

The Advent *REVIEW* AND Sabbath *HERALD*

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Eternal Day

By Francis M. Burg

The frightened years in rapid flight
Bear quick to meet our destiny
Both you and me.
And fading rapid from our sight
Are scenes behind; and soon
Eternity,
The breaking morn in radiance bright,
Sheds forth its glory beams in floods
Upon our way;
And soon will flee these shades of night
For aye, and usher in the years
Of endless day.

Beyond are ages—years that know no end.
One by one do their ceaseless cycles roll
Forever on—one fadeless day.
And the dawning breaks, radiant and fair:
Night, night is o'er!
O soul of mine, awake!
Gird on your robes of righteousness
And list the cry: "The Bridegroom comes,
Go out to meet Him,
With lamps all burning bright and garments
clean."

Yea, send the tidings on:
All nations in distress and woe
Await the glad news to hear.
Awake, my soul! Awake and hail the dawn!
Greet the fair morn of eternal day!

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ITEMS OF INTEREST

[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.]

¶ CHRISTIAN employers have the responsibility of taking the lead in inaugurating plans for a Christian social order, Archbishop Maurice Roy, of Quebec, told a group of 300 industrialists there. Addressing the fifth annual congress of the Association Professionnelle des Industriels, he said, "If the Christian social organization is to receive a start, its impetus must come from the Christian employer, who is a natural leader."

¶ THERE are now 88 "Boys Towns," patterned after the famous Nebraska institution founded in Omaha by the late Msgr. Edward Flanagan. A spokesman for the original Boys Town said the latest addition was Angel's Court, a home for boys organized in Japan by a Tokyo lawyer. There are 34 other homes in foreign countries, and 53 in the United States. Two of the American homes are actually "girls' towns," but they follow the operating principles established by Father Flanagan.

¶ REPRESENTATIVES from 11 New York fundamentalist congregations, meeting in New York, formed the Metropolitan Council of Christian Churches. The new organization will be affiliated with the American Council of Christian Churches and the International Council of Christian Churches, both fundamentalist groups.

¶ LAYMEN play the key role in advancing the cause of stewardship, it was stressed by speakers at the thirtieth annual meeting of the United Stewardship Council in Pittsburgh, Pennsylvania. The council comprises laymen and clergy representing 40 denominations. Stewardship was defined by the speakers as the giving of time, talent, and money in God's service for the benefit of mankind. President C. C. Stoughton, of Wittenberg College, Springfield, Ohio, told the delegates that stewardship was "the homework of the Lord." Forty-five per cent of the American people do not belong to any church, he said, and on an average Sunday at least 100,000,000 stay away from services.

¶ DELEGATES of Christian youth organizations in nine European countries met at Presinge, near Geneva, Switzerland, under the auspices of the World Council of Churches' Youth Department to plan evangelistic and other programs, especially among homeless youth, during 1950. The conference discussed plans for developing ecumenical (world church cooperation) work camps during the coming year and also means for enlisting the cooperation of Christian youth on behalf of displaced persons.

¶ RESOLUTIONS designed to preserve the Sabbath against "mercenary invasions" were adopted in New York by the sixty-first anniversary meeting of the Lord's Day Alliance in the United States. The alliance's board of managers noted a tendency on the part of public officials to promote activities "not in keeping with the sacred character of the Sabbath Day." The alliance, which is supported by 22 major Protestant denominations, pledged also to fight for enforcement of the present State Sabbath laws as applied to the closing of grocery and delicatessen stores. It further promised to press for measures to close these stores all day on Sunday.

¶ A TOTAL of 274,341 persons in the Roman Catholic Diocese of Scranton, Pennsylvania, have signed pledges to recite the Rosary every day for the rest of their lives. The total was announced by the chancery office of Scranton as an incomplete report of the results of a Family Rosary Crusade conducted by the Reverend Patrick Peyton, C.S.C., of Albany, New York. Father Peyton has, since 1942, devoted his energies to spreading the practice of daily Rosary recitation. Recitation pledges were solicited by 20,000 volunteers, mostly members of parish Holy Name societies. The volunteers made a door-to-door canvass.

75-50-25 YEARS AGO

1874

¶ In his announcement of the opening of school in the new college building at Battle Creek, George I. Butler says: "Our new building is a credit to the builders and the town. It is very pleasantly situated on the high grounds opposite the Health Institute. . . . In addition to the ordinary branches in our own language, there will be excellent opportunities afforded to study French, German, Latin, Greek, &c. In addition to these, we have secured the services of a competent teacher in the Danish language."

1899

¶ THE churches of the conference were well represented in the recent session of the West Virginia Conference held at Parkersburg. The churches at Hagerstown, Maryland, and at Wheeling, West Virginia, were admitted into the conference. S. M. Cobb was elected president of the conference for the ensuing year. The services of H. W. Cottrell and S. H. Lane, visiting ministers, were greatly appreciated.

1924

¶ LAST summer it was decided to pitch a tent and hold a series of meetings at Hendersonville, North Carolina. Concerning this effort, I. D. Richardson writes: "The meeting was very interesting in several ways. This being a mountain station, there were visitors from Florida, and as a result seven have returned to their Florida homes keeping the Sabbath. . . . Before we left Hendersonville a church of thirty members had been organized, with ten others keeping the Sabbath. . . . Elder H. L. Shoup, the pastor of the Asheville church, who was associated with the effort throughout, with the assistance of a Bible worker, will follow up the effort and care for the church."

Atomic Discoveries Throw Light on Genesis

WE GRANT that the idea that God can speak and suddenly divine energy congeals itself, as it were, into a whirling sphere of solid earth, is difficult to comprehend, but certainly no more difficult than some of the amazing ideas set forth by atomic scientists regarding matter and energy. Note the following statement by a scientist, who is endeavoring to describe what investigation in the microscopic field has revealed as to the interchange of matter and energy:

"The simple concepts of space and matter have suffered in the microscopic field in much the same way that they have suffered in the astronomical field. As the result of investigations in the field of the small particles it has become necessary to broaden our ideas as to the nature of matter. Cloud-chamber pictures have allowed us practically to see two particles of matter created in space from the energy contained in radiation."—CLAUDE WILLIAM HEAPS, "The Structure of the Universe," *Smithsonian Annual Report*, 1944, p. 178.

This scientific writer goes on immediately to state that this phenomenon of matter being created from energy, which he declared we can dimly see in its microscopic operations, might be illustrated on a larger, visible scale by this analogy: "An equivalent phenomenon would be for a quantity of sunshine, passing by an iron ball, to change suddenly into a couple of buckshot."

For a scientist soberly to set forth that kind of illustration to indicate what seems to be taking place in the microscopic realm is quite sufficient to take one's breath away. Even the story of creation seems no more breath taking. Both are views resulting from faith and not from the scientific process.

Of course, he hastens to add immediately regarding his analogy of sunshine and an iron ball:

"Needless to say, no one has ever seen anything like this happen. It is only when sizes become so small as to prevent direct observation that the event occurs. We may well say that something peculiar is going on in the microscopic field. Something is happening which is foreign to our ordinary experience."—*Ibid.*, pp. 178, 179.

An Understatement

His last sentence is really an understatement. Something is happening that not only is "foreign to our ordinary experience" but that contradicts some of the most primary tenets on which so-called scientific thinking proceeded from the earliest days of the scientific era right up to the time of atomic investigation. Note this scientist's further statement:

"Matter and energy can now be thought of as practically synonymous. It thus becomes possible to make certain grand inferences with the object of saving the universe from running down. Millions of suns are slowly but surely converting their matter and their energy into radiation and this radiation is constantly escaping into infinity. Perhaps somewhere in space radiation may be changed back into matter. Perhaps the universe is engaged in a reversible cycle, instead of an irreversible one, as is commonly supposed."—*Ibid.*, p. 179.

"Perhaps"! Why not? At least some scientists have come to the point where they no longer dogmatically declare that this could not be so. On the contrary, we

hear a scientist saying, "Perhaps somewhere in space radiation may be changed back into matter." Perhaps in time men may come to realize that it was only their limited knowledge that kept them from seeing how reasonable it is to believe that He from whose throne "proceed lightnings," can create matter at His will. The Bible Christian believes that the "somewhere in space," where matter is thus created, is the throne of God.

