don't like." But, he added, dislike of certain types of governments does not constitute a good reason for refusing to maintain diplomatic relations with them.



1874

¶ REPORTING the quarterly meeting at Waukon, Iowa, Nason Hoyt writes: "What added greatly to the interest of the meeting on first-day was the appearance of four Swedish brethren. One was a preacher by the name of C. L. Hamren. He had preached seventeen years, but can speak no English. Another was a local elder by the name of H. E. Sweedberg. He speaks English to some extent. The other two were young men. These, with four others, have lately embraced the truth by reading a few periodicals and tracts which have been sent them. Although living only eight or nine miles from the Waukon church, they were wholly unknown to us before. Truly our hearts were filled with gratitude."

1899

¶ THE following interesting items about Richard Godsmark of Bedford, Michigan, come from Uriah Smith: "The first regular meeting held in this part of the State of Michigan were held at Brother Godsmark's house. For two years, services were held there, which meetings were at length transferred to Battle Creek, constituting the beginning of Battle Creek church. The first timbers for the Review and Herald Office were cut on his place, Brother White himself felling one of the trees. . . . With full co-operation on the part of his wife, Brother Godsmark made a real sacrifice to aid in purchasing the first power-press the Review Office ever owned."

1924

¶ THIS is taken from a report by H. W. Lowe on the work in Sierra Leone, West Africa: "At Waterloo we have a boys' school with forty boarders and a total enrollment of sixty; a girls' school with ten boarders and an enrollment of twenty-five; a dispensary treating some five hundred cases monthly; a large industrial department; and a small but substantial church building, in the basement of which we conduct an infants' school of 108."

A New Suggestion on Solving World's Problem

AN EDITORIAL in a recent issue of the *Federal Council Bulletin*, entitled "Days of Decision," opens with these arresting words:

"History seems to be closing in on man, imposing limits to the time allowed him to put his affairs in order. The big issues of our day are both urgent and fateful. They press for early decision. Careful definition of the problems and dispassionate discussion of dilemmas, while essential, are not enough. Commitments must be made and action taken. It is as if God were saying to us, 'My law is to be studied and understood; but it is also to be obeyed, else man perishes.'"—January, 1949.

The opening sentences of this editorial, though presenting a startling picture, are not in themselves startling, and for the simple reason that we have heard such words many, many times in the recent years. We are not quoting this paragraph to provide further proof that men outside the Advent Movement are fully persuaded of the gravity of the times and the sense of impending doom. We think more than sufficient evidence has been presented on this point. We quote from this editorial because of the closing sentence in this paragraph.

Secular Solutions Once Popular

The very great portion of what has been written by other churchmen regarding our disordered world has sought to find the way out of the tragic confusion and impending disaster by advocating some plan of social, civic, and international betterment. Some have boldly declared that we must look to education to save us. And some have felt that if only enough momentum could be given to the idea of a United States of the world, peace and stability would ensue, at least a sufficient amount of peace to make life enduring and promising.

Now, there is no question but that education is better than ignorance. Nor is there any question but that if nations would draw together in mutual trust, there could be a measure of concord and peace unknown thus far in earth's history. We are not against education. And we are not against the harmonious working together of nations. But we have not felt to turn any of our church energies into great endeavors along these lines. For this we have been criticized sharply at times by those who felt that they were truly out to save the world from disaster and to bring in their long-hoped-for millennium. We do not feel bad over the criticism.

A New Note Sounded

Of late, however, we have noted more and more that these various earnest crusaders for social reform, and for bringing peace and stability to the world, are not so confident as to what they can accomplish with their plans. They are not so sure that the world can be saved by legislation, or education, or integration. The editorial from which we just quoted is an illustration of this change of emphasis, we believe. The *Federal Bulletin* editor, who feels with others that "history seems to be closing in on man," declares that "it is as if God were saying to us, 'My law is to be studied and understood; but it is also to be obeyed, else man perishes.'" Undoubtedly the editor, when he wrote this, was not thinking of the particular texts of Scripture that naturally come to the mind of an Adventist when he reads these

lines. Yes, we fully agree that history seems to be closing in on man and "imposing limits to the time allowed him to put his affairs in order." We believe also that we hear, as it were, God saying to us today that His law is to be studied and understood and that it is to be obeyed or else man perishes. It is this that has been of the essence of Adventist preaching since it began a hundred years ago. We set out to preach a message to men in the words of that last prophetic book of the Bible that deals with the closing hours of earth's history:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

We have called the attention of all men to the fact that a few verses farther on the apostle John describes the children of God, who are ready and waiting for Him in earth's last hour, as "they that keep the commandments of God, and the faith of Jesus." Verse 12. We have laid alongside that text the words in the closing chapter of the Bible:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Yes, we most truly believe that God's law is "to be obeyed, else man perishes." And we believe this with the greatest of intensity, living as we do today, when the words of the apostle John peculiarly apply.

Inner Policeman of the Heart

We live in a world of lawlessness. Men break human laws because they have first broken God's law. No country is truly strong and healthy if its citizens obey its law only because of fear of the policeman's club and the jail. There must be an inner policeman of the heart and of the will. If men cannot police themselves, ultimately there will not be enough police who could be put on the force in any city or country to keep law and order. The crime rate in America is rising appallingly. Cities and States keep adding to their police force. What else can they do? Some prominent members of the ministry of other religious bodies feel that they should grapple with this lawlessness by crusades for city-wide "cleanups," or in promoting what they describe as moral reforms; such reforms, of course, generally taking the form of new and more stringent legislation.

Now, we are not interested in condemning those who, according to their light, are trying to solve the problem of a disordered and distraught world, but we are tremendously interested in focusing on what we believe is a more excellent way to deal with the problem of the world. We are interested in a plan for making men obedient to the law of God, because we believe that only in this way will men be of a mind and of a will to obey the laws of men, which have been set up to establish peace and tranquillity in the state.

Strangely, however, when we have announced this as our goal, many good men, particularly churchmen, have felt that we were cold legalists, who were seeking to save men by the works of the law. It has never occurred to these men, most of whom we believe are sincere, that

they, in their endeavors for Sunday laws, social-reform laws, and other kinds of laws, are themselves interested in the legal approach to the solving of man's tragic state. Of course, there is this great difference: They are greatly interested in securing obedience to man-made law. We are spending all our time and spiritual energy in securing obedience to God's law. We think the difference is great.

Furthermore, we think there is a great difference in the means by which we seek to secure the obedience. Those who are concerned with Sunday laws and social-reform laws make sure that the law carries with it the threat of fine or imprisonment, and that the policeman is tied into the legislation. In other words, they seek an external approach to law keeping.

Power to Keep God's Law

Though we have consistently called on men to keep God's holy law, we have declared that they cannot do this of themselves, that they can do it only through a power that comes to them from God, and that this power can be secured only by giving themselves to God. Then we explain that this giving of themselves to God involves repentance, conversion, consecration, and daily dependence on God for strength. We have ever declared that man cannot save himself by his own efforts at keeping God's law. On this point we shall speak more fully next week. Suffice it, in closing this editorial, to say that we feel heartened that devout churchmen of other religious persuasions begin to sound the note that obedience to God's holy law is central to a solution of the tragedy of man today.

F. D. N.

Easy to Forget Religious Liberty Principles

IF HISTORY repeats itself—and it surely does—we can well understand how easily this generation may again see a treading of the paths of intolerance, worn deep by centuries of mistaken zeal for uniformity in religious practice.

When Charles II came to the throne of Britain in 1660, there was a chance for a larger measure of freedom of religion in that land. He was a thoroughly irreligious man. He had no zest for forcing people to conform to this or that religious view. He proposed abolishing laws of religious compulsion. But the larger groups, even among Protestants, had not unlearned the ideas of enforced religion taught by centuries of papal rule. They declined the king's proposal.

The Baptists seemed to have the hardest time in those days. It was the same on the Continent. To this day one can hardly forget the story as one views the pretty lakes and rivers in mountainous parts of lower Central Europe. In some of those waters, even in the time of rising reform, Baptist men, and women too, were drowned for their faith. Drowning somehow seemed to their enemies a fitting punishment for people insisting on immersion as the Bible rule.

We used to have in our London publishing house an old book by an English Baptist protesting the inconsistency of Protestants who had won freedom by suffering patiently under Catholic oppression but who now were resorting to force to silence Baptist testimony. The earnest old protester thus arraigned his forgetful fellow believers (I quote from memory):

"It is not the proud bishop thundering in his commission court, but a pack of manumitted slaves, with the lash of the beadle still flagrant on their backs, who now would fain see

their brethren thrust into the same dungeon from which they themselves have been permitted to escape."

It seems almost an irony that the Sunday law enacted by believers in enforced religion during the reign of Charles II should be a link connecting that time with our own, in a land where the founding fathers hoped never to see the appearance of that scourge of religion by state enforcement. But we are reminded:

"The act of the 29th of Charles II, chapter vii, issued in 1676, was the law of the American colonies up to the time of the Revolution, and so became the basis of the American Sunday laws."—*American State Papers*, p. 575.

Thus some States still have on their statute books Sunday laws modeled after those of that time long ago when religion was prescribed by human law. And a glance through the story of prosecutions and imprisonments under these laws in America reveals members of most of the great churches taking part in the enforcements.

There is another New World below the equator which derived a Sunday law from the reign of Charles II. The law was waiting for our people as soon as this message began to sound in Australia. One of our members was arrested for doing something on Sunday. He was fined. He declined to recognize the justice of the religious law by consenting to pay a fine. The attention of the magistrate was drawn to the fact that the act of Charles II provided that if the fine was not paid, the accused should be set publicly in the stocks—that heavy frame of wood where hands and feet were held fast. We are told the sequel:

"The magistrate said he could not alter the act, and must administer the law. Looking at defendant, he said: 'No doubt you are actuated by conscientious scruples. You are fined 2s. 6d. [60 cents] and costs, or in default to be set publicly in the stocks for two hours.'

"Defendant—'I will prefer the stocks to paying.'

"Police Sergeant—'All right, you will find them ready for you.'"—J. O. Corliss in *Review and Herald*, Oct. 9, 1894.

But when it came actually to making and setting up the ancient instrument in free Australia, it evidently was found an awkward piece of work. The officials found that the old act prescribed no fine less than five shillings. The magistrate's sentence was for but half that amount. So the whole matter was thrown out.

Quakers Who Forgot

In 1889 a Greek brother of ours, of San Jose, California, returned to Turkey, the land of his birth. He returned in order to tell of the truths he had found to be a blessing to his soul. He established a little shop where he worked at his trade of shoemaker, in the meanwhile talking of Bible truth to Greeks and Armenians in Constantinople. There was no little interest. People began warmly to discuss these matters. Then Theodore Anthony was arrested, charged with being a disturber. He was sentenced to two weeks in prison.

Strange to say, the accusers before the Mohammedan court were the Quakers. They had a mission in the city. We never laid it up against the Quakers. That people suffered so long under religious laws that any of their children who forget the old struggle might well have the mistake overlooked. The Mohammedan court soon understood the religious animus behind the charges, and Anthony was allowed freedom to teach his faith to any who wanted to listen. Ere long a group of Adventists were gathered in Constantinople, among them our Brother Z. G. Baharian, who became the apostle of this message in Turkey, faithful to the death.

Others Who Forgot

Another experience in Turkey suggested how easily moderns may forget the lessons of religious repression in olden times. The Mohammedan authorities in former Turkey had arranged to administer in religious affairs by having a spokesman appointed to represent each general group of religionists. The Armenian churches had their spokesman before the government. The Protestants had one also. But when our work began to develop, we found that the Protestants were not willing to concede that we were of their group. So our believers were automatically outlawed. When the strong Armenian church elements, who were especially against the Sabbath teaching, resorted to violence, there was no channel by which our believers could approach the government. If at times the Mohammedan magistrates had not intervened on their own, out of a sense of fairness and humanity, our believers and workers might have suffered to the extreme because of their faith.

Some years ago in Germany we had occasion a few times to understand the peril that could come to a work from men who turned against us and acted the part of informers. It is the kind of thing we read of in history. A brother who left our faith joined a group much older than our denomination, descendants of old-time Sabbath observers who went through days of repression from governments. Returning to Germany, our former member gave information to the authorities that our organizations there were not conforming to certain regulations concerning the sick and aged employees. It was no light matter in those days for a small religious body, barely suffered to carry on at the best, to be charged with infraction of regulations.

An official was assigned to investigate our organization. I was told about it by a member of ours who knew the investigating official and heard particulars from him. He found the method of our brethren was more favorable for the workers than the regulations required. And he registered vigorous disapproval of the action of anyone who would unjustly speak against a religious body with which he had been connected. Our brethren, in that nervous time, thanked God for real deliverance.

Sowing Everywhere the Seed of Light and Liberty

This last item about forgetting is not concerned directly with religious liberty, but it does concern a forgetfulness of the principles guiding an old pioneer of missions. Count Zinzendorf was a protector and a leader in early Moravian missions. The Moravians were the pioneers of missions. When they were persecuted in Moravia, the count welcomed them to his estates in German Saxony. He guided them into planting missions in overseas lands. Of this work Professor Warneck, a German historian of Protestant missions, wrote, "In two decades this little church of the Brethren called more missions into life than did the whole of Protestantism in two centuries."

Recently in one little-known part our people entered the field where the Moravians planted the first seed about two hundred years ago. We surely would not disturb such a missionary group in their work. But what can we do with a message marked by Holy Scripture for every tribe and tongue? We cannot forbear to give the message of the coming Saviour. Our little organ of the union mission field that includes this region tells of an interview that took place:

"One of our brethren called at the Moravian book depot to purchase a Bible. On returning home, a careful examination revealed that several pages were missing. Taking it back he asked to have it exchanged for a perfect copy, and on receiving this he made sure to examine it before leaving the building. Seeing he was so particular the saleslady asked him to which church he belonged, and on being told that he was

a Seventh-day Adventist she said that he should not send any of his other Adventist members to buy Bibles and that everyone who wants one must bring a paper signed by the Moravian minister."

Not for a moment would we embarrass these good people in their work. We mention the incident only to remark upon historical facts that should not be forgotten. Count Zinzendorf himself was an observer of the seventh day. On one occasion, when visiting their Indian missions in Pennsylvania, he was arrested under the colonial Sunday law. He was accused of working at writing in his own rooms on Sunday. Who knows the nature of the work? It might have been the writing of his hymn that we still sing beginning—

"Eternal depth of love divine,
In Jesus, God with us, displayed,
How bright Thy beaming glories shine!
How wide Thy healing streams are spread!"

What a story the centuries have put on the record since the light began to shine out anew with the opening by the Reformation of the Book of light and religious liberty for every soul.

W. A. S.

Heart-to-Heart Talks

An Ancient Law With Modern Application

WE NEED oftentimes to hark back to the past for many needed lessons. We may draw a lesson from an experience in the life of David, who later became king of Israel. He and his men found refuge in the city of Ziklag. One day, in their absence from home, the Amalekites invaded the country, burned Ziklag with fire, and carried away as captives all the women and children, including, of course, the relatives of David and his men. Instructed by the Lord, David began to pursue the invaders immediately. When David and his men reached a certain brook called Besor, two hundred were so faint that they were left behind, while four hundred, with David at their head, continued their hurried journey. The Amalekites were overtaken, many of them slain, the captives recovered, and a large amount of booty taken.

"And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that carrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day." 1 Sam. 30:21-25.

The Application

And now we will consider the application of the principle enunciated by David, which later became a law in Israel, to our experience as a church. Through the years in the history of the religious movement with which we are connected, some of our workers have become faint and weary, unable to continue life's journey, and some have fallen in death, many after reaching old age. Others have been cut down by death's ruthless sickle in the

strength of manhood or womanhood. This group, like the two hundred men of David's, may well be regarded as those who are forced to tarry by the stuff. What provision has been made for the sustenance of these tried and faithful, but worn-out, workers and their dependents? No organized effort was made until the year 1903, when the General Conference recommended that local and union conferences give assistance to retired workers. Of course, previous to this date help was often given disabled or old workers, but in an irregular and unsatisfactory manner. Later, in the year 1910, a general sustentation fund to assist disabled and retired workers and their families, and the dependent widows and children of deceased laborers, was established. This plan is in operation today, and is supported by the various conferences and institutions included in our church organization. This plan has brought much encouragement and comfort to those entitled to the help it was authorized to give. They are not the recipients of charity, but are accorded their just dues by the church organization which recognizes the principle stated by David that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." 1 Sam. 30:24.

The Trial of Faith

We know that many of our dear workers have found it difficult to leave off active labor. It is trying to stand aside and watch the procession of workers move on, to surrender official positions, to resign from important boards and committees, to feel sometimes almost forgotten by former associates.

There comes to my mind, as I write, scores of faithful men and women who a few years ago were carrying heavy burdens and rendering valuable service who, because of advancing age or physical disability, have now retired from active service. But many of these are still active in a local sense, some as pastors of small churches; and all are endeavoring to hold up the banner of truth in a more limited sphere. To all these retired workers let me say, Your labor has not been in vain. You have planted seed that is still bearing fruit. You have set in operation influences which are still at work for God and for your fellow men. Be of good courage. God still loves you. The church respects you for your labors of love.

Built Upon a Strong Foundation

And it is for us who have been long in the way to rejoice, in the words of the apostle Peter, that "we have not followed cunningly devised fables," but that the message we have espoused is built upon a strong foundation, the solid rock of truth as revealed in the Word of God. Soon He for whom we have waited so long will come and no longer tarry. Where we saw one sign a few years ago that Christ's coming was near, we see one hundred signs today. Let us lift up our heads and rejoice, for our redemption draweth nigh!

And may I say a word to the wives or husbands whose companions are resting from their labors, awaiting the call of the Life-giver. Upon them there rests this divine benediction: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

The influence of their godly lives still lives on, and will continue to bear fruit until Jesus comes. Be brave in your loneliness. I cannot tell why they were permitted to pass away. You cannot reason it out. Do not try to. Believe that God permitted it. Trust Him, knowing that "all things work together for good to them that love God." Rom. 8:28.

We are given these comforting assurances:

"Our sorrows do not spring out of the ground. God 'doth not afflict willingly nor grieve the children of men.' When He permits trials and afflictions, it is 'for our profit, that we might be partakers of His holiness.' If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him!"—*Mount of Blessing*, p. 23.

"God . . . has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward."—MRS. E. G. WHITE in *Review and Herald*, Nov. 25, 1884.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, p. 225.

F. M. W.

"Till He Come"—2

The Ordinance of Foot Washing

NOTHING that Christ ever did was without spiritual significance. When He washed the disciples' feet in the upper room He was doing far more than teaching them the importance of courteous attention to the needs of others. The lessons learned from the ordinance are many, as we shall see.

We are told that "this ordinance preceding the Lord's Supper is to clear away . . . misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet."—*Review and Herald*, May 31, 1898. More than this, "the object of this service is to call to mind the humility of our Lord."—*Ibid.* The gentle grace exercised by Christ on this occasion is worthy of careful thought. "If I then, your Lord and Master, have washed your feet," He said, "ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13:14-16.

Though "this ordinance is to encourage humility, . . . it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another."—*Ibid.*

It should always be remembered that the Holy Spirit is present on these occasions "to witness and put a seal to this ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God."—*Ibid.* In another place we are told that "the ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate."—*Ibid.*, June 7, 1898.

Symbolic of a Heart Cleansed

It should be borne in mind that though this rite is symbolic of a heart cleansed from sin and pride, there is nothing in the ordinance itself that cleanses from sin.

"Christ gave His disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, 'Ye are not clean.' Judas brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement."—*Ibid.*, June 14, 1898.

(Continued on page 12)

What If the Print Is Blurred?

By Eda Adele Reid

IN EVERY one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live. Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him."—*Steps to Christ*, p. 119.

What kind of letter are you? Can your family, your friends, your neighbors, read in your life the message Jesus is trying to give them?

"If you are a true representative of Jesus, it may be that through you they will be led to understand something of His goodness, and be won to love and serve Him."—*Ibid.*

How does your life compare with the beautiful character of Jesus? When your wishes are crossed or your tastes offended, do you feel called upon to speak up and say just what you think? Of Jesus we read:

"Our Saviour's power was not in a strong array of sharp words that would pierce through the very soul; it was His gentleness, and His plain, unassuming manners that made Him a conqueror of hearts."—*Testimonies*, vol. 3, p. 477.

When you feel that your rights are invaded or set aside, are you ready to give battle to maintain them?

"Jesus did not contend for His rights. . . . He did not retaliate when roughly used, but bore insult patiently."—*The Desire of Ages*, p. 89.

Consistent and True to Principle

Are you consistent and true to principle every time, or do you allow circumstances to control your conduct?

"He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy."—*Ibid.*, pp. 68, 69.

Can you manifest a Christlike spirit to those who disagree with you?

"The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God. . . . Christ was courteous, even to His persecutors."—*Ministry of Healing*, p. 489.

How do you react under injustice, criticism, or misstatement of facts? Of our Saviour it is written:

"Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23.

Do you feel that it is your duty to regulate the actions of your friends and associates?

"In every gentle and submissive way, Jesus tried to please those with whom He came in contact."—*The Desire of Ages*, p. 85.

How do you regard those who are careless and indifferent, or have given up the faith?

"He [Jesus] passed by no human being as worthless."—*Ministry of Healing*, p. 25.

"Even those who had fallen the lowest He treated with respect. . . . Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness."—*Ibid.*, p. 165.

Are you sympathetic with exuberant childhood and tempted youth? Jesus is. Ponder these words:

"Jesus is drawing the children, and He bids us, 'Suffer them to come,' as if He would say, They will come if you do not hinder them. Let not your unchristlike character misrepresent Jesus."—*The Desire of Ages*, p. 517.

"When youthful disciples are overcome by temptation, let not those older in experience deal with them harshly, or regard their efforts with indifference."—*Gospel Workers*, p. 209.

"What God intends to do with these apparently uninteresting youth, you do not know. He has, in the past, accepted persons no more promising or attractive, to do a great work for Him."—*Counsels to Teachers*, p. 93.

Attitude Toward Human Weakness

Are you impatient with the display of human weakness?

"He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness."—*The Desire of Ages*, p. 352.

Are you sometimes too busy, even in your work for God, to take time for prayer?

"In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father."—*Ministry of Healing*, p. 58.

That we may represent Jesus more truly in our lives, let us "study carefully the divine-human character, and constantly inquire, 'What would Jesus do were He in my place?'"—*Ibid.*, p. 491.

You are God's epistle to be read of men, but what if the print is blurred?

Relation of the Mind to Health—4

Religion, a Health-promoting Factor

By Harold Shryock, M.D.

ASK any Bible student to quote a text that advocates a healthful living, and he will probably mention the first part of 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health." But he may neglect the last part of the verse. This is as important as the first, for it expresses the condition on which health is possible—"even as thy soul prospereth." Religion, that is, soul prosperity, is necessary to good physical health.

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize."¹

An illustration of this mind-body relationship is the case of the patient who when admitted to the hospital was placed in a two-bed ward. The other patient in the ward was very ill. Part of his treatment consisted of the intravenous administration of large volumes of fluid. But in spite of all that was done for him, he passed away a few hours later.

Result of Hidden Fear

The new patient's doctor, having no knowledge of the patient who had just passed away, ordered an intravenous injection for his patient. In due course, the nurse brought in the same kind of equipment that had been used for the patient who died. There were the metal standard, the jar of sterile fluid, the long rubber tube, and the needle. Then the same intern came in and inserted the needle in the patient's arm just as he had done the previous day for the other patient.

The fluid had flowed for only a few minutes when the patient began to chill. The chills became so violent that even the bed shook. The doctor was called. At first he was alarmed, but when he finally learned of the circumstances surrounding the death of the other patient, he explained the symptoms as "just a nervous chill," and changed his orders so as to avoid any intravenous injections. So powerful is the influence of the mind over the body that serious symptoms may result from hidden fears and anxieties!

Aggravating the Symptoms of Disease

Inasmuch as emotional tensions can cause symptoms of disease, it is not surprising that they can also intensify the symptoms of an already existing organic disease. For instance, in the case of a person with diabetes an emotional shock may so alter the body's chemistry as to render the patient unconscious with diabetic coma.

If emotional tensions can cause symptoms of disease and can intensify the symptoms of a well-recognized organic disease, may it not be that such tensions can even light the fuse that starts the organic disease in the first place?

Of all the emotional tensions that cause a conflict within the personality and thus undermine the health, the tension of a troubled conscience is perhaps the most potent.

It fell to my lot during World War II to serve at a State university on a screening committee charged with the duty of interviewing Army premedical students and selecting for assignment to medical colleges those who gave promise of success in the field of medicine. Among those whom the committee found it necessary to disqualify was a young man whose trouble, I believe, was caused by a troubled conscience. He was a fine-looking youth, well mannered and pleasant. But he had been having difficulty in his schoolwork. Formerly he had made good grades, but his recent grades were poor. Also he had been ill with some mysterious sort of affliction, and had spent considerable time in the infirmary.

"What is the matter with this young fellow?" we asked the personnel officer. "Well," he said, "he was reared in a religious home where strict standards of right and wrong were taught. But when he came to the university he adopted a way of life which was out of harmony with his previous training. He has been seeking pleasures that were forbidden at home; he has been squandering his time in questionable amusements. He has lost interest in his studies."

We talked with the young man. He did his best to put up a good front and to make an appeal that he might be permitted to continue his study of medicine. But his appeal fell short of the mark.

He realized that he was in danger of being disqualified, and so he sought out the various committee members, after hours, and tried to make personal appeals. But the more he tried, the less promising he appeared to be. The last I heard of him he was taken back to the infirmary after hearing the news that he had finally been disqualified.

Background of Some Maladjustments

In his book *Mental Health in College*, Dr. C. C. Fry, psychiatrist in the department of university health at Yale University, cites many case histories of college students who became the victims of emotional conflicts. It is surprising how many of these cases were young people who came from home environments in which fundamentalism was advocated. The university atmosphere was, of course, permeated with modernism. This conflict regarding the basic philosophy of life was admitted by the psychiatrist, and he also agreed that it had formed the background of several serious maladjustments.

One of the patients mentioned by Dr. Fry was a young

man who came from a religious family with fundamentalist ideas and ideals. There had been a period during his childhood when he had not been attracted to his parents' religion. But as he approached adulthood he became so interested in religion that he readily accepted the advice of the pastor of the church to which his family belonged and decided to become a minister himself.

Before attending the divinity school of the university, he had been warned by certain of his friends against the dangers of modernism.

Once at the university, he found that certain of his teachers were advocating a philosophy which was quite in contrast to his own conscientious views. He was actually shocked by some of the classroom discussions.

This state of conflict within the realm of conscience was so profound that it became difficult for him to concentrate on the study of his subjects. Realizing the gravity of his problem, he sought medical advice and eventually reached the decision to abandon his work at the university and return to his home environment where he could live consistently in harmony with the dictates of his conscience.

The Master recognized the relationship between the conscience (need of forgiveness) and the state of health.

"And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."²

Remedy for a Troubled Conscience

Confession of sin is the only adequate remedy for a troubled conscience.

"The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul; is a privilege which words can never express."³

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."⁴ In the new earth, there will be no sickness, because there will be no iniquity. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."⁵

The development of faith is a most important means by which a religious experience promotes physical health. Fear and hostility are destructive to the personality, and definitely favor the development of disease. But a sincere religious faith neutralizes the emotions of fear and hostility. By neutralizing these disease-producing factors, faith brings about an equanimity by which the stresses and strains of everyday living are robbed of their tension-producing effects.

Without faith it is natural for the individual to be impatient and dissatisfied with what life offers. He sets a certain goal for accomplishment or for acquiring those things which he desires. Circumstances beyond his control seem to delay his reaching the goal or seem to prevent his realizing the cherished hopes. Therefore, emotional tension results with all its disease-producing potentialities.

But in the case of an individual who has developed faith in a living God and in His merciful watchcare over each individual in the earth, there is no basis for being perturbed over life's disappointments. His faith tides him over the difficulties of the present life and enables him

to look beyond to the reward which has been promised to the faithful. Furthermore, his faith gives him insight into the divine purpose for his life so that he is no longer resentful because others seem to be favored above himself.

Dr. Norman Peale in the book *Faith Is the Answer*, of which he is coauthor, uses a very appropriate illustration of the effect of faith in removing from the personality those factors which would otherwise bring about unhealthy tensions.¹ In the province of Alberta, Canada, the Kicking Horse River rises from the melting ice of a glacier. As it flows through the mountains it picks up a great deal of sediment and silt which makes the water of the river opaque and unattractive. Then it flows into Lake O'Hara, and later into Lake Wapitka. As it reaches these lakes, it is calmed and quieted to the extent that the sediment and silt fall to the bottom of the lakes, leaving the water pure and clear. So, as it flows on its way beyond the lakes, it is no longer encumbered with the dirt which previously made it so unattractive.

Similarly, faith provides a means by which the cares, uncertainties, and disappointments of life are lost to sight so that they no longer produce those disease-provoking tensions which make life so unpleasant and unattractive. Dr. Peale suggests that this is the sort of experience to which the psalmist referred when he wrote, "He leadeth me beside the still waters. He restoreth my soul."

"I can do all things through Christ which strengtheneth me."²

"The emotions of a man play an important part in the practice of medicine, and religion deals with emotions," Doctor

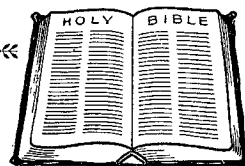
Will [Mayo] once said in discussing this phase of his work. "I consider myself fundamentally a religious man. Yet I know there are many to whom I cannot demonstrate the existence of God and the human soul as I can demonstrate some points in surgery to a class. But in my own heart I know there is a God and I know there is a human soul. Call it by any name you want, there is something in humanity that is above and beyond any material calculation of science. . . ."