"Perhaps the universe is engaged in a reversible cycle, instead of an irreversible one, as is commonly supposed." The learned writer is here referring to the long-held belief in the scientific world that the universe is "running down," that the sun and the stars are burning out, and that matter is dissolving into radiation, and energy is being dissipated into empty space. In other words, the best that philosophically inclined scientists have been able to offer us for the future is that ultimately all the universe will be cold and dead. This is the fatal, futile end that science has been able to see for the universe as the result of reasoning along certain lines and in terms of their knowledge of the laws of nature.

Revolutionary Conclusions

Now comes this broad and dazzling field of atomic investigation that rests on the premise that matter can become energy, and energy matter. From that premise flow conclusions in the scientific, philosophical, and religious realms that are absolutely revolutionary. And among these revolutionary conclusions is that "perhaps somewhere in space radiation may be changed back into matter. Perhaps the universe is engaged in a reversible cycle, instead of an irreversible one, as is commonly supposed."

Thus we see that the Bible idea of creation, of energy being transmuted in some mysterious way into matter, is an idea that must be held if we are to escape from the fatal, futile idea of a cold, black ending for the universe. In other words, the only way that we can give satisfying meaning to the universe is in terms of the idea behind the Mosaic story of creation, that there is a Source "somewhere in space" where matter can be brought into existence.

Now, if scientists speak of the possibility that matter, lost in radiation, may be restored somewhere in the universe, we can reasonably go one step further and speak of God's restoring this matter to the suns whence it was dissipated. Thus, we need not envision a universe dying out.

In the setting of the discoveries and admissions of science today let us look again at the two major objections that scientific men have raised against the creation story: (1) The Bible describes the world as being created out of nothing, so to speak. (2) Too short a time is allowed for so great a creation.

The first objection, we have noted, seems very weak and pointless today in view of the marvelous revelations of science regarding matter and energy.

The second objection begins to look pointless also. If there is one fact that stands out above all others in the atomic experimentation, it is that changes of matter to energy, or the reverse, can take place in a moment of time. In fact, time hardly seems to be a factor in the whole operation. Whoever dreamed a short generation ago that so much of change could take place in a

moment of time! It is not quite so hard now to take literally the Bible description of God's act of instant creation: "He spake, and it was done; he commanded, and it stood fast."

No one can see energy; yet energy can become matter. Hence, we find new force in Paul's words: "Things which are seen were not made of things which do appear." The apostle seems to be more scientific than we realized. At least it is an interesting fact that a recent scientific writer concluded a series of articles on the subject of the latest developments in science with these very words from Paul. (See *Harper's Magazine*, June, 1948, article by Lincoln Barnett, "The Universe and Dr. Einstein.")

Thus we come to the end of this brief study of the question of whether a person can be a Seventh-day Adventist, and thus a believer in creation and other Bible miracles, and at the same time be truly scientific, and thus a believer in all the certainly established facts of science. The answer to that question is yes. We do not say that there are no apparent conflicts between the philosophy by which certain scientists interpret sensate data, and the view held by Adventists regarding the supernatural. We simply affirm that there is such overwhelming and increasing evidence of the harmony between the facts of science and the declarations of revelation, that we may confidently await further researches into the mysteries of nature to secure the added confirmations and harmony that may be needed.

No Conflict Between Bible and Science

The Bible and science are not in conflict. The God of the Bible is the God of nature. Some scientists and certain religionists, called modernists, have made the grave mistake of trying to square the Bible with their limited knowledge of science and to make science deal with philosophical problems which are completely out of the realm of the scientific method. We who are Bible believers have ever taken the opposite course, of understanding the mysteries of nature by the light that shines from the Book of God. Certainly, mistakes have been made by conservative Christians, for we are not infallible. However, our mistakes have not included the fantastic blunder of trying to harmonize the facts of nature with the revelation of the Bible by explaining away, or spiritualizing away, the reality of these facts.

But modernists and scientists have sought to harmonize revelation with science by explaining away the very reality of portions of the Bible record as merely myth or legend. A net result of that was not a harmonization of the Bible and science but a prostitution of science by seeking to make it a philosophy that would destroy the Bible. Conservative Christians hold that the revelation of God in the Bible is the starting point of our understanding of God and nature, and that any tampering with that record, or indicting it as myth, makes a burlesque of the idea of harmonizing the Bible and science.

Seventh-day Adventists, who believe in the Bible, believe also in science. We seek to take the Bible declarations as simple statements of facts and history and moral instruction, to be understood literally, unless internal evidence reveals that some portion should be taken figuratively. We also look the facts of science in the face, grateful to God for every new discovery. We are believers in the great God who made heaven and earth, the sea and the fountains of water. We believe in His Holy Book and in the universe that He created. We see harmony and unity between the two, for we see them as proceeding from the one divine source, the Omnipotent God.

F. D. N.

When Error Seeks Entrance

WE ARE told of the closing days of the movement, "Every wind of doctrine will be blowing." For such a time the apostle Paul gave good counsel to his young fellow laborer, Timothy. It was in the apostle's last letter to the church.

It was then a time of peril. Persecution was breaking upon the believers. But more trying still, teachers were arising, bringing in speculative theories and fine-spun philosophies, overthrowing the faith of some. By the simple preaching of the plain gospel doctrines a good work had been done. The doctrines of the straight message built up the believers. But now the apostle heard of believers turning back to the world; or worse yet, they were engaged within the church propagating ideas that were tearing down instead of building up the people in the faith. Paul wrote, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

That is the rule for us simple people. We do not get much from argument that requires the spinning of fine threads of reasoning. We prefer to keep our feet on the sure foundation that we well know, while we look to the second rule for times of confusing controversy: "Let every one that nameth the name of Christ depart from iniquity," that is, put away sin. Keep every sin forgiven. The clean heart will see things more clearly than the clever head. We have seen it illustrated in our history again and again. This race is not to the swift, nor this battle to the strong.

There was a time when ideas were being promoted among us with such a mingling of truth and error that it was difficult at first sight to distinguish error from the truth. There was a brother coming to the scene of controversy whom I had counted a strong teacher indeed. Years before I had worked very closely with him. Now I met him again, gladly, he coming in from one continent, I from another.

"Look Carefully"

I had had the advantage of closer contact with the issues that called for consideration. It was a mixture of light and darkness, without a doubt, that we were called to look upon. I urged my old friend: "Look carefully, brother. Don't measure values by any past experience of controversy. Don't judge by where any man or group may stand. You know, brother, you have been spending much of your strength in studying and teaching the finer points of truth. Some of us have had to be more out in the world, trying to teach the plain things of the message to the crowd in the market place. Do remember, brother, that the refinement of error often lies next to the refinement of truth." He took it kindly. I who was rather a student of his, was seeking to guide a teacher in our Israel.

But he took the wrong path in it. That was clear to practically all our workers as things of doctrine came out into the clear. The wrong path led my old friend out of the work that all of us had been putting our lives into. His teaching gift never served this cause again. I could not understand why he could not see the way.

But only a little later it came into the open that our friend must for some time have been harboring in the life an evil that would cloud the finest judgment. It would have meant dropping out of evangelistic work, regardless of doctrinal questions. At that time associates

plainly saw how a strong teacher could miss the way in weighing truth.

Put away sin, was Paul's exhortation and rule for keeping the judgment clear. Keep close to a personal Saviour when winds of confusing doctrine blow. "With the heart man believeth unto righteousness." Rom. 10:10. We may study too little with the heart. In these closing hours of the great controversy our experience in the truth must be a heart experience every step of the way, as well as an earnest exercise of the mind.

Every wind of doctrine is surely blowing now. Never was a generation beset with greater mixtures of good and evil. Error has learned new expertness in its masquerade in the cloak of truth. "Let every one that nameth the name of Christ depart from iniquity."

W. A. S.

The Words of Jesus

WORDS are the measure of a man. Not only do they make known his nationality, his social status, and his scholastic standing; but they also reveal the tenor of his inmost spirit. The maiden in the court of the high priest, calling Peter a Galilean, said, "Thy speech bewrayeth thee." Matt. 26:73. In later years after Pentecost it was recorded of Peter and John that the priests and rulers of the temple "took knowledge of them, that they had been with Jesus." Acts 4:13. This observation was made no doubt because these disciples talked in the same manner and spirit of Jesus.