"I have seen patients who were dead to all medical standards. We knew they could not live. But I have seen a minister come to the bedside of such a patient and do something for him that I could not do, although I had done everything in my professional power. But something touched some . . . spark in him, and in defiance of materialistic common sense, he lived."³

"God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. 'Because I live,' He says, 'ye shall live also.' This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they co-operate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul."⁴

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- ⁵ Isa. 33:24.
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- ⁷ Phil. 4:13.
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- ⁹ *Ministry of Healing*, pp. 243, 244.



Life and Immortality

By Louise C. Kleuser

How Was Man Created in the Beginning?

"God . . . breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

What Does Job Call That Which God Breathed Into Man's Nostrils?

"All the while my breath is in me, and the spirit of God is in my nostrils." Job. 27:3.

What Clearly Shows God's Claims to That Which Gave Life to Man?

"Then shall the dust return to the earth: . . . and the spirit . . . unto God who gave it." Eccl. 12:7. At death this breath of life (spirit) returns to God.

Who Only Have Hold of Eternal Life?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

Though even the veriest sinner has temporal life, which must be yielded at death with no prospect of life eternal, Christ gives life eternal to all who now accept Him as their Redeemer.

Who Now Possess Immortality?

"Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

When Will the Righteous Receive It?

At Christ's return. "But is now made manifest by the appearing of our Saviour, . . . and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

What Does God's Word Reveal Regarding Death?

Death is a sleep. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. 1 Cor. 15:18, 20; John 11:11-14.

Where Do the Dead Sleep? When Do They Awake?

1. "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. (Eccl. 3:20; 9:10.)
2. "Thy dead men shall live. . . . The earth shall cast out the dead." Isa. 26:19.
3. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. "If I wait, the grave is mine house." Job 17:13.

Are the Dead Conscious of What Takes Place in This Life?

"The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. . . . Neither have they . . . a portion . . . in any thing . . . under the sun." Eccl. 9:5, 6.

Are They Already Praising God?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"For in death there is no remembrance of Thee." Ps. 6:5.

When Does the Bible Teach Men Will Receive Their Heavenly Reward?

1. At Christ's return. "For the Lord . . . shall descend from heaven . . . : and the dead in Christ shall rise first." 1 Thess. 4:16.
2. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

How Did David Regard the Resurrection?

"I will behold Thy face . . . : I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.



The Purpose of the Advent Movement

By W. J. Harris

THE Scriptures teach that God is a God of order. He also orders the great events of human history. The Flood came at a specified time. Israel marched out of Egypt at the specific time of God's appointment. Christ came in the "fulness of the time." The judgment work in the heavenly sanctuary began at a certain time. God's plans and purposes are definite, specific, exact. His clock keeps time.

From the close of the seventy weeks of Daniel 9, which ended in A.D. 34, we move along for 1810 years to the judgment hour in 1844. Why did not the message and that movement start in Luther's day, or in John Knox's time? Why did it come in 1844? Ah, it was because the prophecy pointed out that it should start then. Indeed, it came at the appointed time. God's appointments never fail. They are appointed for a specified time, because they are appointed for a specified purpose. And as the appointed time must be fulfilled, so also must the appointed purpose be fulfilled. Thus we see that the judgment-hour message came when God's great clock of time pointed to the event. As the time was sure and specific in its fulfillment, so also will the purpose be sure and specific in its fulfillment.

What, then, is the purpose of the movement? And why, after the Protestant Reformation, must there be an additional movement before the Advent of our Lord?

Parallels Between Two Advents

Looking back to the time of the first advent of Christ, we find that there are parallel features between the events connected with His first advent and those of His Second Advent. A special messenger was divinely called prior to Christ's first coming to do the work of making ready for His first appearance. We find that there is to be a certain work done in a similar way prior to His second coming. Malachi tells us that before the coming "of the great and dreadful day of the Lord" Elijah is to come. His work will be similar to the work of John the Baptist. Indeed the work of John was in fulfillment of the prophecy concerning the coming of Elijah. John's work was "to make ready a people *prepared* for the Lord." So the work of John as a forerunner at the first coming of Christ parallels and represents the work of the Elijah movement, which is to take place before His second coming. As John's work was to make ready and to prepare, so also is this Advent Movement to make ready and to prepare. And as it was specific in time, definite in the hour of its appearance, so also it is specific in its purpose and definite in the objectives which it is to accomplish. And it is encouraging to note that as the time feature was exactly fulfilled, so also may we be assured that its purpose will be completely accomplished.

The purpose of the movement is to prepare a special people with high and holy attainment of character. Paul, in speaking of the church and Christ's love for it, sets forth that Christ would present it to God at His coming a glorious church "not having spot, or wrinkle." God's church at the time of its glorification is to be without spot or wrinkle.

A spot on a garment is different from the garment, something that has contaminated the garment that may be washed off or removed. But a wrinkle is different. A wrinkle is something that is in the warp and woof of the goods itself, and is quite different in nature from a spot or an acquired defilement. So the spot of sins committed

by us as overt acts are to be removed. And the faults in our very natures, the wrinkles that make blemishes because they are a part of the very warp and woof of our individuality—these too are to be removed.

Speaking of this important work, we read in *Testimonies to Ministers*, page 18: "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan . . . stands viewing them as a fortress impregnable. . . . They are to him an incomprehensible mystery." But that is what God is endeavoring to do through the work of this preparatory movement—remove spots, change and transform individual characters, and do away with the wrinkles that make up the blemishes in our characters. He sees gold here and there, and by the refining process He would purge away the dross. We are told that "through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, and every excellence developed." And in *Christ's Object Lessons*, page 69, we read, "Christ is waiting with longing desire for



ON THE RELIGIOUS LIBERTY FRONT

Bills Before Congress

READERS of the REVIEW will remember that in a number of different sessions of Congress, Mr. W. A. Lynch, a Representative from the State of New York, introduced measures to prohibit circulation through the mails of "all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, containing any defamatory and false statements which tend to expose persons designated, identified, or characterized therein by race or religion, any of whom reside in the United States, to hatred, contempt, ridicule, or obloquy." The penalty for violation would be imprisonment for not more than five years or a fine of not more than \$5,000 or both.

No reasonable person would want to foster prejudice or bigotry, but Mr. Lynch's bills were clearly seen to be dangerous, because a statement supported by historians might be charged to be defamatory by someone whose sensibilities were very tender. Mr. Lynch's bills were also dangerous because a religious controversy might lead to endless court action; and because the one who might be charged with exposing someone else to contempt or ridicule would be prosecuted by the civil authorities without cost to the one bringing the charge, there might be many foolish, trumped-up charges brought. But the one brought into court would have to hire a lawyer for his defense and pay all the costs of what might be a long, drawn-out trial.

Mr. Lynch's latest bill, introduced on January 3, 1949, contains all the evils of his former measures, and should be defeated. In this Congress Mr. Lynch is not alone. At least five other bills similar to his have been introduced.

The perennial barber bill has again found its way to Congress. This one was introduced by Senator P. A. McCarran, of Nevada. It is purely a religious measure, though it is sponsored by the Barbers' Union. It proposes to give to the Board of Barber Examiners in the District of Columbia the right to circulate a questionnaire to find what day in the week the largest number of barbers would like to have their shops closed, and then to designate that day as the one on which all should be closed, "provided, that nothing herein contained shall prevent any owner, operator, employee, or agent of said owner from opening and operating his establishments on the day voted by the majority to close upon a showing made to the Board that the designated closing day conflicts with the tenets of his religion; and provided further, that his establishments shall be closed on the Sabbath of his particular religion."

The exemption proves it is a purely religious measure. A man who wanted his shop open on Sunday and closed on Thursday would have to prove that he was moved by a religious motive and that he observes Thursday as his Sabbath.

HEBER H. VOTAW, Secretary,
Religious Liberty Department, General Conference

the manifestation of Himself to His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." That is the work of this movement; that is the purpose that God would accomplish in setting forth a movement "to make ready a people prepared for the Lord."

Human nature is made up of so many distressing faults. Christ seeks through the refining process to remove these wrinkles, blemishes in the very nature of the individual, inherited traits which we sometimes excuse and regard as unchangeable. But He will work His transforming power if we will but cooperate with Him in that work.

We are told that "a bruised reed shall He not break." You may feel as though you are a bruised reed of little or no value, but He will not break it off roughly, casting it aside. No; "a bruised reed shall He not break, and the smoking flax shall He not quench." It may be well-nigh a dying ember, a fire that is almost out. It smokes a little, but He does not snuff it out and cast it aside. He still sees a bit of the flame there. He preserves it carefully. He will fan it until it breaks forth into a consuming fire of zeal, loyalty, and faithfulness. He takes a little spark and from it makes a flame of fire.

"The Precious From the Vile"

How thankful we should be that in His great mercy He does not cast us off. He tells us, "If thou take forth the precious from the vile, thou shalt be as My mouth." Jer. 15:19. We may feel as though we have little to bring, not much of gold in Christian character, to the diadem of our Lord; but He preserves that gold or silver, no matter how small it may be, and He separates it from the dross.

In Isaiah 60:17 we read that for brass He will bring gold and for iron He will bring silver. We may not have the wonderful personality or the beautiful character that we see in another, but presenting what we have, He purifies it. He blows upon the little spark of life; He enlarges, and strengthens, and nourishes it until it brings forth the gold of Christian character. That is the work He is endeavoring to do for the people of the Advent Movement.

"We are now in God's work-shop. Many of us are rough stones from the quarry. But as we lay hold upon the truth of God, its influence affects us."

"When He comes, He is not to cleanse us of our sins, to remove from us the defects in our character, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will be accomplished before that time. . . . But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. . . . This is all to be done in these hours of probation. It is now that this work is to be accomplished for us."—*Testimonies*, vol. 2, p. 355.

There is no question but what this work of making ready a people to meet God will be accomplished. The only question is whether it will be accomplished in your life and in mine.

In Readiness for Christ's Coming

Our need today is to get our lives in readiness for the coming of our Lord. "We cannot run with the world, and play with the world, and expose ourselves to the temptations of the world, and corrupt ourselves with the world, and yet be like Him when He comes. We cannot feed our eyes and minds and hearts upon the corrupt literature and impure theatrical displays and debasing exhibitions of this wicked age, and at the same time be ready for the coming of our Lord and Saviour."

Perhaps we should be thankful that He has not come yet, that this work of transforming, of purifying, may still continue for us until we are indeed without spot or wrinkle or any such thing. We need all the time there

is left to bring these lives, these natures of ours, to the similitude of the Divine Pattern.

Let us remember the words of Paul as he says for us to lay aside every weight and the sin which doth so easily beset us and to run, yes, indeed to run, to hasten, to finish the race before us, looking unto Jesus, the Author of our faith. And remember He is also the finisher of our faith. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Thus there will indeed come forth a people made ready and fully prepared for the coming of their Lord. The Advent Movement has fulfilled the time of its appearance, and it also will accomplish the purpose for which it was brought into being.

May We Hear, Please?

By Clyde Rosser

YES, we consider it an act of courtesy when we have a guest who is a Christian to ask him to lead in family worship, or to return thanks at our table. But sometimes it is rather disappointing. The very keenest ears may get most of what is said in prayer, but many can only catch a word now and then, and guess at the rest. But as soon as worship is over, nobody has the least difficulty knowing what is said in conversation.

"I can hear the clock ticking, but I can't make out what Brother Q and Sister Z are saying in prayer meeting. If the Lord has blessed them, why can't we know about it?" Our prayer meetings would indeed be more interesting, and better attended too, if this complaint were not so real. We would not derive much satisfaction from social or business calls if we spoke to one another in so low a tone that we could hardly be understood. Why, then, should we do this when we meet in the name of our best Friend to tell of His goodness to us?

This is not the complaint of one or two who have almost entirely lost their hearing. The Lord's messenger mentions speech among the talents. (*Christ's Object Lessons*, pp. 335-339.) In *Counsels to Teachers*, page 241, we read:

"I am pained as I see how little the gift of speech is appreciated. In reading the Bible, in engaging in prayer, in bearing testimony in meeting, how necessary is clear, distinct utterance! And how much is lost in family worship when the one offering prayer bows the face down and speaks in a low, feeble voice. But as soon as family worship is over, those who could not speak loud enough to be heard in prayer, can usually speak in clear, distinct tones, and there is no difficulty in hearing what they say. . . . Nearly all can speak loud enough to be heard in ordinary conversation, and why should they not speak thus when called upon to bear testimony or to offer prayer?"

"When speaking of divine things, why not speak in distinct tones, and in a manner that will make it manifest that you know whereof you speak, and are not ashamed to show your colors? Why not pray as if you had a conscience void of offense, and could come to the throne of grace in humility, yet with holy boldness, lifting up holy hands without wrath and doubting? Do not bow down and cover up your faces as if there were something that you desired to conceal; but lift up your eyes toward the heavenly sanctuary, where Christ your Mediator stands before the Father to present your prayers, mingled with His own merit and spotless righteousness, as fragrant incense."

Inaudible Prayers

It is true that God knows our unspoken thoughts, and hears everything we utter, however inaudible it may be to man; hence, in secret prayer the audibility or inaudibility of the petition is purely a matter of personal choice. But when members of a family or of a church have met for worship, the prayers that are offered are not only for the benefit of the one that is praying but also for all

who are present. Those indistinct mutterings might be appropriate in some kind of heathen worship, but never among those who meet in the name of Jesus, for we are told that "Satan rejoices when the prayers offered to God are almost inaudible."—*Testimonies*, vol. 6, p. 382.

Increasing Our Talents

This is not written to discourage anyone. If we do our best, God accepts that, even though it may not be perfect. Yet we should seek to improve all our talents—speech as well as the others. The talent that is used to the glory of God increases, but the talent that is buried will deteriorate.

"Let no one say, 'It is of no use for me to try to pray; for others do not hear me.' Rather let him say, 'I will make earnest effort to overcome this God-dishonoring habit of speaking in a low, indistinct tone. I will put myself under discipline until my voice shall be audible even to those who are dull of hearing.'"—*Counsels to Teachers*, pp. 245, 246.

"Let all things be done unto edifying." 1 Cor. 14:26.

A Visible or an Invisible Head?

By Arthur Mountain

THE Papacy claims that the Pope is the head of the church. The Bible says that Christ holds this position. God "gave Him to be the head over all things to the church." Eph. 1:33. To this the Papacy replies that Christ is the invisible, and the Pope is the visible, head. This specious assumption is the Papacy's own condemnation. Ancient Israel desired a king, a visible head, to reign over them, and in doing so incurred the displeasure of God, who declared, "They have rejected Me, that I should not reign over them." 1 Sam. 8:7. To accept a visible head is to reject the Invisible. Israel reaped the inevitable result of this departure from God. The kingdom was soon divided, and they suffered at the hands of the surrounding heathen nations whose example they had followed.

The Papacy committed a similar apostasy. It set up a visible head, and rejected the Invisible. The result was the division of Christendom; persecution—the intellectual, moral, and spiritual midnight of the Dark Ages. The dawning of the Reformation brought the light of a new day by restoring Christ to His rightful place as the sole Head of the church.

In his unholy ambition to be "like the most High," Satan brought disaster upon himself and his deceived followers. Fighting against God with all the hatred of frustration, using the very means which brought about his own downfall, he now seeks to bring ruin upon a large number of the human race by inspiring a man to be "like the most High," and deceiving millions into following him to destruction.

The Ordinance of Foot Washing

(Continued from page 6)

It was to Peter that our Lord said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." John 13:10. "The true version reads, 'He that is bathed needeth not save to wash his feet.' That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding Himself with the towel to wash the feet of His disciples, Jesus would subdue and cleanse them from their alienation, dissension, jealousy and pride. . . . The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet."—*Ibid.*, July 5, 1898.

We should never forget that it is Jesus who purges the soul from sin. There is no rite or ceremony that can do this for us. Indeed, the Lord would have us learn that our strength, talents, and powers are to be used in loving service to humanity and not in preparing and participating in rites and ceremonies and outward forms. We all know to what impressive lengths the Jews carried their symbolic services. The same can be said of the Roman church today.

Simplicity of Service

"The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. . . . God will give sanctified energy to all who profess Christ. He arranges all rites, He collects all influences, and works them to His own name's glory."—*Ibid.*, June 21, 1898.

The ordinance service is intended to touch the heart of man and lead to a sense of humble dependence upon God.

"This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force."—*Ibid.*, June 14, 1898.

A Test of Character

There is no service in the church that tests the character so much as this ordinance. It bears the relationship to humility that unselfishness does to the tithe; and faithfulness, to the Sabbath command. The foot-washing service is far more than an ordinance, a sacrament, or a rite. We are told that "the ordinance of feet-washing was a revealer of character and always will be."—*Ibid.*, June 28, 1898. Indeed to absent oneself from this solemn occasion, unless illness or some other good cause allows, is to reveal a shocking need of those very elements of humility that this sacrament is intended to teach.

"He reads every heart, with its concealed purposes, its wrongdoings, its sin. You can neglect, you can leave, these sessions of divine appointment; and of you Christ's words may be appropriately spoken, 'Ye are not all clean.'"—*Ibid.*, June 14, 1898.

It is the spirit with which we live and labor, the motive power compelling our actions, and the deep heart sincerity and humility that God values. He longs most earnestly to subdue our iniquities and impart to us the attributes of his own humble, meek, and gentle Spirit. He knows the defects in our character. He desires to save us. The ordinance of humility is intended to remind us of the humility of God's Son, Jesus Christ, who came to be our example. Let us be like Him, and live to serve others. Let us, without fail, participate quarterly in the ordinances of the Lord's house. It is in this way that we give evidence that we are like Jesus. Next week, God willing, we shall discuss the ordinance of the Lord's supper.

D. A. D.

"If you have given yourself to God, to do His work, you have no need to be anxious for to-morrow. He whose servant you are, knows the end from the beginning. The events of to-morrow, which are hidden from your view, are open to the eyes of Him who is omnipotent."—*Mount of Blessing*, p. 149.

Conducted by Promise Kloss Sherman

Children Love Pictures

By Mabel-Ruth Jackson

[The material appearing in the Home Circle this week was prepared for the Review by the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

I WAS in the yard of our large apartment building, hanging some clothes on the line, when Mrs. Stevens, my neighbor, came out to speak to me.

"Your little Teddy gave me quite a surprise this morning," she said, smiling, but evidently rather impressed. "It was the first time he'd been in my living room. He looked up at a picture and said, 'That's *The Blue Boy*.' Imagine a five-year-old knowing the name of that painting!"

It really was not remarkable at all; Teddy was well acquainted with the picture. Mrs. Stevens would not have been surprised if on looking at a newspaper comic strip he had said, "That's *Donald Duck*." Mrs. Stevens has

three children, and I have two. We have often gained mutual benefit from discussing ways and means in helping our "twigs" to grow in the right direction, so I said, "Would you like to come to our apartment and see what I do with regard to pictures?"

She came that afternoon and I showed her my collection and told her all about it. One of the magazines which we take had published copies of pictures by great masters, and I had saved them together with reproductions of famous pictures, statues and buildings, which had come into our home in connection with advertisements. Besides this, I had purchased from the Art Institute, for a few cents each, a number of charmingly colored prints of well-known paintings. I found too, that firms often advertise copies of art treasures in school magazines, for the use of teachers.

I showed Mrs. Stevens that when not in use I kept these pictures in a homemade portfolio. This was constructed of two large oblongs of cardboard hinged together with stout tape. In the middle of the front edges I had punched holes and had drawn through them lengths of the tape, so as to be able to tie the portfolio when it was closed. In this way the pictures were kept clean and unwrinkled.

Pictures in the Children's Room

However, had they remained always in the portfolio, they would seldom have been seen. Having realized this, I had bought several sizes of frames at the ten-cent store and had hung some of the pictures in the children's room, in the dining room, and in the living room. Almost every week I changed the pictures in these frames. *The Blue Boy* in colors had hung in front of Teddy as he had dressed and undressed for at least seven days. But it was not the first good painting with which he had become acquainted. Romney's groups of children had attracted him first, and after that several animal pictures.

At the library I had found books on famous artists and often ferreted out stories and anecdotes that would lend additional interest to the pictures. Incidentally, I had learned a lot myself. I had learned to recognize beauty in line, form, color, and composition. I could not pass all of this on to a five-year-old child, of course, but I knew my boy was gaining impressions of beauty that would stay with him all his life and make that life broader and happier.

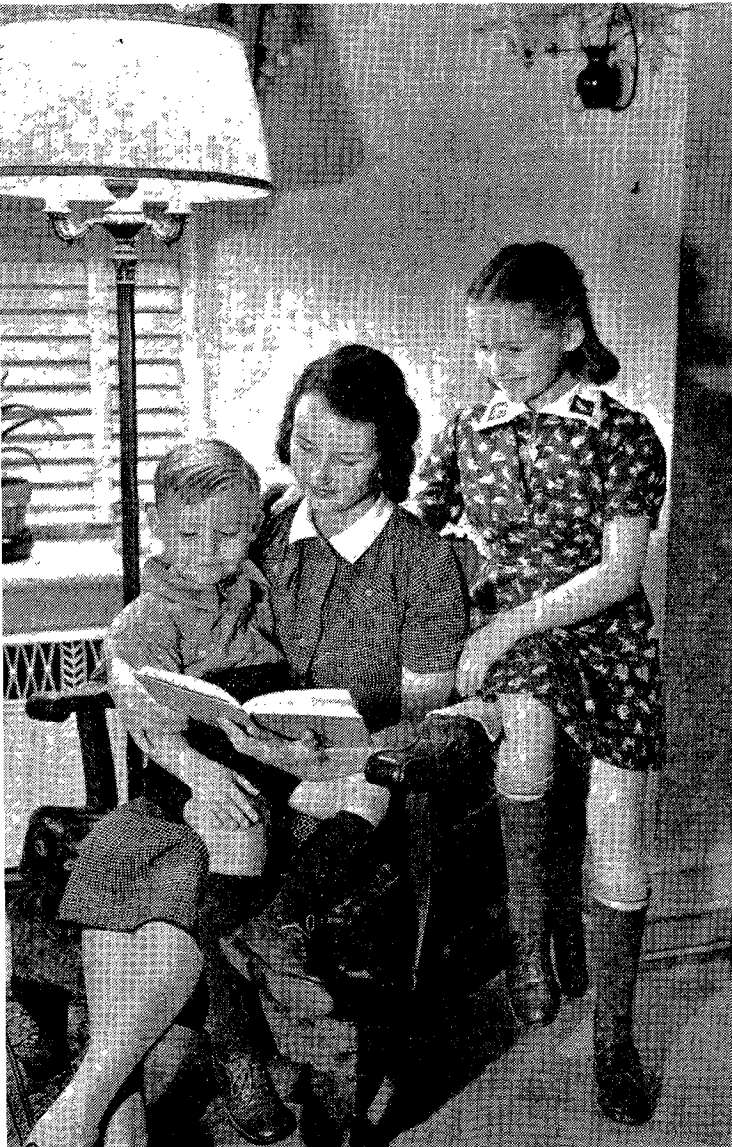
"If you had asked Teddy some questions about your *Blue Boy*," I said to Mrs. Stevens, "I think he would probably have told you that *The Blue Boy* wasn't really a rich boy, but that he was the son of poor parents and his handsome clothing was borrowed.

"Here is Rosa Bonheur's *Horse Fair*," I continued. "I told Teddy how farmers still take their horses to the fair, to show them off—and sometimes to sell them."

Mrs. Stevens interrupted me. "I have a large, illustrated book with many stories of pictures and artists in it. It's been standing in the bookcase, doing nobody any good. I'm going to begin making a collection of pictures right away. I'll show you the ones I choose, and perhaps you'll tell me some of your stories about them—and I should like to lend you my book."

Art appreciation may be too pretentious a name for what Mrs. Stevens and I are teaching, but I feel that as a result of our efforts, our children have, without doubt, already taken their first steps in that direction.

—National Kindergarten Association.



H. M. LAMBERT

"At the Library I Had Found Books on Famous Artists and Ferreted Out Stories and Anecdotes That Would Lend Additional Interest to the Pictures"

"Build Thee More Stately Mansions"

By Arabella J. Moore

WHEN I finished reading *Children Love Pictures* I realized this to be a concrete example illustrating one means of reaching the lofty aim expressed by the lines:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!"

"All my life I've wanted to build at least one house." "One of these days I'm going to build a house just the way I want it." How often we have heard such statements, which express the natural longing in the heart of man to build, to produce, to construct something useful, something beautiful. At times he seems oblivious to the fact that he is building every day, building a structure far more important than a house in which to live. "Character-building is the most important work ever entrusted to human beings."—*Education*, p. 225. Man is building a temple, an abiding place for thoughts and ideals, for hopes and plans; he is fashioning a character, a dwelling place for the soul.

The most important part of every edifice is its foundation. The same is true of that mansion of the soul. When life begins, the building of that foundation begins. The parents are not only the architects, but also the builders. Not only do they determine the quality and type of material that shall go into that foundation, but they do the building, brick by brick, day by day.

"Build thee more stately mansions." Are we striving toward that goal in a definite, concise way? "He hath made everything beautiful in its time." Eccl. 3:11, R.V. "He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful."—*Ministry of Healing*, p. 412. We too can enrich the days by appreciation of the varied aspects of beauty, filling our homes with flowers, looking at beautiful pictures, reading poems of noble thought.

Many of the fine cultural arts that build loftier lives require a varying amount of means for their pursuit and appreciation. But the inspiration that comes from the realm of poetry is within reach of everyone. It costs so little to read a gem of literature to a child. As a child, did you ever have the rare privilege of being awakened by the musical sound of rhythmic poetry? You can at least give that experience to your own child.

Poems by Stevenson and Longfellow

Even a little child will understand something of the beauty and thought in Robert Louis Stevenson's poems, such as, "My Shadow" and "My Bed Is a Boat." I recall how a little lad liked to climb into his mother's bed before time to get up. She used some of those moments to memorize with him some choice poems. Small as he was, he could enjoy much of the story in "The Children's Hour," by Henry Wadsworth Longfellow.

Even though a child cannot fully understand at first what he hears or memorizes because of his limited knowledge, later experiences broaden his understanding of the poetry; and the poems, in turn, enrich and color subsequent experiences. Furthermore, those "dear little children," as Mary Howitt expresses it in her famous poem, will long remember the story and "take a lesson from this tale of the spider and the fly."

Have you ever stepped into a bathroom and seen a poem hanging on the wall at the foot of the gleaming tub, reminding the children to keep it so? I have, and that gave me an inspiration. I copied the poem and put it up over our bathtub, but I did not stop with that. I hung up several good children's poems and a paragraph from *Ministry of Healing* and a proverb or two beside

the mirror. I changed these from time to time. I found that I could memorize some of their inspiring lines as I combed my hair. I knew that little eyes would follow those lines from time to time even if they did not stop to memorize them.

How can we build a love for sublime poetry, for the precious thoughts in such books as *The Desire of Ages*, and for the deep truths of the Bible, unless we share our appreciation of these gems with our children? They will not be found in the comics or many other magazines and books that fill the households of today. The best antidote against less worthy literature is always to keep at hand a bountiful supply of that material which will build more stately mansions in the lives of our children.

The Ideal Christian Home

By J. A. Buckwalter

"More powerful than any other earthly influence is that of a true home upon human hearts and lives."—*Ministry of Healing*, p. 388.

A humble burdened slave woman in an alien land doubtless shares with Mary the honor of giving to mankind the two greatest blessings of time and eternity. Through the ages to come the names of their sons will be united in the heavenly anthem of victory.

The mother of Moses and the mother of Christ epitomize the sweet influences of the ideal Christian home. The principles of truth these two women instilled in their sons molded an influence that affected both earth and heaven. Mothers, yours is the most glorious opportunity given to mortal life.

When the Judge of the universe greets life's victors with heaven's "well done" and their brows are adorned with the crowns of immortal glory "many will raise their crowns in sight of the assembled universe and, pointing to their mother, say, 'She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation.'"¹

We modern parents too frequently overlook the fact that "in the formation of character, no other influences count so much as the influence of the home,"² which determines "to a large degree the happiness of men and women."³ Much of the powerful influence of nearly every truly great life can be attributed to the dominant heritage of an ideal Christian home.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it."⁴

The tremendous impact upon history left by Abraham's household is evidenced by a long line of illustrious spiritual giants. On the way to the land of slavery Joseph's soul thrilled with the resolve to be true to the childhood lessons learned in his father's Judean home. Daniel's unwavering allegiance to right and unyielding mastery of self were born in the loyal atmosphere of a God-guided home. Of Elisha's childhood home it is said, "Theirs was a home where God was honored, and where faithfulness to duty was the rule of daily life."⁵ Moses' life molded the destiny of God's people and changed the history of the world. Twelve years of Christian home training held the secret of his success. "During these years was laid the foundation of his greatness; it was laid by the hand of one little known to fame."⁶

Even thousands who have not known its sweet influences have dreamed of the ideal Christian home, where love is revealed in action and where truth is beautified by example. In such a home morning and evening prayers, as sweet incense, join in fellowship the true comradeship of man and God.

The young man or woman who has inherited the blessings of the ideal Christian home goes forth to life's activities endowed with a treasure more precious than the wealth of the ages, and as enduring as eternity itself.

¹ *Messages to Young People*, p. 330.

² *Education*, p. 283.

³ *Gospel Workers*, p. 204.

⁴ *Ministry of Healing*, p. 349.

⁵ *Education*, p. 58.

⁶ *Ibid.*, p. 61.

Ruanda-Urundi, Central Africa

By A. L. Davy, *President,*
Ruanda-Urundi Mission

TO MOST of the readers of the REVIEW the little country of Ruanda-Urundi is unknown. It is tucked away in Central Africa among the mountains, lakes, and forests. Someone has called it the playground of Africa, which to the tourist it may be, but to us it is the land of opportunity to do great things for God.