No one could be long with Jesus and not be stamped by His personality. By beholding Him men became changed. There was something in His life that challenged men to new and higher endeavors.

The manner of Jesus' speech impressed many. It was not the dialect that He spoke that attracted their attention but the simple, straightforward, earnest words that He uttered. He did not clothe His speech in the stilted phrases of the learned men. It was said of Him that He talked not as the scribes and that the common people heard Him gladly.

How was He able to hold more than five thousand people on a country hillside all day, listening to His words until they were physically weary? This is explained in the following comment: "The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls." —*The Desire of Ages*, p. 365.

Men Wondered at His Gracious Words

At the very outset of Jesus' ministry the people were fascinated by His speech. This must have been because of the tone of His voice, the manner of His utterance, and the sincerity of His approach. The very first that we hear of Him in His public ministry, He is in the synagogue at Nazareth on the Sabbath day. The scroll of the prophet Isaiah is handed to Him, and He is asked to read a passage and make some comment. As He did so the people were astonished as they listened. Of this the record says, "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:22.

The first reaction of the people of Nazareth to the words of Jesus was favorable because of the earnestness of His appeal and the graciousness of His words, although afterward, when He began to speak of their faults, they were unwilling to listen. Jesus did not condemn them for this, but went on to another place, the city of Capernaum. Here He also went into the synagogue on the Sabbath day, and of Him at that place we read, "They were astonished at his doctrine: for his

word was with power." Verse 32. During the course of this meeting Jesus saw a man possessed with an unclean spirit and called the spirit to come out of him. Immediately the man was healed. When the people saw this "they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." Verse 36.

In this record we have three expressions that reveal the way people were impressed every time and in every place they met with Him. They "wondered at the gracious words." "His word was with power." And the great difference in His manner of speech from that of others is shown in the exclamation, "What a word is this!" Then too it was often said of Him that He spoke with authority. It is a word of certainty that men want to hear. Speeches that convey no conviction to the hearts of men and contain no positive message are of little worth. Christ never wasted words merely to make an impression. It was His purpose always to be helpful. The definiteness of His speech came because of His deep knowledge of the Scriptures and His faith in them.

Not only Jesus' speech when addressing the multitudes or when delivering a sermon on the Sabbath day at some synagogue was impressive, but His everyday talk with His neighbors and friends and the people He met on the streets must have been uttered in the same careful and sympathetic manner.

The witness of officers who were sent to take Him prisoner and refused to do so after they had listened to Him was, "Never man spake like this man." John 7:46.

The psalmist prophesied of Him in this manner: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." Ps. 45:2.

Words of Cheer and Comfort

As we follow Jesus about we note the calm deliberateness of His approach to men. He never seems to be in a hurry. His temper never is ruffled. No impatient words come from His lips. His manner is gracious and sympathetic. He always seems to have the fitting phrase.

Hear Him as He approaches a man sick with the palsy, saying, "Son, be of good cheer." Matt. 9:2. Again we hear Him speak to the woman who has been sick for twelve years, "Daughter, be of good comfort; thy faith hath made thee whole." Verse 22. Again we see Him as He meets two blind men who follow Him crying, "Thou Son of David, have mercy on us." To them He says, "Believe ye that I am able to do this?" And when they answered, "Yea, Lord," He touched their eyes and said, "According to your faith be it unto you." Verses 27-29.

And what grace pours from His lips as He says to the multitude that pressed about Him, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

And so we might follow Him through life and note the graciousness of His manner. He truly was one who knew how to win friends and influence people by His words. There is no record of careless speech or idle conversation. In fact, He tells us, "But I say unto you, That every idle word that men shall speak, they shall give account in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

All who would emulate the life of the Master must be careful of their words. May those about us, as they hear our words, take knowledge of us that we have been with Jesus, and learned of Him.

F. I.

Courage Amid Trials

By J. L. McElhany

IT WILL not be out of place for me to remind you that with the opening of this Sabbath we begin our annual Week of Prayer in all our churches. Let us pray that this will be a season of great refreshing to all our people. We certainly have come to an hour in the history of this world when the people of God ought to pray earnestly that the Lord's blessing will be poured out upon His people and upon His cause.

Speaking of the dissemination of the gospel in all the world, the prophet Isaiah says of the Lord, "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Isa. 42:4. This brief prophetic statement covers the entire span of gospel work in the earth. I am glad that the prophet, speaking by inspiration, left us this encouraging word. There can be no failure in connection with the work of God. We, as human beings, may fail; but, thank God, with the Lord Jesus there is no such thing as failure.

To illustrate what I want to bring to you, I will call your attention to some of the experiences of the apostle Paul. I turn first of all to the first chapter of Romans and read a few verses written by Paul to the brethren in Rome:

"God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles." Verses 9-13.

From this we learn that Paul longed to visit Rome, and definitely planned to do so. He wanted to impart some spiritual blessing to the believers in that great city. But up to the time of writing he had been hindered, or restrained.

"Satan Hindered Us"

In writing to the Thessalonian believers, Paul tells why he was hindered. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." 1 Thess. 2:18. Satan hindered Paul, and defeated his purposes on more than one occasion. We all recognize that we live in a world where sin and evil abound; every human heart seems to be a battleground for the working of Satan, who purposes to defeat us; but, thank God, every heart may also be a battleground where the grace of God shall defeat all Satan's purposes. I am thankful that that is so. Yes, we see that struggle going on, not only in human hearts, but in the affairs of the whole world. Sometimes we feel inclined to be discouraged with the outlook in this world; but, after all, I am comforted by the statement that Jesus will not fail, nor will He be discouraged until He has accomplished the thing that God sent Him into this world to do.

Let us follow Paul through some of his experiences, and see how these hindrances worked out. In the fifteenth chapter of Romans he again referred to this. He wrote:

"For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company." Verses 22-24.

Paul was divinely called to go to the Gentiles, and in pursuance of that call he planned to go to Spain. We do not know that he ever reached Spain, but he did get to Rome.

He writes further:

"But now I go unto Jerusalem to minister unto the saints. . . . When therefore I have performed this [his mission to Jerusalem in behalf of the saints], and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Verses 25-29.

Please notice the request he makes of the brethren:

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea." Verses 30, 31.

Paul Reaches Rome

We remember what happened to Paul when he got to Jerusalem. The first thing that happened to him was the thing he asked the brethren to pray might not happen. Then, you say, God did not answer his prayers, certainly not as he asked to have them answered. That is something that I want to emphasize. Here was the great apostle Paul carrying out the divine mission that God had laid upon him. He asked the brethren to pray that he might not fall into the hands of the unbelievers when he got to Jerusalem, and the first thing he fell into their hands. I suppose that that was one of Paul's frustrations. He was hindered, prevented from doing the thing that he planned to do.

But the remarkable thing is that as a consequence of

"Peace on Earth"

By ADLAI A. ESTEB

"Peace on earth, good will to men"—
Let's sing the rapturous song again!
Around our world so much that's wrong
Would cease, if men could hear this song!
But songs alone won't do the work,
If only sung within the kirk.
Let's sing it, *live it*, in the home;
Let's sing it everywhere we roam.
Let's hum it at our work or play;
Let's seek it when we kneel to pray.

Let's practice it in shop or store;
Let's take it to our neighbor's door.
Let's shed its cheer when on the train,
Let's carry it up in the plane.
Let's sing it in the bus or car;
Let's talk of peace instead of war.
Let's shout it everywhere we go,
And preach it so all men will know
The magic touch, transforming power
Of Christ, the need of this great hour!

So as the new year comes again,
Share "peace on earth, good will to men."
Let's catch the cadence of the theme,
And help fulfill man's fondest dream.
Let's spread above earth's blood-soaked sod,
This wondrous peace and love of God!