This little country, which can boast the second deepest lake in the world, is situated on the ridgepole of Africa and is one of the most thickly populated areas in Africa. It has a population of 3,500,000, which is an average of 165 persons to the square mile.

Among these people we have four missions with 360 outschools. We have 22,000 adherents, which is one for every square mile of the territory. The people are eager to hear the gospel, but the facilities are few.

Last July was our camp-meeting season, and when I say season, that is just what I mean. July and August are the only two months that we can be fairly sure of not having rain, and it takes these two months to hold our eighteen separate camp meetings.

We were very happy to have A. V. Olson, from the General Conference, and F. G. Clifford, from the division, with us for all the large meetings; and Karl F. Amb, from the union, for all the large meetings and a number of the smaller ones.

At Ndora, the only mission we have in Urundi, many people came to hear the Word of God preached. In all, four camp meetings were held in this mission territory.

Crowds at Gitwe Camp Meetings

Our next mission was Gitwe Mission, where we were joined by Elders Olson and Clifford. Some of you may remember the reports in years gone by of the great crowds that have gathered here, but this year we decided that the crowds were getting too big, so we divided them into three groups. One group met here on the mission, and others met seven to ten miles from the mission. The speakers were taken from one group to the other to enable all to have an opportunity to see the visitors. At each there were large crowds, and it was estimated that about 25,000 heard the gospel on that Sabbath day. From four to five hundred gave their hearts to God as a result of the calls that were made.

Later we went to Ngoma Mission, our medical mission situated on a mountain overlooking Lake Kivu. In order to have two meetings on Sabbath, Elder Clifford was taken out on a safari for the second time. He lived in a house built in native style, but he enjoyed it. At the mission itself an estimated 10,000 people attended. It was most inspiring to hear how the different leaders had increased their offerings, and to hear of the increase made in the number converted during the year. Ngoma is planning great things.

About four hours' ride by car from Ngoma is another place where a meeting had been planned. This time four of us went. At the end of the ride we still had to walk two hours in order to reach the gathering place. This last bit of the safari was a strain on those whose work keeps them in an office, and there were a few blistered feet from walking up and down the mountains. Scores of young people came to help carry our things from the

car and to show that they were glad we had come. The meetings were very good and had a large attendance. The doctor who came along had his hands full with the sick that came to see him. They called him in the middle of the night the first night he was there. Ticks were abundant because of the cattle in the district; but this discomfort was offset by the proximity of the lake, in which we had a good swim.

Meetings at Rwankeri

All who have been at Rwankeri will remember the coldness of the air but the warmth of the people. Here we held the last big meeting. The crowd was so large that the fence that had been built around the grounds had to be pushed down in order to make room for everyone to sit. What a sight it was when all those people raised their hands in response to the spiritual appeals! To a call to give their hearts to the Lord for the first time, so many responded that we doubted whether they had really understood what was meant by the call. On being asked, those who came forward said that they understood the call and knew what they were doing. Five hundred gave their hearts to God that day!

Here our visitors left us and went on their way to East Africa. We certainly appreciated the work they did, and hope that they received as much blessing as they gave to us.

Truly the work of God goes forward in this country. About 60,000 people heard the gospel preached during these meetings, and yet, what is that to 3,500,000? Somehow God is going to finish the work and open the way so that these millions can also hear the message. We ask that you help by remembering us in your prayers and by giving of your means so that the work can go forward speedily.

A World Record

By W. P. Elliott

Secretary, Publishing Department, General Conference

THE following note received from H. E. Schneider, treasurer of the Southern Union Conference, presents by far the most outstanding record yet made by a single union conference in the field of literature distribution by its colporteur evangelists. This amazing record lays very gratifying emphasis upon the growth and strength of the literature ministry on this its hundredth anniversary. May God richly bless the colporteurs and their leaders whose faithful efforts have made this record possible. Surely the power of God unto salvation will be felt in many hearts as the result of this work.

Brother Schneider says, "I have before me now the deliveries of the Southern Union for the years 1946-1948. They are as follows:

1946	---	---	\$953,435.60
1947	---	---	941,018.85
1948	---	---	840,731.84

\$2,735,186.29

"I have figured 240 working days for each year, making 720 for the three-year period. This would figure \$3,798.87 per day. Figuring books at an average of about eight dollars, I believe this would mean 475 large books per day.

"Truly the Lord has blessed our literature ministry in

the Southland, and we feel certain that many honest in heart will find their way into the truth as a result of this seed that has been sown."

B. E. Wagner, publishing department secretary of the Southern Union, presents figures for the six-year period as follows:

Over Four Million Dollars Delivered

"Colporteur evangelists in the Southern Union Conference delivered \$4,601,804.40 worth of gospel literature during the past six years. This is a gain over the previous six-year period of \$4,093,318.75.

"An average of 480,000 people received, each year during this period, large subscription books into their homes. For every working day of the same period, large books were placed in homes where an average of 2,000 people reside."

Progress in the Greater Antilles

By H. B. Lundquist

President, Antillian Union Mission

THE Antillian Union, as today constituted, extends from the east to the west in the Caribbean area a little more than 1,800 miles, and is composed of the Spanish-speaking territories of Cuba, Dominican Republic, Puerto Rico, and Haiti—the only French-speaking republic, besides France, in the world. Haiti contains more French-speaking Seventh-day Adventists than are to be found in all the rest of the world combined. Haitians are being baptized at the rate of one thousand a year.

The past years have been prosperous for this union, which is nearly self-sustaining. One local field, Puerto Rico, recently raised to conference status, is entirely so; and besides it is helping in the support of a departmental worker in the Dominican Republic and another in Haiti, and thus is already a base from which more needy fields are being supplied.

During the past four-year period tithes have increased from \$122,729 to \$226,748, an average increase of 21 per cent a year. At the same time mission offerings increased from \$32,708 to \$68,142, a total increase for the quadrennium of 108 per cent. These results have encouraged further advances into unworked territories.

The acid test, net gain in membership, rose from 793 in 1944 to 883 in 1947, or a membership increase of from 12,120 to 14,787—a net increase of 22 per cent for the period.

The distribution of our message-filled publications is conducted on an evangelistic basis. During the past year Juan Cuesta, an east Cuban colporteur, interested forty persons in the truth, of whom twenty-four are observing the Sabbath, and are organized into a Sabbath school. Another colporteur, in west Cuba, José Lopez, has been instrumental in bringing one hundred persons into the truth. This year is by no means an exception, for during August he had sixty persons interested in a little place near Jovellanos. He was giving studies and preaching to them. A month later, news came that this interest was growing, over one hundred attending the meetings. At this writing more than twelve have already been baptized.

Sales of our publications in the union have steadily advanced from \$119,000 in 1945 to \$170,000 in 1947.

There have been educational advances also. In 1944 there was one eleven-grade day school operating in Haiti, and a twelve-grade training school in Cuba. Today how different is the picture. We now have at Santa Clara, Cuba, a rapidly expanding institution which is giving creditable training up to the fourteen-grade level, and another which is equally prosperous, although not so large, is giving professional training on a thirteen-grade level, in its new farm site, four miles from Port-au-Prince, Haiti.

Growing Youth Work

Then, too, Puerto Rico now has a twelve-grade day school, with a total enrollment of nearly fifty. And last but by no means least, our new Dominican academy, is giving thorough training to the native youth, on its newly acquired farm and in its recently built buildings, near the capital, on a ten-grade level.

The enrollment of secondary and college students has risen from 119 to 232, and the teaching staff from 14 to 31, more than a 100-per-cent increase over a period of four years.

At the same time in the elementary section the enrollment has risen from 1,313 in 1944 to 2,139 in 1947; the number of schools, from 32 to 63; and the number of teachers, from 42 to 85.

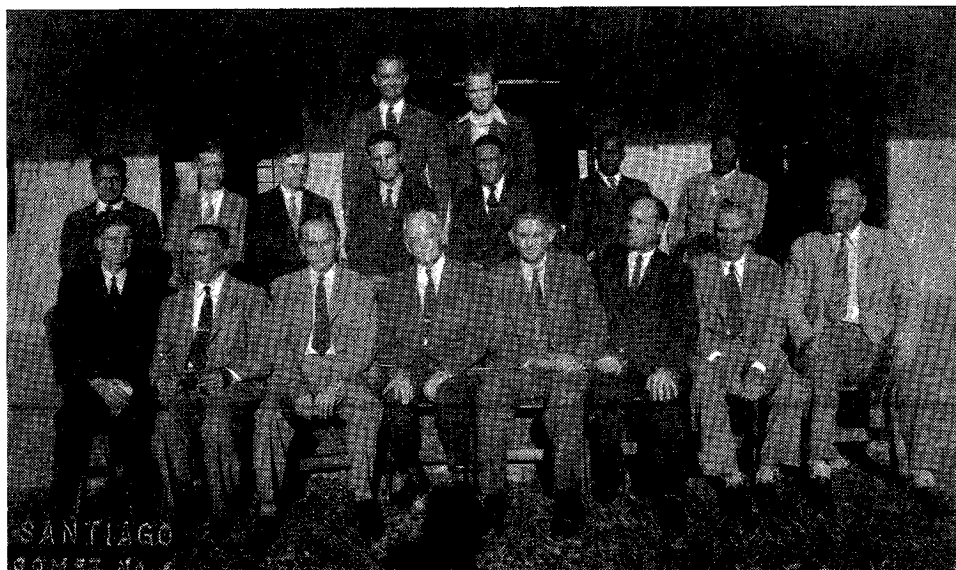
During the year that has just past two large well-attended youth congresses were held, one in Puerto Rico and the other at Santa Clara for the Cuban youth, with an attendance of more than six hundred.

At the present time there are 359 regular Sabbath schools and 377 branch Sabbath schools with a membership of 23,000.

Progressive Radio Work

The radio department, our youngest "son," is making good progress also. To date 5,396 persons have been graduated from the correspondence school courses, and 364 have been baptized as a direct result of the work that is being done in this department.

At the close of 1948 there were good prospects for a few more than 1,700, the largest number of baptisms in our history. The indications for 1949 are that the record year 1948 will be surpassed in this and all other respects. To God be the praise and the glory.



Antillian Union Delegation to Recent Division Council



Nurses of the Tokyo Sanitarium and Hospital at the Cap-pinning Exercise

Youth's Day in Japan

By E. E. Getzlaff, M.D.

I WANT to tell you about the youth of Japan. This is a day for young people in this country. The youth are coming forward in every line. Wherever you go in the city you see young people on the streets, in the stores, or coming and going to college—all active—thousands of them. The other day I was told by the president of the Nippon Medical Society that three thousand young doctors will take the national medical examination next May to become licensed physicians.

Our evangelistic meetings have more young people between the ages of eighteen and twenty-six than any other ages. At the large effort held this last December in Tokyo, the average attendance was reported to have been more than 700 each night. Of these it was thrilling to see about 550 young people present. They did not come for entertainment. They were an earnest lot with Bibles in hand, looking up every text they heard the speaker mention, eager to catch every thought that was given. The room was as quiet as Sabbath church service. All listened with intense interest.

If you were to go to our Sabbath services in Japan, you would say, Where are all these young people from? They are present to learn the third angel's message. I believe many will become workers. We have six services a week in our church here on the compound, and all are well attended.

Our hospital is more than full. We have a fine class of sixteen young girls in the nurses' training course in our sanitarium. When we get a larger hospital, which we hope we will have in a few months, we shall find twenty-five or thirty young people to begin nurses' training. I have faith to believe that soon we will be training hundreds of young people for medical evangelistic work.

First Adventist Preacher Still Alive

By Warren N. Wittenberg

YES, sir, the first Adventist preacher is still alive, and furthermore, he'll never die!" These were the emphatic words of the gray-haired gentleman who had been our guide through King Carter's two-hundred-year-old church. But first, perhaps I should go back a bit and tell you the setting.

Our good friends, Brother and Sister Jenkins, were showing us points of interest in and around Kilmarnock, Virginia. It was Sunday, and the day before we had enjoyed a good Sabbath.

Our sight-seeing took us up in the air, in Brother Jenkins' efficient little airplane. From our vantage point we

could get a wonderful view of Virginia, the Chesapeake Bay, and the Potomac and Rappahannock rivers. We were profoundly impressed with the many interesting villages, towns, and counties where, to our knowledge, not a single Seventh-day Adventist lived.

Visit to King Carter's Church

But the most interesting part of our sight-seeing trip on that first Sunday's visit to the Kilmarnock area took place after we came down out of the air. We drove in our car to Weems, Virginia, and visited King Carter's church. Mr. Carter was an early English settler in that area, and owned much land and many servants. Therefore, he was known as King Carter. In 1736 he built this sturdy brick church with walls three feet thick. It is still in very good condition. The colored gentleman who showed us around, told us some very interesting stories about the church and the burial plots in the yard.

In the course of our conversation the custodian learned that I was a minister, so after a bit he asked me to which denomination I belonged. Upon learning that we were Seventh-day Adventists, he made this statement, "Oh, you folks can brag about something that no other church can brag about." In answer to the question as to what we had to brag about, he said, "You Adventists can brag that your first preacher is still alive." At first I questioned his statement, thinking he was confusing us with a newer denomination. But he insisted, and added, "Yes, sir, the first Adventist preacher is still alive, and furthermore, he'll never die!"

Then I could see that he was referring to faithful old Enoch. His statement warmed my heart.

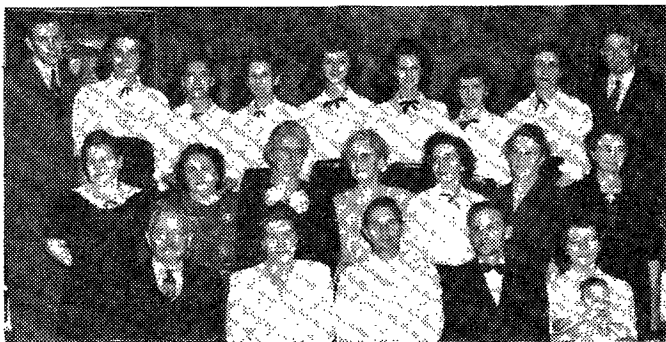
Yes, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." And that first known Adventist preacher is still alive, for the Scripture says, "By faith Enoch was translated that he should not see death." Somehow God saw fit to keep that first Adventist preacher from death. We are told that it was because of his faith and of his walk with God that he was translated. But what an encouragement this should be to Adventist believers! God put His signet of approval upon this first Adventist preacher by taking him to heaven without his having to pass through death. Enoch lives to witness the grand triumph and finale of Second Advent preaching!

Plight of Refugees in Austria

By Marguerite Dodge Knauff

INASMUCH as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. These words come to my mind as I prepare boxes of food and clothing to send to needy refugee families. There are approximately one hundred Adventist refugees in Austria. They tell us of how they were compelled to leave their farms and homes in other lands, and to flee before advancing armies to a place of refuge. One Polish girl, twenty-five years of age, told us how she was brought to Austria by the Nazis and placed in a labor camp with many other girls, ranging in ages from fifteen to thirty. This was in 1942. They were forced to work in the forests cutting wood. The girl's father was a Seventh-day Adventist minister, who was sent to Siberia in 1940, as were many other Adventist ministers and clergymen of other churches. She escaped to Salzburg when the oncoming armies came at the close of the war.

These are only a few of the millions of people who have been uprooted from their homes and means of livelihood, and who for the past five years have lived in wretched barracks, sheds, cellars, and sod houses. All types of



A United Church Works for Souls

An evangelistic campaign has just been held in Terre Haute, Indiana, with the whole church uniting in prayer and hard work. With me in this effort was one other conference worker, Garth Thompson. A large auditorium in the center of the city, seating almost one thousand was used and filled many times. Two conference workers without a Bible instructor, could not properly take care of all the personal visitation. However, seven ladies of the church were quickly trained and pressed into service. They were assigned certain territories wherein they visited the interested people weekly, using their own cars and giving unselfishly of their time. The second row in the picture shows this faithful group. The third row shows the group in charge of the auditorium, the seating, and the bookstand. All are consecrated laymen.

The church prayed and worked day and night, and God has blessed their efforts with seventy-two new believers, more than doubling the former membership. Many others are interested. The final harvest is expected to be well over eighty. This demonstrates what a church on fire for souls can do through God's power and a minimum of conference help. **ROLAND K. CEMER, Evangelist.**

humanity are thrown together, with as many as thirty men, women, and children housed in one large room. It is difficult to explain their plight. They have little hope for the future. They dream of their homelands and of the better times of bygone days. Some dream of resettlement in some other land; others, of a well-set table and a warm coat.

We have had the privilege of giving articles of clothing and food to needy refugees. How happy a child is to get a little toy auto, a rag doll, or a bar of candy. There is one family of four who came to Austria from Leipzig. They lost a nice home there as a result of the bombings. Now they live in wooden barracks in one room with eight other people. The father is without work. One day last summer through curiosity he visited the opening meeting of the youth's congress in Salzburg. He thought it was a concert; but when he heard the singing and speaking he became very interested, and attended every meeting. Since then he is attending church every Sabbath morning. He is also preparing for baptism.

The mother works in homes to earn extra money for food. Their daily diet in the camp consists of dark bread, pea soup, and farina. The eleven-month-old baby gets a little extra milk. The mother works in our home two days each week. Her boy was wearing some stiff shoes, which were full of holes. He had no underwear, and wore short trousers and very worn stockings. It was a cold winter day. My heart was filled with pity for him, and I gave him a pair of my oldest boy's shoes, and a pair of galoshes, which someone had sent from America. How happy he was to think that he would have some warm shoes.

I gave the mother a package of food and some toys, which my children gladly shared from their Christmas. Her heart overflowed with joy; her eyes filled with tears; and she hugged and kissed me, explaining that it would be the first happy Christmas her children had known.

How thrilling it is to give a pair of gloves to cover

a pair of thin hands from the biting cold, to give a little coat to cover a shivering body, and to share your food to fill an empty stomach. How it helps one's own experience to speak a cheering word to a discouraged soul. I am thankful for the packages that have come from our friends in the United States, filled with clothing and food for the needy. I have seen with my own eyes that it does pay to spend a few dollars and a few hours' time to send a gift package for the needy.

New Oakland, California, Church

By C. L. Bauer.

President, Pacific Union Conference

OUR believers in Oakland, California, are proud of their new Grand Avenue Park church which was recently dedicated to the Lord. Erected at a cost of \$300,000 and having a seating capacity of 1,100 this church is the largest Seventh-day Adventist edifice in northern California. A four-manual Robert Morton pipe organ has been installed. The steel and concrete structure has radiant heating throughout.

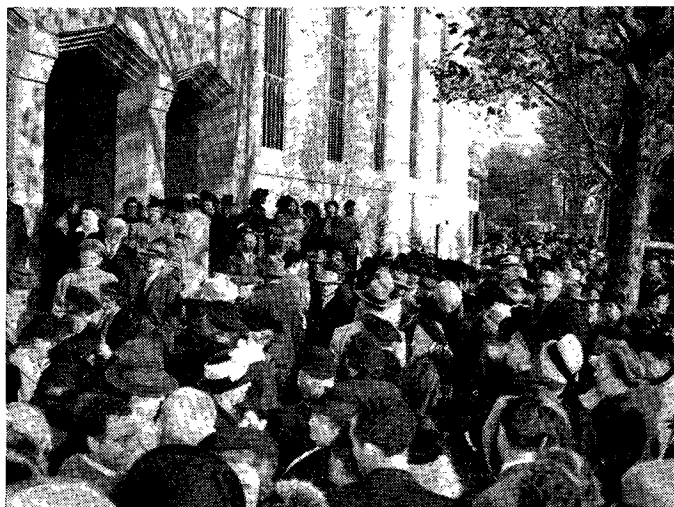
But it is more than just a place of worship. It is truly a beacon light, for it is passed by 75,000 persons every twenty-four hours, according to Oakland traffic surveys.

Because of its central location, the church was planned by members and W. L. Hyatt to be an institution of Christian service for the community. A spacious library and cheerful reading room are open to the public daily.

Those who spoke at the first Sabbath service and at the dedication ceremonies include R. Allan Anderson, of the Theological Seminary in Washington, D.C.; W. A. Nelson, president of the Northern California Conference; Clifford Rishell, vice-mayor of Oakland; Congressman John J. Allen, Jr.; and others. Elder Hyatt acted as chairman. J. L. McElhany participated in the door-opening ceremony and extended congratulations to the congregation.

This new edifice marks a great step forward in giving the gospel message to the West Coast, because the first Oakland church was built shortly before the turn of the century. After the 1906 earthquake a new home was constructed, but by 1944 it was so outmoded and so small that it was sold. Since that time members have been worshipping in the First Methodist church of Oakland.

An evangelistic effort is planned to open soon in the Municipal Auditorium of the city of Oakland. We trust that with the blessings of the Lord many of our friends of that community will make this beautiful new building their church home.



Opening of Grand Avenue Park Church, Oakland, California

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

- THE young people of the Elmira, New York, Missionary Volunteer Society recently put into practice the "Share Your Faith" slogan by giving a program for the youth of the Centenary Methodist church.
- THE Portland young people are holding a series of evangelistic meetings in the Faith Chapel in Saco, Maine. A mid-week Bible class is also being held.
- A COMPANY has been organized in East Kingston, New Hampshire, as a result of a branch Sabbath school conducted by 2 laymen. It started when Erven Barnett sold several Bibles in one home near East Kingston, and suggested a Sunday school for the children. Members of the group accepted the Sabbath without a formal study on the subject.

Central Union

- ENCOURAGING reports are coming in from every conference, indicating that the Ingathering campaign is making rapid progress.
- L. J. EHRHARDT, Kansas evangelist, opened his spring evangelistic meetings in Great Bend, Kansas, on March 13. Assisting him are lay members who have been trained and have had actual experience in soul winning.
- MISSIONARY VOLUNTEER leaders and secretaries met in a 3-day institute in Denver, Colorado, recently. Representatives were present from almost every church in the conference, and sweeping plans were laid for a "Share Your Faith" movement in the State of Colorado.

Lake Union

- FROM the Lake Region Conference comes word that a new interest is springing up in Tomms, Illinois. This has been developed through the faithful labors of Brother and Sister William Easley, an isolated family. The conference hopes to be able to send a worker to Tomms soon.
- VERN C. HOFFMAN, Missionary Volunteer secretary of the Indiana Conference, reports a fine Missionary Volunteer rally held at Fort Wayne, February 19. Assistance was given by C. W. Pruitt, leader of the district; D. W. Hunter, from the Lake Union office; and several teachers and students from Indiana Academy.
- THE first Ingathering report for the Lake Union comes from the Macomb, Illinois, company. By the middle of February they had raised over \$20 per member.

Northern Union

- C. E. GUENTHER, the home missionary secretary of the Minnesota Conference, reports that 20,000 sets of 4 new message-filled tracts, illustrated in colors, have been ordered by the churches in that conference for use in their literature distribution campaign this year.
- J. M. JACKSON, union publishing department secretary, reports that the colporteurs in this field have set their goals for selling and delivering \$250,000 worth of literature this year; also they hope to win 200 new members and secure 100 new recruits to the literature ministry.
- J. M. JACKSON AND L. G. WHITTEN, the publishing department secretaries of the Northern Union and Iowa Conference, led out in a well-attended colporteur institute held at Des Moines, Iowa, January 31 to February 6. About 25 colporteurs and prospects for that type of work received this intensive training for effective literature evangelism, and the goals set

at the conclusion of the institute were \$100,000 in sales for 1949, 26,000 hours of service, 82 baptisms, and 52 new colporteur recruits.

North Pacific Union

- M. E. HAGEN, secretary-treasurer of the Idaho Conference, has responded to a call from the Arizona Conference. J. O. Hanson, the present secretary-treasurer of the Arizona Conference, has been invited to labor in Idaho, and expects to join the office staff early in April.
- N. W. DUNN, General Conference associate secretary, was present at the annual spring workers' convention of the Upper Columbia Conference held in Spokane, March 2 to 4. Also present was F. A. Mote, former conference president, who in November, 1948, accepted a call to labor as secretary of the Australasian Inter-Union Conference.
- THE Walla Walla College a cappella choir presented a sacred concert in the Washington State Penitentiary auditorium on a recent Sabbath afternoon. This unique performance was a part of the program of missionary activities sponsored by the home missionary department of the Walla Walla College church.

Pacific Union

- COLPORTEURS delivered \$2,935,152.97 worth of gospel literature in the Pacific Union Conference in the years 1941-1948, according to E. M. Fishell, publishing department secretary of the union.
- ROGER EVANS, a colporteur in Southeastern California Conference, delivered \$3,750 worth of books in the 8 months he spent in the colporteur work in 1948. In this same 8 months he secured 360 applications for Bible correspondence courses.

Southern Union

- A NEW church of 23 members was organized at London, Kentucky, on Sabbath, February 26. This new organization is the result of meetings by J. D. Dobbs.
- THE Alabama-Mississippi Conference at this writing has raised \$1,000 over the conference Minute Man goal in Ingathering. The total is now \$47,500, with more funds yet to come in. They have the distinction of being the first conference in North America to reach the Minute Man goal during this campaign. The church school children raised \$5,022 of the total.
- ON the week end of February 18 to 20, the Athens, Tennessee, church in the Georgia-Cumberland Conference was host to former pastors, and a large number of visitors in an all-day home-coming service. The conference president, I. M. Evans, delivered the morning sermon, and H. R. Beckner spoke in the afternoon. B. E. Wagner and R. L. Chamberlain were also present for the afternoon service.

Southwestern Union

- ONE of the laymen at Ravenden, Arkansas, is holding street services on Sabbath afternoon whenever the weather permits. He has created a deep interest among the leading people of the town. At first he met with great opposition, but one of the leading businessmen assured him that when the weather was bad he could hold his services in his store and invite the crowd inside.
- WILLIAMS ELDER, superintendent of the Texarkana District, is conducting a light bearers training class in De Queen, Arkansas. The De Queen lay preachers won more than 20 souls during 1948.
- A BAPTISMAL service was held Sabbath, February 19, in the beautiful new Fairview, Oklahoma, church. Nine persons representing 3 Oklahoma cities—Okeene, Clinton, and Hitchcock—were added to the church. Others are preparing and will be ready soon.

OBITUARIES

WESTPHAL.—Joseph W. Westphal was born at New London, Wis., Feb. 12, 1861; and died at Weslaco, Texas, Jan. 23, 1949. In 1885 he was married to Allie Robinson. Two daughters and one son were born to this union, the daughters preceding their father in death. The mother died in 1895. He was married to Jennie Peckover in 1898, and four children were born to this union. Elder Westphal united with the church at the age of eighteen, and entered the ministry at the age of twenty-two. In 1897 he was elected president of the Kansas Conference. In 1901 he, with his family, was sent to Argentina, South America. He organized the South American Conference and became its first president. As the work grew, a South American Union Conference was formed, and he was invited to be its first president. When the South American Division was formed, he was elected president of the Austral Union Conference. In 1921 he was made field secretary of the South American Division, which position he held till he returned to the United States in 1930. In the same year he was elected field secretary for the General Conference and was sent to Europe. After retiring from active duty at the age of seventy-one, he continued to preach at our camp meetings and wherever he went.

He is survived by his wife, four sons: Arthur Westphal, pastor of the Spanish Church in Tucson, Arizona; Henry Westphal, president of the Mexican Union Mission, Mexico City, Mexico; Dr. Herbert Westphal, of Weslaco, Texas; and Chester Westphal, chaplain of the Washington Sanitarium, Takoma Park, Md.; one daughter, Olive Westphal, a teacher in the Spanish-American Seminary, Sandoval, New Mexico; seventeen grandchildren; and seventeen great-grandchildren; one brother; and four sisters.

HARDER.—John F. Harder was born in the Crimea, South Russia, April 22, 1860; and died at Shafter, Calif., Feb. 1, 1949. In 1874, when he was fourteen years of age, he came with his parents to America and settled in Kansas. In 1882 he was married to Helena Klassen, and twelve children were born to this union; one daughter and six sons died in infancy. He accepted the third angel's message in 1893. He has filled various positions in the Seventh-day Adventist denomination, but his principal work has been teaching. He taught about forty years, thirteen of which he served as Bible teacher at the Clinton Theological Seminary.

He leaves to mourn his death four sons: John Harder, who has been engaged in teaching and in ministerial work, is located at Detroit Lakes, Minnesota; Abraham C. Harder has labored as a missionary in Brazil for twenty-five years, and is now located in Shafter, Calif.; David Harder, who has been in service in Africa, is now connected with the Enterprise Academy in Kansas; and Daniel Harder, of Los Angeles, Calif.; one daughter, Elizabeth, who with her husband, John D. Hardt, has spent fourteen years in missionary work in Brazil. They are now connected with the Golden Gate Academy, Berkeley, Calif. There also remain fourteen grandchildren, six great-grandchildren, one brother, and one sister.

MORENO.—Vicente Moreno was born in Malaga, Colombia, South America, April 5, 1905; and died at Breckenridge, Texas, Jan. 2, 1949. He was on leave of absence from his ministerial work in South America, attending school at Southwestern Junior College at the time of his accidental death. He had worked in El Salvador and Colombia particularly. He leaves to mourn his wife, Mary; and two children; Mirian, eight, and Edwin, four.

HOWE.—Baxter L. Howe was born at Orange, Mich., Nov. 3, 1858; and died at Modesto, Calif., Dec. 20, 1948. At the age of twenty-one he entered Battle Creek College, which he attended two years. In 1882 he began work in the California Conference, following which he was ordained to the gospel ministry in 1896. Four years later he was invited to go to the Hawaiian Islands to take the leadership of the denominational work there. After several years he was transferred to western Oregon, and later to California, where he served for many years throughout the State. In 1933 he and his wife moved to Modesto, where he ministered to the various churches in the district until his retirement about five years ago. He is survived by his wife, Lenora E. Howe; and two daughters, Attie E. Howe and Alice L. Howe.