The Sabbath and Sanctification

By S. H. Lindt

THE Sabbath is the sign, symbol, or token of sanctification on the part of the believer. This important fact is plainly stated in the Scriptures. (Ex. 31:13; Eze. 20:12.) Although clearly revealing the fact, the Bible does not explain in what way the Sabbath serves this purpose. It is left for the student to search out the principles that make this great fact a reality. And it is vital that we understand this point.

Our own works are works of iniquity. (Isa. 59:6.) The impotent man at the pool illustrates the idea nicely. His efforts to be healed were wearing out his fast-ebbing vitality to no avail. (John 5.) Nothing he could do would ever get him into the water in time to receive its healing virtue. He must cease his struggles, and save his breath. But such respite would mean only a temporary lengthening of his pain and suffering; it could in nowise restore his health. The command of the Saviour, "Rise, take up thy bed, and walk," supplies what is lacking in the man.

"All His biddings are enablings."—*Christ's Object Lessons*, p. 333. The impotent man could not of himself rise up, much less take up his bed or walk. But he could will to obey, and with his willingness to obey the Saviour supplied the power to obey, and obedience was the result. A willingness to do God's will, plus the strength that Heaven bestows for its accomplishment, produces the obedience that Heaven accepts.

Our own efforts at producing sanctification likewise are worthless, but when we are willing He works in us to do, and sanctification is the result. This is one of the works of God, one we need to ponder much on the Sabbath day. Note how it is suggested in the "Song for the sabbath day," Psalms 92.

There is another principle involved in this matter. That is the principle that the part sanctifies the whole. (Rom. 11:16.) The yearly offering of the first ripe grain as a wave sheaf sanctified the whole harvest. (Lev. 23:10.) So also, the weekly keeping holy of the Sabbath day will result in the sanctification of the entire week.

falling into the hands of the unbelievers he got to Rome, not as he had planned to go, not in the way or in the manner that he had hoped to go, for he had hoped simply to pause in his journey on the way to Spain. But, nevertheless, he got to Rome.

Sometimes when adverse conditions fall upon us we are inclined to feel that we are defeated and that our prayers are unanswered. But God, by His grace and in His providence, intends that these things should be steppingstones to victory. Paul in all his experiences recognized them as victories.

When we find our way blocked and our plans frustrated, we must remember that the Lord has a thousand ways to carry out His purposes and plans for His work. We must not fail or be discouraged until we have accomplished the thing that God has given us to do. No, we may not always be able to trace the hand of God in the unfolding events of time, but I believe that in eternity it will all be made plain to us; and we shall see where, if we had had our way, we might have made great mistakes and actually have hindered the work of God. What we may regard as only disaster and calamity and look upon as Satan's hindrances may be God's ways for accomplishing great things.

Conflict in China

A survey of our own times reveals some very interesting things in connection with the work of God in these days. One of the very first responsibilities that came to me after I was called to the leadership in 1936 was to be asked to make a trip to China. I remember very well that while I was in the city of Shanghai I saw going through the streets trucks and tanks and war equipment, soldiers with their guns and bayonets fixed, with their machine guns all mounted. The situation was tense. Everything indicated that there was trouble brewing, and a few weeks after I left, war broke out. That was in 1937, and there has not been an hour from that time

down to the present moment when war has not raged in some part of the world. We have had more than twelve years of it. As a result of the dislocation and the disasters and the calamities that have taken place in the world, the work of God has been affected. Are we to conclude that because of these things we are to cease our efforts and to haul down our flag and say, "There is no use; the conditions are unfavorable"? No, my friends, there is only one answer to that. Despite all these things the church of God must move triumphantly forward.

As a result of the situation in China to which I have just referred, there was a great mass migration. Millions of people were driven from the coastal regions of China back into the interior. Many of our own believers and members, our churches, were swallowed up in that great migration. Our foreign workers had to be evacuated. Some of them went up into the interior to Chungking; others left the country; some were interned in China by the Japanese. Then came an experience that I believe proved a great blessing to this cause, when the national workers of China had to take over the responsibilities. I believe that the ultimate triumph of this work and its success will rest, in large part, upon the shoulders of native believers in all these lands. I thank God for what these people have done in times of emergency. My conviction is that more and more responsibility must be laid upon these national believers.

Consider the work in the Far Eastern Division during that wartime. That whole division came entirely under the domination of the Japanese. There was not a part of it that was left to be occupied or worked in by our foreign workers. In Korea all our foreign missionaries were withdrawn. The same happened in Japan, in the Philippines, in a large part of China, and in Malaya and the Dutch East Indies. The foreigners had to be withdrawn. But I thank God for those native believers and workers who remained there to carry on the work.

A Noble Body of Men and Women

Hindrances and difficulties? Yes, many of them are multiplying everywhere. We have had many days of anxious waiting to know how our workers are faring—many councils over the problems that arose out of their plight and in an endeavor to evacuate them and get them to places of safety. I thank God for our missionaries. They are a noble body of men and women—your brethren and sisters, your sons and daughters. They have gone out into these fields to carry on the Lord's work, and they know what it means to face difficulties and dangers. Well, I honor those men. Some of them have been broken in health as a result of their experiences. We owe these workers a debt of gratitude for their courage and for their sacrifices.

At the close of the war our work was reorganized; rehabilitation was carried forward; institutions were rehabilitated; our publishing work was re-established; our medical institutions were reopened. And not long ago in the China Division they organized their forces for a great evangelistic, soul-winning campaign, and the prospects never seemed better when again the tides of war rolled down upon them. The division headquarters were evacuated to Hong Kong, and now the last of our mission families in China are leaving soon. Why? Because they are afraid to stay? No, not that. There come times in some of these lands when the presence of a foreigner becomes a menace to the safety of the national believers and workers. Before some of these workers left China many of the people with whom they were working asked them not to come any more to their homes. If a foreigner went to the home of a native family to hold Bible readings, the police visited the family immediately and questioned them to find out what the foreigner was there for.

The foreign workers were asked not to attend meetings being conducted by native evangelists. Their presence becomes a menace to the lives of those who must remain and carry on.

The thing that cheers my heart tonight is that in China we have a fully organized division, the China Division; and it is officered and manned entirely by Chinese workers. Thank God for that. That is a wonderful thing. The foundations for that were laid back in those early days when our missionaries went there to preach the gospel to those people. They accepted the truth and were trained as workers in our schools.

Faithful National Leaders

What I am saying about China I could say tonight about our situation in other parts of the world. We have in many countries groups of believers and workers that are all nationals. We have no contacts with them. What a wonderful thing it is that we have men of those countries to lead out in the work there and to help in meeting all the situations that develop.

It is a heartening thing to think of what God can do for men and women who will only trust Him in the midst of great difficulty. These brethren are not having an easy time. We know that. We know that the conditions in some places are terrible beyond expression. Some of our fellow believers are languishing in prison. They are being persecuted. Some of them have laid down their lives in order that they might be true to God and not compromise His truth.

I believe tonight the whole remnant church ought to be called to prayer. We ought to give ourselves to prayer

as we have not done before here in the homeland of the message. I believe that in all our devotions—private, in the family, and in the church—our fellow believers and workers in these lands overseas should be the special subjects of our prayers.

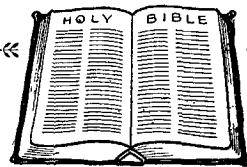
Will it be too much if I should say that perhaps we here in this favored land grow too careless, too indifferent, and too apathetic to the great issues that are taking place in the world? I think we could even pray for persecution, if that would make us more spiritual and more godly, more prayerful. Will it take all that to bring us to that place where in importunate prayer we will pour out our souls before God that we personally, individually, and as a church may be prepared for the issues before us?

But you ask, Do you expect to see conditions improve? No, I do not look to see conditions improve, and I will tell you why. I read that the time was to come when there would be distress of nations with perplexity. That prophecy is being fulfilled now. I read in the Word of God that there is coming a time when the nations will be angry. Have we not come to that time? All through the Scriptures I get this view of the future—that having come to the last days of time conditions will be more and more perilous. But does that indicate that we are to cease our efforts, to haul down our flag, as it were, and to retreat from the battlefields? No, God forbid. The divine scene, as pictured in His word, is that amid all the perils of the last days the work of God is going to be finished. He will not fail in accomplishing the thing He has set out to do. In the midst of the clash of war and troubles of every kind, the work of God must be carried on. The message must be preached; and, thank God, it will triumph.