RASMUSSEN.—Anna Laurene Christensen Rasmussen was born May 19, 1888, in Oslo, Norway; and died at Takoma Park, Md., Feb. 12, 1949. She was the daughter of Elder and Mrs. P. Christensen, pioneer workers in Norway and Denmark. She was baptized into the church at the age of ten, and in her early youth assisted her father in his evangelistic efforts. At the age of seventeen she began secretarial work for the medical superintendent, Dr. Carl Otrosen, in our denominational institution at Skodsborg, Denmark. Later she held the position of treasurer and bookkeeper at a branch sanitarium in Friedrichshafen until her marriage to Steen Rasmussen in 1912. After their marriage they both worked in our publishing house in Hamburg, Germany, until they connected with O. A. Olsen, in the foreign language department of the General Conference, now known as the Bureau of Home Missions. In 1920 the call came to return to Europe to pioneer some of our departmental activities in the Scandinavian Union, especially the Ingathering work. In 1925 they moved to Bern, Switzerland, where they served in the European Division, and later in the Southern European Division. In 1936 they came to Takoma Park, where Elder Rasmussen served as secretary of the Home Missionary Department of the General Conference until his death in 1941. Left to mourn are two sons, Glen Rasmussen, of Glendale, California; and Stanley Rasmussen, of Ashburnham, Massachusetts; one daughter, Mrs. Evelyn Russell, of Takoma Park; one sister, Mrs. M. E. Olsen, of Takoma Park; and one brother, Dr. Louis Christensen, of the Florida Sanitarium, Orlando, Florida.

WILCOX.—Henry Clark Wilcox was born at Berlin, Conn., July 8, 1863; and died at Takoma Park, Md., Jan. 29, 1949. He was the son of John and Mary Wilcox who were closely associated with Elder and Mrs. White, Joseph Bates, and Elder Loughborough. In 1880 he went to Battle Creek College and from then on, with the exception of a few months, he was continually engaged in denominational work. At the time of his death he was probably the oldest man in our ranks actively engaged in the sale of our books, and in addition probably held the denominational record for the longest continuous service in this line of work. For a number of years he held the office of field agent, for our colporteur leaders were then designated in our State conferences. He labored in Ohio, Pennsylvania, the District of Columbia, and was canvassing in Virginia at the time of his death.

In 1885 he was married to Alice L. Philbrick, and one son and one daughter were born to this union; Myron C. Wilcox of Boston, Mass., and Ruth C. Wilcox of Washington, D.C. After the death of his former wife he was married to Mrs. Bessie L. Price, who had returned from the mission field with her sons, George and Robert. He is survived by his wife; one son; one daughter; two stepsons; one brother, Charles F. Wilcox, of Takoma Park, D.C.; four grandchildren; and eight great-grandchildren.

RHODES.—Ralph Taylor Rhodes was born in Newark, Ohio, Aug. 5, 1876; and died Dec. 6, 1948, at Portland, Oreg. He was married to Lulu B. Warren in 1898, and their only child died at the age of seven. He worked four years as a colporteur and later served as secretary-treasurer of southern Missouri and eastern Kansas conferences. In 1921 he was called to head up the Nebraska Book and Bible House. Later he served as manager of the Nebraska Sanitarium. His wife remains to mourn.

CARLSEN.—Doris Henrietta Carlsen was born at Fresno, Calif., March 6, 1907; and died at Loma Linda, Calif., Jan. 1, 1949. In her early youth she followed her Lord in baptism. She attended Fresno Union Academy and was graduated from Pacific Union College. For several years she taught in our elementary schools, then for a number of years taught at Pacific Union College, and joined the La Sierra College faculty in 1942, continuing as instructor of home economics until illness compelled her to give up her work. She is mourned by her parents, Mr. and Mrs. George H. Carlsen, of Fresno; and her sister, Miss Willeta Carlsen, registrar of La Sierra College.

WILLIAMS.—Mary Nelson Williams was born in West Valley, New York, June 6, 1883; and died at Fulton, Ky., Nov. 23, 1948. She was a graduate of South Lancaster Academy, taught church school, served as Bible instructor, and for a time was a colporteur in the New York Conference. Surviving are her husband, Winfield F. Williams, formerly a missionary to South Africa; one son; one daughter; and five grandchildren.

ARMSTRONG.—Alta Waggoner Armstrong was born in Burlington, Mich., Sept. 28, 1861; and died in Glendale, Calif., Jan. 9, 1949. She was the youngest child of J. H. Waggoner, one of the early pioneers of this message. She worked for the Pacific Press in the early days when the press was located in Oakland. When her brother, Dr. E. J. Waggoner, went to England to edit *Present Truth*, she went with him. She was married to Harry Armstrong, an Adventist minister; and they labored in north England, Wales, and India. Upon the death of her husband she returned to the States. One son is left to mourn.

CAMPBELL.—William Milton Campbell died Oct. 3, 1948, at Glendale, Calif. He accepted the truth in 1895. In 1904 he was united in marriage with Cora B. Pettithory, and they spent many years together as Bible instructors, and he was pastor of the churches where they labored. His wife is left to cherish his memory.

KAY.—Milton M. Kay was born in Gifford, Ill., in 1870; and died in National City, Calif., Nov. 17, 1948. He had been a faithful Seventh-day Adventist since early youth. He completed the nurses' course at Battle Creek and later was graduated from the medical college of Northwestern University. He was married to Edwina Wager in 1906. He had served on the staff of the Glendale and the Loma Linda sanitariums. He and Sister Kay spent some time as missionaries in China. He leaves his wife, son, grandson, and two brothers.

PARKER.—Dexter David Parker was born in Pasadena, Calif., April 4, 1907; and died at Glendale, Calif., Jan. 8, 1949. He gave years of service as a nurse to the Paradise Valley and Glendale sanitariums. He leaves to mourn his wife, daughter, mother, and sister.

HEMPHILL.—Julia Permelia Ellison Hemphill was born Dec. 15, 1868, in Nebraska; and died Jan. 14, 1949, at Loma Linda, Calif. Educated in Nebraska for the teaching profession, she went to California, attended Healdsburg College, and accepted the Advent message in 1892. In 1895 she married George B. Hemphill, a worker at the Pacific Press; and together they established the first vegetarian restaurant in Salt Lake City, Utah. One son and two daughters are left to mourn.

EVANS.—Anna M. Evans was born in Greene County, Pennsylvania, Oct. 6, 1870; and died Jan. 27, 1949, at Barnesville, Ohio. She united with the church in 1895 and remained faithful. She leaves to mourn nine children, among whom are I. M. Evans, president of the Georgia-Cumberland Conference; L. C. Evans, president of the Greater New York Conference; Grace Evans, of the General Conference, Takoma Park, D.C.; and Mrs. Betty Magill, of the White Memorial Hospital, Los Angeles, Calif. There are also left one sister, two brothers, fifteen grandchildren, and seventeen great-grandchildren.

CHRISTIE.—Dr. Seba L. Christie was born April 9, 1894, in New York State; and died Jan. 20, 1949, in Washington, D.C. He was a faithful Seventh-day Adventist for many years, and for a long time the president of the Washington Missionary College a cappella choir. He is survived by his wife, one daughter, and three grandchildren.

RIDDLE.—Geneva Faye Riddle and her daughter, Pauline Rose, age ten, died suddenly Oct. 23, 1948, at Bellefontaine, Ohio. Mrs. Riddle was born Oct. 2, 1915, at Rushsylvania, Ohio. She has been a member of the church for about six years. Left to mourn are the husband and father, Pearl R. Riddle; and his two children, Jerry, age eight, and Rebecca Ellen, age four; also Mrs. Riddle's father and mother; four brothers; and three sisters.

BREMER.—Charles A. Bremer was born Jan. 24, 1881; and died at Dayton, Ohio, Sept. 5, 1948. Surviving are his wife, one son, four daughters, and nineteen grandchildren.

GILL.—Ross Orland Gill was born in Jackson County, Ohio, Sept. 24, 1881; and died at Grove City, Ohio, Nov. 16, 1948. He united with the church when he was twenty-one years old and remained faithful. He is survived by his wife, three daughters, three granddaughters, one brother, and one sister.

SCHUCKERT.—Christina Schuckert was born June 15, 1896, at Fisher, Ill.; and died at Akron, Ohio, Oct. 18, 1948. She was baptized Oct. 18, 1930, and remained true to the faith. She is survived by her husband, seven sons, three daughters, fifteen grandchildren, three brothers, and two sisters.

BRENNER.—Andrew Brenner was born in Cleveland, Ohio, Sept. 21, 1908; and died at Parma, Ohio, Oct. 26, 1948. He had been an Adventist a year and a half. Surviving are his wife, one daughter, his mother and father, one sister, and three brothers.

LEE.—William Lee was born at Barrowly, England, Oct. 17, 1865; and died at Columbus, Ohio, Nov. 4, 1948. He is survived by three sons, four daughters, twelve grandchildren, six great-grandchildren, and one sister.

SPAULDING.—Carrie May Spaulding was born in Athens County, Ohio, Nov. 22, 1868; and died in Green Springs, Ohio, Nov. 2, 1948. She joined the church in 1917 and was faithful. An aged stepmother and her half sister survive her.

VAN HORN.—Cloyd V. van Horn was born June 22, 1884, in Stokes, Ohio; and died at Jackson Center, Ohio, Dec. 23, 1948. He has been a member of the church since 1917. He leaves to mourn his wife, two daughters, one son, and four grandchildren.

SHAW.—Lula L. Shaw died at Lafayette, Ind., Feb. 12, 1949, at the age of seventy-two. She was a devout Seventh-day Adventist many years. Four daughters and one son survive.

COOMBS.—Lila P. Coombs was born June 6, 1868; and died at San Francisco, Calif., Jan. 27, 1949. She was a faithful member of the church for many years.

CARPENTER.—Arthur O. Carpenter was born in Fountain County, Indiana, Dec. 18, 1871; and died at Gettysburg, Pa., Feb. 7, 1949. He has been a faithful church member since 1920. He is survived by his wife, three daughters, one son, eight grandchildren, and two great-grandchildren.

PHILLIPS.—Minnie Frances Wood Phillips was born June 29, 1863, in Stevensville, Mich.; and died Jan. 24, 1949, in Oklahoma City, Okla. She was a faithful member of the church for the past forty years. Left to mourn are one son, William E. Phillips, General Conference auditor, Takoma Park, D.C.; two daughters; three sisters; and three grandchildren.

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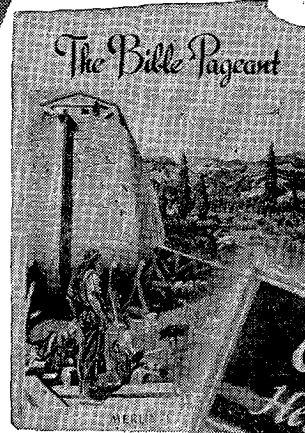
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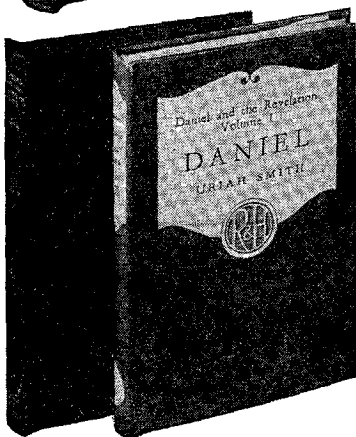
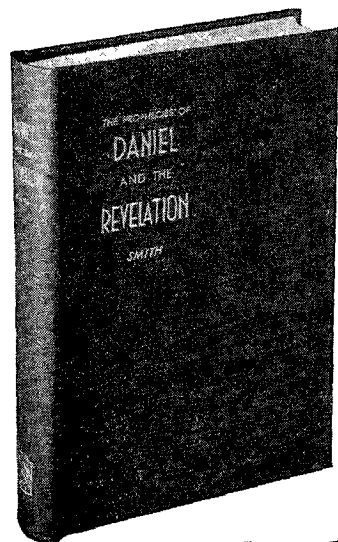
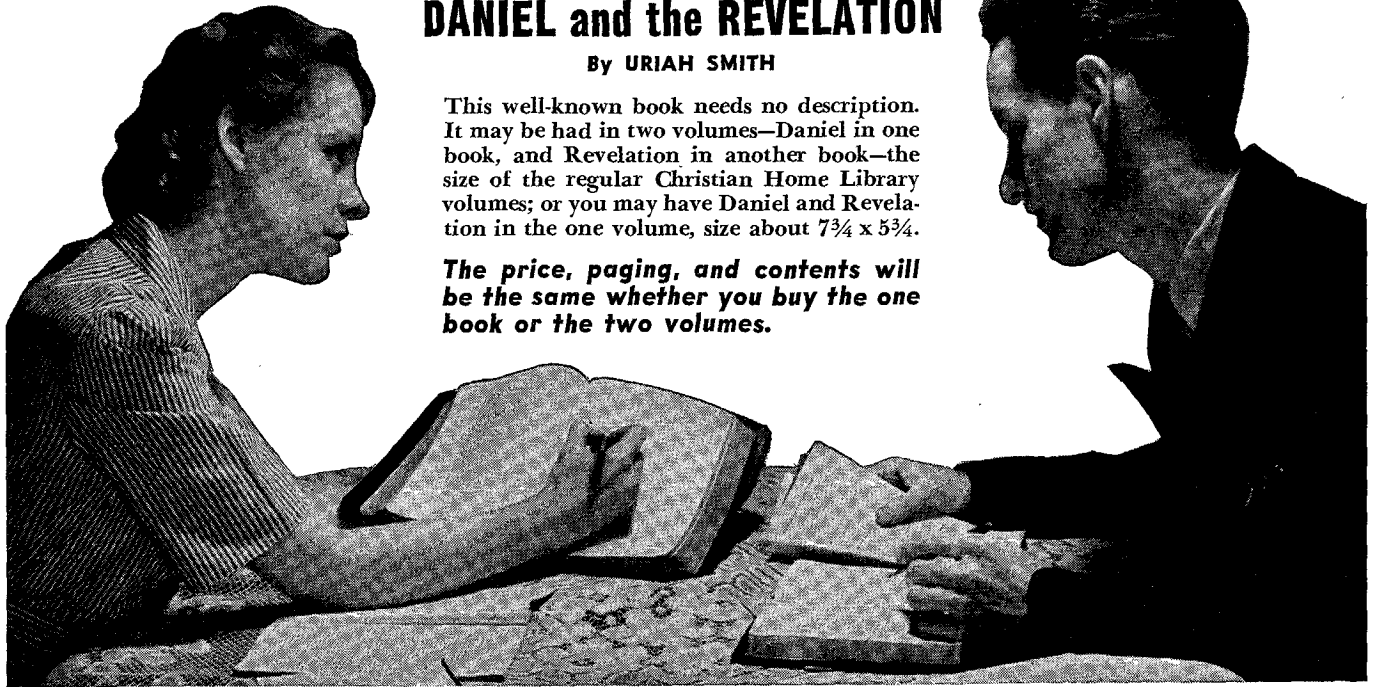
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SPALDING.—Leontine Spalding was born July 1, 1863, in Portland, Oreg.; and died in San Francisco, Calif., Dec. 29, 1948. She accepted this truth many years ago and was faithful.

BEAIRD.—Robert Beaird was born in Beeton, Ontario, in 1861; and died at Hemet, Calif., Nov. 26, 1948. Annie Eta Ryan Beaird was born in Old Barns, Nova Scotia, in 1865; and died at Hemet, Calif., Dec. 10, 1948. They accepted the message in North Dakota more than fifty years ago, and never lost the fervor of their first love. They leave six daughters, six grandchildren, and four great-grandchildren.

MOON.—George Francis Moon was born in Blue Earth County, Minnesota, Jan. 4, 1871; and died at Woodland, Calif., Dec. 27, 1948. He became a member of the church at the age of nineteen, and worked for many years at the Saint Helena Sanitarium. He was married to Anna Revis in 1894, who died in 1936. He later married Mrs. Minta Gates. He leaves to mourn his wife, three sons, among whom are E. Allen Moon, treasurer of the Southern African Division Conference; and Dr. Arlie L. Moon, medical director of the Porter Sanitarium, Denver, Colorado; also three daughters; twelve grandchildren; seven great-grandchildren; and six sisters.

ORPINELLA.—Louis Orpinella was born Oct. 11, 1891, in San Francisco, Calif., and died Feb. 2, 1949, at the same place. He accepted this truth about four years ago.

NIES.—Rosina Dollinger Nies was born in south Russia, Oct. 30, 1869; and died in Los Angeles, Calif., Dec. 7, 1948. She came to America at the age of nineteen, and joined the church in 1894. She is survived by eight sons, seventeen grandchildren, nine great-grandchildren, four sisters, and three brothers.

BLACK.—Allie Gertrude Black was born near Richmond, Mich., Jan. 3, 1865; and died at Laingsburg, Mich., Jan. 24, 1949. She became an Adventist many years ago and remained faithful.

VOTH.—John Voth was born in Russia, Dec. 31, 1869; and died in Shafter, Calif., Jan. 22, 1949. He leaves to mourn four daughters and one son.

CONNELLY.—Stephen F. Connelly was born in New York State, Aug. 6, 1868; and died in Takoma Park, Md., Nov. 30, 1948. He was married to Susie Elliott Weniger in 1905. He was baptized and united with the church six months before his death. His wife and stepson, Charles Weniger, professor of practical theology at the Theological Seminary, Washington, D.C., survive.

DEAN.—Elnora Townsend Dean was born near Des Moines, Iowa, May 10, 1860; and died at Oklahoma City, Okla., Dec. 9, 1948. She was among the pioneers of the Advent message in Oklahoma. She is survived by three daughters, eight grandchildren, seven great-grandchildren, one brother, and two sisters.

CLARK.—Pearl Marie Clark was born in Glen Sutton, P.Q., Canada, May 6, 1898; and died at Burlington, Vt., Jan. 22, 1949. She was reared in an Adventist home and remained true. Surviving are her husband, three sons, one daughter, six grandchildren, and two sisters.

FAULKNER.—Rachel Mae Faulkner was born in Hastings, Mich., Aug. 18, 1898; and died in Milwaukee, Wis., Jan. 13, 1949. She joined the church about twelve years ago and remained faithful to the truth.

MAHONEY.—James J. Mahoney was born in Roxbury, Mass., Oct. 8, 1886; and died at Milwaukee, Wis., Jan. 24, 1949. He was baptized Sept. 6, 1947. He is survived by his wife and two daughters.

MUELLER.—Ida Mueller died Jan. 20, 1949, at Milwaukee, Wis. For more than fifty years she was a faithful member of the church. One son and one daughter are left.

MURRAY.—Mary Sparks Murray was born Oct. 20, 1862, near Lodi, Calif.; and died Jan. 17, 1949, at Galt, Calif. She was a faithful member of the church for forty years. She is survived by her husband and four daughters.

BLAIR.—Nellie M. Farnsworth Blair was born May 9, 1870, at Washington, N.H.; and died at Rapid City, S.D., Jan. 1, 1949. She was a daughter of William Farnsworth, known as the first Sabbathkeeper of the 1844 movement. Three brothers survive her.

STERLING.—Emma W. Sterling was born in Chatham, Ontario, Canada, Nov. 29, 1872; and died in Saint Paul, Minn., Oct. 9, 1948. She accepted the truth over fifty years ago. She leaves to mourn, an only daughter, Beatrice, the wife of George Butler, home missionary and Sabbath school secretary of the Northern Union Conference, Saint Paul, Minn.; also five sisters.

ROGERS.—Mae Ruth Johnson Rogers was born in Wexford, Mich., Nov. 17, 1898; and died Jan. 22, 1949, in Glendale, Calif. She was a graduate nurse from the Glendale Sanitarium. She is survived by her husband, John D. Rogers, M.D., medical secretary of the Southern California Conference; two sisters; and three brothers.

JONES.—Alice Lewis Jones was born in North Liberty, Ind., Oct. 18, 1873; and died in South Bend, Ind., Dec. 31, 1948. She was a faithful member of the church for many years. Surviving are two daughters, one sister, and one brother.

BROOME.—Lillian E. Broome was born seventy-nine years ago in New York City; and died Sept. 1, 1948, at Taunton, Mass. She became a member of the Adventist Church in 1904, and remained faithful. Left to mourn are one daughter, Lillian E. Broome of Elmhurst, Long Island; two sisters; and two grandchildren.

PORT.—Addie Arminta Trow Port died at Holly, Mich., Jan. 30, 1949, at the age of almost ninety-two years. More than sixty-two years ago she accepted this truth and remained faithful. She leaves her only daughter.

NEFF.—Fannie Alice Smith Neff was born at Kennebec, Iowa, March 11, 1865; and died at Castana, Iowa, Jan. 28, 1949. She was a faithful Seventh-day Adventist since she was eighteen. She is survived by two sons, five daughters, eleven grandchildren, four great-grandchildren, one brother, and one sister.

DAVIS.—William J. Davis was born in Pleasanton, Iowa, Jan. 17, 1875; and died at Boulder, Colo., Feb. 1, 1949. He accepted the third angel's message more than fifty years ago, and was an employee of the Boulder Sanitarium the past five years. He leaves to mourn his wife and one son.

MIRACLE.—Margaret Rees Miracle was born in Ohio, Jan. 15, 1877; and died at Loma Linda, Calif., Dec. 12, 1948. Her husband and two brothers survive her.

TRUMBULL.—Emma Rolfe Trumbull was born in Oxfordshire, England, Nov. 12, 1864; and died at Loma Linda, Calif., Jan. 12, 1949. She had been a Seventh-day Adventist for sixty-four years. Two children, a brother, and a sister survive her.

SERVOSS.—Alzade Cole Servoss was born in Isabella County, Michigan, July 3, 1867; and died at Corunna, Mich., Aug. 25, 1948. She accepted this message sixty-seven years ago. She is survived by her husband, two sons, two daughters, twenty-one grandchildren, fourteen great-grandchildren, two brothers and a sister.

RIGGS.—Grace Myrtle Russel Riggs was born in Boone County, Ky., April 6, 1878; and died in Fresno, Calif., Jan. 29, 1949. She was baptized in 1929. Her husband, her daughter, and two grandsons survive.

CHRISTENSEN.—Christian C. Christensen was born in Denmark, March 28, 1887; and died at Loma Linda, Calif., Jan. 20, 1949. He was converted at the age of sixteen and attended Union College. His wife, three sons, a granddaughter, and two brothers are left to mourn.

FRINK.—Mary M. Frink was born in Sheridan, N.Y., Mar. 28, 1850; and died at Collins Center, N.Y., Dec. 29, 1948. She accepted the third angel's message about sixty years ago.

MILLER.—Ethel Clara Crabtree Miller was born in Indianapolis, Ind., April 13, 1894; and died Jan. 27, 1949, in Corydon, Ind. She was baptized into the faith in early childhood and remained faithful.

GRANT.—Roselma Barmore Grant was born July 5, 1860, in Marion County, Illinois; and died at Tonasket, Wash., Feb. 2, 1949. She was a member of the Seventh-day Adventist Church since childhood. She is survived by five daughters.

STONE.—Jennie Elizabeth Stone was born in Iowa, Oct. 24, 1868; and died at Crescent City, Calif., Jan. 31, 1949. She has been a faithful member of the church since 1919. One sister is left to mourn.

JONES.—Sarah Ann Jones was born June 16, 1878, at Salford, England; and died in San Francisco, Calif., Jan. 14, 1949. She accepted the message and was baptized in 1932. She is survived by her daughter and twin grandsons.

Correction

In publishing the obituary of Mrs. Metta Swartout in the REVIEW of January 27, 1949, her daughter's name was given as Mrs. Florene Alvira Bradley. This should have read Mrs. Florene Alvira Bradley Smith, who, with her husband, Dr. Floyd W. Smith, spent fourteen years in mission work in India.

Requests for Prayer

A CALIFORNIA sister requests prayer that her husband may be healed of a back injury and that she may be improved in health; also for the healing of her sister-in-law and husband who are both in ill-health.

A SISTER in British Columbia who is paralyzed on her right side desires prayer for healing.

A SISTER who has high blood pressure and heart trouble requests prayer for healing.

A SISTER in the South who has been unable to work for four years desires prayer for healing that she may be able to care for her family.

CHURCH CALENDAR

April 2-May 14	Ingathering Campaign	Sept. 24	13th Sabbath (Inter-America)
May 7	Medical Missionary Day	Oct. 1	Colporteur Rally Day
June 18	Sabbath School Rally Day	Oct. 8	Voice of Prophecy Offering
June 25	13th Sabbath (Southern Africa)	Oct. 15-22	Message Magazine Cam.
July 16	Midsummer Offering	Oct. 29	Temperance Offering
July 23	Educational Day	Nov. 5-26	Renew Campaign
July 23	Elementary Schools Offering	Nov. 12-19	Week of Prayer
Aug. 13	College of Medical Evangelists Offering	Nov. 19	Week of Sacrifice Offering
Sept. 3-10	Missions Extension Cam.	Nov. 24	Thanksgiving Day
Sept. 10	Missions Extension Offering	Dec. 31	13th Sabbath (South America)

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 ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Large Oakland Effort Begins THE Oakland, California, East Bay evangelistic campaign, which is being conducted by J. L. Shuler and a large corps of workers, opened in the arena of the Oakland Civic Auditorium on Sunday night, March 13, with an audience of 3,450 present. The offering for this opening night amounted to \$640.31. Eight hundred and seventy-seven of the non-Adventists present turned in their names and addresses for either a copy of the sermon or the Bible correspondence course.

Philippine Training School J. W. ROWLAND, head of the department of religion in Philippine Union College, sends the following brief report concerning the spiritual work of the school: "We now have 39 young people enrolled in the department of religion; 30 of them are working on their B.A., with a double major in religion and history. We will have 2 graduates this year and hope to have about 6 next year, 10 the next, and 15 the next. The Lord willing, this is our goal. Nine are taking the Bible teachers' course, which is two years.

"Pray for us that we may be able, under God, to train these young people for the great work. It is hoped that we will reach 4,000 baptisms here this year."

W. P. BRADLEY.

Welfare Work in Germany FROM OTTO BROZIO, the leader of our welfare organization in Germany, comes a report of the over-all welfare picture for the year 1948 as follows:

Year Ending December 31, 1948

<i>Welfare Activities</i>	<i>German Welfare</i>	<i>Famine Relief</i>	<i>Totals</i>
Articles of clothing given away	53,200	355,636	408,836
Cash donated to local welfare	\$46,548		\$46,548
Food baskets given away	16,113	285,022	301,135
Hours Christian help work	243,286		243,286
Persons helped	119,463		119,463
Treatments given	148,936		148,936
Estimated cash value of above report	\$477,023	\$925,680	\$1,402,703

It will be noticed that from their limited resources the German brethren report over half as much work done by them as the help received from the General Conference.

Imagine the repercussion in the minds of the public upon learning of almost one and a half million dollars of welfare work done by Adventists in Germany! This breaks down prejudice and creates good will, and God's name receives praise.

HENRY F. BROWN.

Every Worker a Reporter PROBABLY there would be no agreement among readers as to which section of the REVIEW is read first or most carefully each week. There are many, we find, who read with special interest the feature "North American Spot News." That is understandable. Most of our readers live in North America, and though their interest in the far-extended mission fields is great, they also want to know how the work progresses close at hand. And that is right. We wish to keep passing across the pages of the REVIEW a constantly moving picture of important happenings both at home and abroad.

In this task we are much aided in certain areas by some

who keep sending in terse, timely, and interesting reports of significant happenings. In other areas the workers are equally diligent in labor, but they are remiss in reporting. On enquiry we find that some workers feel that reporting is confined to conference offices. Particularly in America workers think that we look to our "Spot News" correspondents to cover the field. This is not so. Such correspondents send in simply "Spot News" paragraphs. More detailed reports may be sent in by any worker.

There is one simple, reasonable rule in writing reports: The reports should have general interest for the readers throughout the whole field. And remember, brevity always adds to interest. It is not lack of material that concerns us—there is enough and to spare—but the lack of reports from various areas in the homeland and in the overseas fields. We want all the world field to be constantly in focus in the church paper.

Double Services in Tokyo IN order to accommodate the large number who desire to attend our services in Tokyo, it has been necessary to hold Sabbath school and a preaching service in the morning, and also repeat with Sabbath school and a preaching service in the afternoon. The combined attendance at these two church services on our headquarters compound is estimated at 450. This experience of having to hold two complete services is another "first" for our work in Japan.

Sunday night meetings in the church are continuing, and three baptismal classes are being held on Monday night, in addition to a baptismal class on Sabbath afternoon for those who find it impossible to come to the church in the evening. We rejoice at these evidences of the working of the Holy Spirit, and ask an interest in your prayers.

RETHA H. ELDRIDGE.

Church Building Spared in Fire THE following from R. G. Jones, secretary-treasurer of the Honduras Mission, tells its own story of God's mercy and deliverance:

"Yesterday [February 27] we had a very vivid demonstration of the power of our heavenly Father in answer to the prayers of His children here in La Ceiba. Just before midday a fire started in a house right alongside the Adventist church here. Almost all the members were present, but the fire was beyond the control of man; and to make the matter more discouraging, another building started to burn, so that together they made it impossible for us to do anything but pray to save our church building.

"This we did, and almost immediately the Lord changed the wind, which up to that time had been blowing the flames toward our church, and sent them in the opposite direction, thus saving our church building from suffering any damage at all. The people who were there—and I am sure there must have been at least seven hundred or more—were all amazed at the care manifested by the Lord in the protection of His church in answer to the prayers of His children. The large building that was next to our church was reduced to ashes, and the greater part of the second building also was destroyed, but our church still stands as a testimony of the goodness and the loving-kindness of our heavenly Father. Comments were made by men and women that God is certainly with the Adventists."