Earth's Seven Last Plagues

By Louise C. Kleuser



God's love requires justice. "The curse causeless shall not come." Prov. 26:2. He is long-suffering, merciful, forgiving, but just. God does not afflict willingly; mercy has always been mingled with God's justice. Eventually God must "bare his holy arm" and open the full armory of heaven against Babylon. This "strange act," so foreign to God's nature, then becomes a necessity. His righteous children must find rest from Satan's attacks. Ex. 34:6, 7; Rev. 3:19; Lam. 3:33; Hab. 3:2; Isa. 28:21; 52:10; Jer. 25:30-33; 50:23-26.

What Great Act of God-Defiance Introduces the Seven Last Plagues?

Babylon's iniquity reaches such proportions that God can no longer tolerate her. Rev. 18:4, 5.

How Has the Revelator Described Last-Day Plagues?

Revelation 16.

1. Grievous sore upon all beast worshipers.
2. Sea as blood of dead men.
3. Rivers turned to blood.
4. Sun scorching men with fire.
5. Darkness over seat of beast.
6. Drying up of Euphrates.
7. Unprecedented earthquake and hail.

What Suggests They Are Not Universal?

Though prophecy reveals the universal nature of some of the seven plagues, it also indicates that they are aimed at special classes of transgressors and definite areas of God-defiance.

Why Will the Seat of the Beast Be Enveloped in Darkness?

Most daring acts of God-defiance under cloak of religion performed by beast. Dan. 8:10-12. Power received from paganism. Rev.

13:1-5. God is settling His account with transgressors of His truth.

What Is the Significance of the Plague of the Euphrates?

Area of Euphrates represents Mohammedanism, Christianity's greatest competitor. Point of foment for centuries. Earth's last scenes of conflict will be enacted in this territory.

Against Whom Is the Plague of Hail Directed?

God has reserved hail for final hour of judgment. Beast instigated earth's greatest test—Sunday worship. Duly forewarned by God's messages, the majority of earth's inhabitants followed Beast. Accompanied by thunder, lightning, tidal wave, and earthquake, the seventh plague is poured upon the transgressors of God's Sabbath, and they realize God's full wrath. Rev. 16:17-21; Job 38:22, 23; Isa. 30:25-30; Eze. 13:10-14.

What Proves That Men Have Sealed Their Destiny When Plagues Fall?

"The temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

Christ, the high priest in the heavenly sanctuary, has laid aside His priestly robes and donned His kingly attire. Rev. 19:11-16. His atonement in the most holy is ended.

How Has God Warned the Church to Escape the Seven Last Plagues?

God's wrath impending, the church is asked to draw together in truth. Final decree to destroy Sabbathkeepers soon to be issued. His children must now seek meekness and righteousness. Zeph. 2:1-3.

What Assuring Promises of God's Protection From These Plagues Bring Us Comfort?

Ps. 91:9, 10; Rev. 3:10; Ex. 8:22, 23.

I like to read those verses in the fifteenth chapter of Revelation. I think that is one of the most wonderful passages that we have in the Scriptures. If you are ever tempted to doubt as to what the outcome will be, turn and read these statements. In the fourteenth chapter we have the prophecy of the progress of the message in all the world. In the fifteenth chapter we have the prophecy of the triumph of the message. In the second and third verses I read these words:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Dear friends, that gathering is going to take place presently. You delight, I am sure, to hear these singers blend their voices in beautiful song, in praise, and in worship to God. But God is inviting us tonight to take part in the great victory chorus that is going to be sung on the sea of glass. And we may be there to sing it.

Some years ago I had a little foretaste of what is implied here. I was in the old city of Riga, Latvia. One Sabbath all the believers in that community had been gathered for a great Sabbath meeting. They had a large auditorium, and it was filled to the last seat. They asked me to address that congregation that Sabbath day, and when I stood up to speak a number of interpreters also stood. These men were to interpret into Russian, German, Lettish, Estonian, and Lithuanian. They took their positions; and as I spoke and then would pause they would speak in their languages to the groups of people gathered there who understood those languages.

United in Praise to God

When I and those interpreters sat down someone got up and announced one of those soul-stirring Advent songs. All those people—Russians, Germans, Lithuanians, Letts, and all the rest—joined in singing that song. No interpreters there. No, all sang in unison, and as I stood there on that platform I could fairly feel the rhythm. As I stood there I said, "Thank God, this is a foretaste of what Revelation 15 brings to view when from all the nations of earth there will be gathered up into the kingdom that great host of redeemed souls to engage in singing the song of Moses and the Lamb—that great victory chorus." In my heart and my mind I rededicated myself to God's service, and determined that by God's grace I would be one who would stand yonder on the sea of glass to help sing that song.

Do those people who took part in that service in Riga have difficulties? Oh, yes! Many of them have laid down their lives for this truth. They are martyrs for this message. They know what trouble is. They know what difficulties are; but, thank God, they have been faithful. They have given their lives and their service to the cause of God. We are cut off from them today. We cannot make any contacts with them, but I thank God for people like that all over this world who love this truth and who are willing to die, if need be, for it. But, above all, they are willing to live for it and to devote their lives to the service of God.

My friends, I appeal to you tonight not to surrender to Satan. Do not surrender to his temptations or to his frustrations. If you feel that your prayers are not answered, remember that God may have better ways for you, and that He will lead you on in His service in whatever way you can best serve, and cause you to triumph at last in the kingdom of God. Satan knows that he is a defeated enemy and that He who shall come will come and will not tarry. He knows that. Let us keep the banner of truth

unfurled. Let us march forward to the finishing of the work of God in all the world. If we are shut out of some lands, let us give that they may be supported in their efforts. Let us pray that God will spread a canopy of blessing over them and lead them, with us, on to sure and final victory in that great hour when the Lord Jesus Christ shall appear. Then, my friends, standing yonder upon the sea of glass, we shall all have the privilege of singing that victory chorus. How many here tonight would like to help sing that chorus? Stand if you feel that way tonight. [Apparently the entire congregation stood.]

May God bless His church the world around today, and help us all, despite the difficulties and defeats and frustrations, to claim victory in the Lord Jesus, remembering that He has a thousand ways to lead us through to final victory into His kingdom.

Miracles of Healing

By Edna Patterson, M.D.

WON'T you pray for my baby?" was the heart-rending plea wrung from the lips of the new mother as her anxious eyes followed each nurse who came into her room.

Her first-born when only twenty-four hours old had developed convulsions due to a brain hemorrhage resulting from a birth injury. Medical science was helpless to stop this bleeding, and ordinarily the convulsions would become worse, and the little patient would soon come under the power of death.

This mother knew she was in a Christian institution. She also knew that her doctor believed in prayer and in a prayer-answering God. Every physician meets these trying cases when he or she must say, "I can do no more." But blessed is the doctor who has learned the power of the True Physician, who has never lost a case.

The apostle James plainly states, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15. Here is a test case. The innocent victim had known no sin; nor could he have faith. Mother must answer for the child.

Prayer for Infant

So in harmony with the mother's earnest request, special prayer for healing was arranged for with the chaplain of the sanitarium. The mother in her wheel chair, the babe in his little bed, the chaplain, the doctor, and the head nurse all united in prayer in the hospital room. For the two previous days convulsions had tortured the little body; no water had passed those clenched lips; no normal cry or sound had been made by the little victim. Oh, how cruel is death when seen upon the face of a little child!

Well, "we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15), and He has bidden us come that we may find help in every time of need.

"The effectual fervent prayer of a righteous man availeth much." James 5:16. So we were not to be disappointed in this case.

The chaplain had prayed, and while the doctor was praying the tiny patient uttered a perfectly normal baby cry, as if to say, "Count my prayer in, too." When the group rose from prayer they looked upon the face of a quiet, peaceful baby boy. There was no writhing in anguish now; no pallor of death enshrouded his

countenance, but the glow of health. He had been miraculously healed! What a joyous, happy group returned the baby to his mother's arms! Progress was normal now, and the baby left the hospital like any other normal child of his age.

Someone may ask, Why not have special prayer for every case? This is not essential, since God uses human instrumentalities as His special agencies. He gives wisdom and understanding to these servants and doctors of humanity who devote their lives to the healing art. There is present however, danger that doctor and patient alike might look to the human agency for ultimate healing, rather than to the higher divine power; they are to be co-workers in the restoration of the sick. Sir William Osler said, "I treated him, and God healed him."

A Few Health Rules

Every human being is under fixed rules, or laws. Obedience means health; disobedience means disease and finally death. A few of these laws are:

1. Regularity in eating, drinking, and sleeping.
2. Physical exercise.
3. Plenty of fresh air and sunshine.
4. Temperance in all things.
5. Right use of the mind.
6. Confidence and faith in God.

Disease does not pounce from out of nowhere upon its victims. Neither does sickness come upon man as a curse from God. But disease comes as a result of disobedience to the laws of our being, which are the laws of God. A patient once said to me, "What you people need is the power to work miracles."

I said, "We do see miracles of healing every day in the normal healing of wounds and recovery of the sick. But suppose, for instance, that the patient was suddenly healed from his high-blood pressure, which had come as a result of overeating; how long would the healing last if no reformation was made? He must learn the cause of the sickness, and seek to prevent its recurrence. God is pleased to honor the petitions of those who are living in harmony with the laws of life and health, and give the desired healing if possible."

It is not a denial of one's faith to seek help from a competent physician. Man must help himself whenever possible. God expects us to "remove the stones." Intelligent application of natural remedies, with His blessing, many times brings marvelous results. Sometimes a crisis comes when human skill has reached its extremity; here is where faith must appeal to the divine.

Steps in Special Prayer for Healing

Remember, God is personally acquainted with His children. He knows every case history. He wants to heal every soul, but there are conditions of healing.

The following questions should be asked, and then answered in the positive.

1. Will it be to God's glory and your personal good to restore you, as the patient, to health?
2. Have you cleared the King's highway of every known sin?
3. If additional light comes to you through God's messengers, will you walk in it?
4. Does this sickness result from personally inflicted injury? Are you willing to give up indulgences, whether they be of uncontrolled appetite, passion, or intemperance?
5. Can you truly say, "Thy will be done"?

As these conditions are met, and as the admonition given in God's Word (James 5:14, 15) is carried out, we may expect to see real miracles in healing. Remember, miraculous healing does not build character. This comes through intelligent understanding of our bodies and the laws which govern them, and obedience to these laws.

As we come to the close of this earth's history Christ has promised to visit His people with special powers of healing. Humble servants of God may petition the Great Physician for the blessing of health, and expect to receive an answer. My own mother was healed of cancer while a few friends were praying at the family altar. She lived to be seventy-three years of age with never a taint of the disease recurring.

Healed of Lockjaw

One of the most outstanding miracles of modern times was the case of my nephew, who was healed of lockjaw (tetanus). Joseph was about eleven years of age. While playing he had run a splinter into his heel. Mother had removed it all as far as she knew, but a small piece had been left in the wound. No one paid any further attention to him until about one week later almost out of a clear sky Joe developed severe convulsions. The germ of tetanus forms a chemical combination with the nerve trunks, which makes a cure almost impossible. Antitoxin, to be of value, must be given early in the disease. Well, our boy was at death's door.

A number of physicians came to see the case, only to shake solemn heads as if to say, "Too late." One doctor said that if he should live, he would never be normal. After the boy had suffered for about two weeks, because the medical profession could do no more, the mother asked whether she might take her boy home. On Thursday they left the hospital—a thin, emaciated little patient and a tired, heavyhearted mother. Sometimes in the shadows the Saviour stands the nearest. He was drawing near to visit this child with an immediate recovery. In the quiet home the mother prayed; then the son joined in the petition. "Thy will be done," was the sentiment of their hearts. An imperceptible calm came upon the lad's tired body. Convulsions ceased, and Joe was completely healed! Recovery was rapid. The boy who the doctors said would never walk again, walked into the doctor's office the following Sunday. The doctors could only exclaim, "A miracle!"

A Counterfeit Power

Remember, there is in our world a counterfeit power, who can also work miracles of healing. Great delusions and deceptions will be manifested. God's Word alone is to be our guide.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Satan is the originator of disease; and if it serves his cause best to remove this sickness, he has the power to do so. We are witnessing some of these outstanding delusions before our very eyes.

The messenger of the Lord gives us a view of true and counterfeit healing in these last days.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men."—*The Great Controversy*, pp. 611, 612.

"Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer."—*Ibid.*, p. 589.

The body temple is to be cleansed and consecrated to the glory of God and the service of humanity. Then, when our earthly sojourn comes to an end we can hear the call, "Come up higher." At that the inhabitant shall not say, "I am sick," for God Himself "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying." Rev. 21:4.

The Grace of Gratitude

By Ernest Lloyd

THE apostle Paul in his several epistles makes it clear that Christians are to cultivate the grace of gratitude. Frequently in his writings he strikes the glad note of thankfulness, and sometimes thrills his readers with a sudden burst of grateful praise. This is very noticeable in his Philippian letter. Though written in that dungeon in Rome it actually sparkles with the spirit of rejoicing.

See how he stresses the thought in the fifth chapter of Ephesians: "Giving thanks *always*," and "for *all things*." The Christian refers all things, whether small or great, clear or bewildering, to the heavenly Father.

In the revelation of light and truth that comes through fellowship with Christ, the Christian beholds the eternal things. He is acquainted with the clouds and darkness of human experience which often hide the glories just ahead. But he has in his faith that which becomes a spring of gratitude, and he gives "thanks always for all things . . . in the name of our Lord Jesus Christ." Surely we should seek daily to cultivate the habit of thankfulness.

Our Lord encourages the habit of thankfulness by showing us our true position before the Father. His Spirit shows us that we are sinners, without merits and rights, and in seeing this we are given a new view of the whole field of life. Said Jacob on the day that his conscience awoke, and he knew himself to be guilty of covetousness and fraud, "I am not worthy of the least of all thy mercies, and of all the *truth*, which thou hast shewed unto thy servant."

Form the Habit of Thankfulness

Our Lord encourages the habit of thankfulness by assuring us that the disagreeable and painful things of human life serve equally with the brightest. "In every thing give thanks." The "all things" must not be limited to the agreeable and pleasant things. The doctrine of thankfulness must take in sorrow and trouble. Such is the teaching of the New Testament. It affirms that the adversities of life serve the highest ends equally with the more enjoyable things.

John Davis was a missionary many years ago in India. For sixteen years he was a leper, and during his last days he sent this message to his friends: "Don't think me unhappy. My little room shines with the glory of the Invisible Presence. In my heart abides the joy of a full salvation. I thought at one time the Lord had forsaken me, but it was not so. . . . I have lost my feet and ankles, but my heart is far from dead. . . . I have no doubts in these days, and if I had my voice again I would be singing all the day long."

Our Lord encourages the habit of thankfulness by restoring to us the spiritual faculty through which we discern His love and His power in the beauty and the wonder of things in the world of nature about us. A rare faculty enables men of intellect to appreciate the many aspects of the natural world, even those which are quite obscure. They discern the glory hidden from the multitude. John Ruskin wrote a fine volume on *The Ethics of the Dust*, revealing the wonderful things in the clods of the valley. He found marvels in mud. So genius shows itself by discerning the wonder and grandeur in all things small and great.

Now, the Spirit of Christ creates in us a faculty of spiritual appreciation corresponding to genius in the mental realm. He endows us with the vision and sensibility which enable us to enjoy life. "He bestows that purity of heart, that insight into God's ways and

gifts, that alertness and responsiveness of spirit, which enable His disciples to see what other men do not see, and to realize in all things the eternal faithfulness and love which constitute the essential glory of life. . . . And they do not need large and extraordinary things to provoke their wonder and gratitude. They find rapture in the Master's face, and his bountiful blessings they share with others."

Blessed are they who possess the spirit of gratitude, and who cultivate the habit of thankfulness, for they carry blessing wherever they go. They are the happy, radiant Christians of whom the world and the church have such great need today.



Spare Wheel or Steering Wheel

By G. Eric Jones

IS YOUR religion a spare wheel, or a steering wheel? Some people drive for miles without taking their spare wheel out of the trunk. Of course, they make sure that it's there, and it gets a little attention on occasion, but for the greater part of the journey it's unused. However, when the going is rough and sharp stones cut through our sidewalls, or when we pick up a nail or have an accident, out comes the spare, and it stays on at least till the emergency is over, and things are fixed up again so that we can go on our carefree ways—we relied on the spare to get us out of trouble, and it did.

Some people treat their religion in the same way. They put it on when they are in difficulty. A sharp blow lets the wind out, as it were, or a pointed barb brings the rim to the road, and out comes our religion. Most of the time it gets little more than casual attention, but let trouble come, be it little or great, and out comes the spare. It gives one such a comforting feeling to have something to turn to when in distress. In motoring it's nice to have a spare, but our religion should not be like a fifth wheel.

Important as the fifth wheel may be at times, we don't go far without a steering wheel. Be the road smooth or rough, straight or winding, over hill or through the valley, pavement or gravel, wide or narrow, the wise motorist keeps a hand on the steering wheel all the way. It's there to guide. It's something to steer with. We can't meet the turns without it; neither can we find our way through the maze of present-day traffic without it. Good lights are important in the darkness or in the fog. Brakes are essential, and must be used frequently on any trip. So also are the horn, the clutch, the windshield wiper, and the heater. But throughout the journey we must keep a steady grip on the steering wheel, if we are to arrive at all. So must the wise traveler through this journey we call life, keep a firm grip on his religion, if he is to arrive at last. Not only on the curves and upgrades, but on the straight roads and downgrades, it is there to guide him, and those who travel with him, to a safe and sure haven. Be the way slippery or safe, rough or smooth, straight or crooked, he never takes his hand from the wheel.

Simple faith and a deep desire to arrive at our destination make it equally essential that we hold fast faith, whether the going is easy or difficult. There may be emergencies and accidents and troubles no end, but a firm grip on the wheel guarantees a safe journey for us and for those whose lives we touch. Make religion your steering wheel, not your spare.

Conducted by Promise Kloss Sherman

Planning With the Children

By Elizabeth Snyder Thomann

[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.]

IN THE home school the children should be taught how to perform the practical duties of everyday life. . . . As early in life as possible they should be trained to share the burdens of the home."—*Counsels to Parents, Teachers, and Students*, p. 122.

It is evening. The long shadows are disappearing, and the soft glow before darkness is fading away. Out of the night a mockingbird twitters and settles down to rest. All is peace and quietness. Even the deep azure of the sky with its bright evening stars seems to say, "All is well." Very soon the bright Mexican moon will soar into the sky. It is a perfect evening.

Inside our four walls it is cozy and warm. Daddy and I can hear the bursts of laughter from upstairs as the little ones brush their pearls and wash their hands and faces. Of course, they will hang up their clothes and open their nice white beds before they finally run downstairs for the family hour and story hour.

Here they come, slippered feet and bathrobes flying. Oh, oh, was a light left on? Then back upstairs to turn it off. There now, we are all cozily settled on the sofa. Truly, this is a perfect evening. Now we know that "all is well."

"Well, Mommy, what's on the list for tomorrow?" queries daddy.

"There are three very important things to be done tomorrow. Let's see now which one of the three each one of you will take. Shall I just name them and let you choose, or would you like to draw slips?"

"Let us choose; let us choose!" quickly responds six-year-old Janet.

"Very well. Tomorrow Noemi has the afternoon off. That means that someone will have to——"

"I know; I know," cries Bettylou, "do the dinner dishes and prepare things for supper. And may I do it? And let me whisper in your ear, Mommy. *May I make a lemon pie for daddy?*"

An affirmative nod, and her little face beams.

"What did she say, Mommy?" Donny asks.

"Looks to me like it's a secret," responds daddy. "Right, Mommy?"

"That's right. It looks as if Bettylou has her work all fixed up for tomorrow. Now, we'll see if the other two tasks appeal to anyone. I have been thinking for the last couple of days that the bedroom floors need polishing. Noemi hasn't had the time. Perhaps two of them could be done tomorrow and two some other day later in the week."

"Surely, Mommy. That's good work for me; I'll do that. I'll make them shine, and see how much I can make my muscles grow," responds nine-year-old Donny as he doubles up his fist and flexes his arm.

"It looks as if Janet will have to take what is left. I think she will like it, though. You know that we got about everything dirty on our vacation. Thanks to the washing machine, it is all washed, but somehow no machine will iron it without help."

"Oh, Mommy," Janet asks, eyes aglow, "may I really help iron tomorrow?"

"Yes, dear, there are lots of hankies and towels that you may iron."

"Mommy, I'd so like to iron too," seven-year-old Bettylou replies coaxingly.

"There will be more another day; then you may help also. And besides, there are some s—— No, I guess I will keep that a secret till another time."

"Oh, Mommy!" escapes from three pairs of pink, drooping lips.

But just a smile from daddy, and three little faces follow suit.

"And, Daddy, what are you going to do tomorrow?" questions Donny.

"Well, I bought the lumber to make the cupboard that your mommy wants. I think I shall start on that. I believe there will be enough pieces for you to make your night table also."

"Oh, goody-good. I'll be right there to help you, Daddy."

"Let's see; tomorrow is Thursday," offers Bettylou.

"That means mommy is going to bake. You and I will have to hurry to do our work so we can help her, won't we, Janet?"

"Yes, yes," Janet responds.

"Just one more thing mommy has in mind. Tomorrow is the day to change table setters also. That means that someone else is going to have to hurry and straighten around his room in the morning and do his toilet a little more quickly than usual. Bettylou has been doing a fine job. And now who is going to show how grown up he is by being the first one down to help this week?"

"I will, Mommy, I will," is Donny's quick reply. "I'll show these girls how much more quickly a boy can get around."



J. C. ALLEN

Doing His Work With a Smile

"Oh, yes," returns Bettylou, "but don't forget to comb your hair. You nearly always do, you know."

"I won't," answers Donny, somewhat taken aback. "Wait and see."

"We will," laughingly retorts Janet.

Glad to change the subject, Donny asks, "So, Mommy, what will we do with the extra time you will have by our helping you with the work? I wish you would help us paint again; it is so much fun; and I want to finish that picture."

"Let's; let's!" eagerly respond the sisters.

"Very well, paint we shall."

"Now I think it is storytime," puts in daddy. "Guess it is Bettylou's turn to pick out a book. Get it, sweetheart, and we will read and have our prayers and tuck these tired little heads into bed."

Each One Knows His Duty

It is night. All is peace and quiet. There is no dread of the morrow, for with its plans all laid we can rightfully ask our heavenly Father to bless our slumbers so that we may be strong for that tomorrow. There will be no misunderstandings, for each one knows his duty and that it must be done, as much as possible, before play.

Yes, once in a while one of those dear little ones will want to leave a task half done. Maybe even a few rebellious tears will fall from those generally loving eyes. That gives mother a wonderful chance for one of those after-lights-out bedside talks. It works magic, for somehow in the dark such vivid pictures of David, Daniel, Lincoln, or any of our great heroes can be drawn that tears of penitence flow, and mother and that dear little one are drawn closer together than ever, as mother hears those beautiful words, "Mommy, I'm sorry. Next time I'll be like Samuel, who obeyed even when he didn't want to."

Having a maid in the home does not for a moment bother any of us. There are plenty of duties for all of us, and as we do them it is with a feeling that we are helping one another. After all, Noemi is in our home for us to help her love Jesus more and to be company for us when daddy is away on his long trips.

"The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives."—*Ibid.*, p. 148.

Duties for All

"Give them [children] responsibilities to bear, small at first, and larger as they grow older. Let them see that you think they help you."—*Ibid.*, p. 124.

Yes, and when they are older grown we shall see the kind of young people that God can use and that the world will respect and honor. We shall see men and women who will know their duty, who will plan for it, and who will carry on their lives in an orderly way. The prophet of the Lord has told us:

"Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. . . . Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them."—*Fundamentals of Christian Education*, p. 67.

Resolutions for 1950

By Arabella Moore Williams

"Parents and teachers do not estimate the magnitude of the work given them in training the young."—*Counsels to Parents, Teachers, and Students*, p. 166.

But one can better understand the scope and the seriousness of the parents' work as he reads and meditates upon the instruction given to us in this inspired book. What better resolution could any parent make than that he will become better acquainted with this helpful work? Not a page can be read but that some unusual gem of thought or some serious instruction is found that causes one to stop a moment to consider, to meditate, and to pray.

If we have been lax, some of these statements should cause us to awaken: "Parents, guard the principles and habits of your children as the apple of the eye."—Page 120. "God does not own the pleasure seeker as His follower."—Page 328. What a responsibility is ours when we are told that "the mental tastes must be disciplined and educated with the greatest care. Parents must begin early to unfold the Scriptures to the expanding minds of their children."—Page 136.

In this age of haste and hurry one wonders whether the accelerated program on which so many of our young people have been placed will cause some to suffer the results expressed on page 79: "Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers."

As parents, we do indeed need to study so that we may become capable of giving the instruction here enjoined: "Parents should seek to awaken in their children an interest in the study of physiology. From the first dawn of reason the human mind should become intelligent in regard to the physical structure."—Page 125. And we are given specific instruction concerning the rest which our children need: "In regulating the hours for sleep, there should be no haphazard work."—Page 297. Read on to see what time lights should be put out so that the mind can be fresh and alert for the duties of the next day.

"Wise parents will not say to their children, 'Follow your own choice; go where you will, and do what you will;' but. . . ." What will the wise parent say? Have you ever read it? Turn to page 112.

The seriousness of our responsibilities and the possibilities before us are clearly set forth on page 143: "Hannah dedicated Samuel to the Lord; and it is said of him, 'Samuel grew, and the Lord was with him, and did let none of his words [the Lord's words through Samuel] fall to the ground.' 1 Samuel 3:19. In the case of this prophet and judge in Israel are presented the possibilities that are placed before the child whose parents co-operate with God, doing their appointed work."

How often we have been admonished to give time to our children. "Parents should allow nothing to prevent them from giving to their children all the time that is necessary to make them understand what it means to obey and trust the Lord fully."—Page 129.

"Study how to teach the children to be thoughtful of others."—Page 123. How frequently we are admonished to study so that we may more effectively do our work as parents. We should study "God's method of government," for it "is an example of how children are to be trained."—Page 155.

All these marvelous thoughts, and many, many more, are found in *Counsels to Parents, Teachers, and Students*. What better resolution could we make for ourselves than to read and study this precious book? Did you know that it is one of the ten books selected for parents to read during 1950 in order that they may be better equipped for the task of training their children? If you have not been informed of this book list for 1950, and would like to know about this recommended reading, write to your local conference educational superintendent for information.

Let us as parents resolve to study, to make a truer estimate of the magnitude of the work given us in training our children, and to do our utmost to save them for eternity.

Historic Baptisms at Philippine Union College

By Andrew N. Nelson, *President*

WITH its lights blazing and its siren screeching a military police truck dashed out of the war trials compound into the heavy Manila traffic carrying a load of Japanese war prisoners on their way to be baptized as members of the Seventh-day Adventist church at Philippine Union College. After studying the specific truths of the message with them for many weeks, we workers now found ourselves enjoying the thrilling experience of speeding through traffic, motorcycle police and all, as if we were on our way to a fire! For the siren of the police truck opened up the traffic ahead of us as we led the way to our college in the suburbs and to the ceremony where these men were to be buried with their Lord in baptism.

October 29, 1949, was the climax of our long series of meetings with former members of the Japanese Army of the Philippines which Chaplain W. H. Bergherm and we college folk began fourteen months ago. The candidates included three privates first class, two corporals, two sergeants, three lieutenants, three captains, three warrant officers, two majors, and a lieutenant colonel. Most of them come from Buddhist homes, although four have had no previous religion at all. Many of them have been sprinkled by U.S. Army chaplains, thus indicating a general acceptance of Christianity, but only one of them was a member of any church. Their ages range from twenty-four to forty-eight; and their education, from primary to college. Three of them are graduates of Japan's former West Point; and one of them, of Japan's Annapolis. Thirteen have been sentenced to be hanged, one is to be shot, four have received various terms, and one has not yet been sentenced.

High Officer Baptized

One of the "West Pointers" also had a postgraduate course in Japan's Military Police School, after which he was the thought-control police chief of the area where our Japan Junior College is located. It was an unusual privilege for me to baptize this former Lieutenant Colonel Matsuzaki, for I was president of Japan Junior College when he was thought-control police chief!

At the suggestion of one of the candidates, former Lieutenant Commander Mineo, we approached the war trials' officials, and secured the unprecedented permission to baptize them at Philippine Union College instead of the New Bilibid Penitentiary, where the men are confined. As one of the officials put it, "Religion takes precedence over everything else."

The Sabbath of their baptisms turned out to be a day of stirring spiritual blessings for all. It was the first day of such "freedom" since they surrendered or were captured in 1945. Newspapermen delayed us some in getting away from the war trials' court, which was our rendezvous, so we did not arrive till the time of the Sabbath school lesson study. In one large Japanese class, which some of our students from Korea also attended, we studied the feast of Belshazzar, which happened to be the lesson of the day.

After that, accompanied by the armed guards, we made our way to the gymnasium, which is now the only building on the campus large enough for us to hold our church

services in. The nineteen baptismal candidates were seated in a body in the front seats with their guards modestly taking their places behind them. Three gun barrels, visible only to those near by and to those on the rostrum, pointed ominously upward.

It was a solemn service. J. W. Rowland read the baptismal pledge, which was also read clause by clause in Japanese. Then the men indicated by standing that they were in full accord with our teachings, and desired to unite with the remnant church. By a unanimous vote they were accepted as members of the college church. R. L. Odom, himself a converted Navy man, preached an effective sermon on the Christian life, which I interpreted. This was the first time that the Japanese language had been heard in the gymnasium since the days of the occupation, when Philippine Union College was a Japanese Army camp.

Next came dinner with the students and teachers in the college dining hall, an occasion that was a very happy change from the usual fare of our prisoner brethren. Then came a walk through the campus and the ceremony itself.

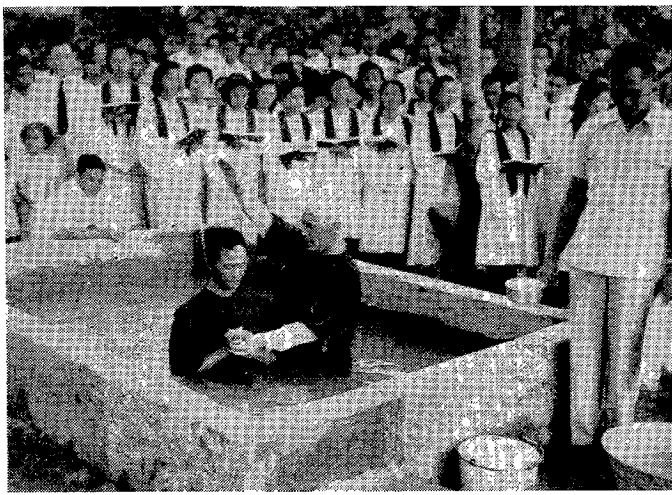
A Solemn Occasion

It was a solemn occasion indeed to see these former military men line up in a row at the baptistry on the campus in the midst of a large circle of hundreds of their new brethren. To cap the climax, the military police truck which was to take them back to the penitentiary arrived just in time to witness the baptism ceremony. It already had a good load of other Japanese prisoners, among them many who have been attending our meetings, including General Kuroda, who is serving a life sentence for "command responsibility" when he was commander-in-chief in the Philippines. Perfect attention and perfect quietness reigned as, one by one, our new brethren went down into the water to rise in newness of life. The guards of the prisoners were visibly moved, and there were tears in many eyes in the audience. A representative of one of Manila's large papers quietly snapped pictures to do his part in letting the nation know that many of their former enemies had now embraced Christianity. Two of his photographs appeared prominently on the first page of the *Sunday Chronicle*.

Time was running out, for the men had to get back to the penitentiary by five o'clock, so clothes were quickly changed, and nineteen happy men climbed up into the



Nineteen Japanese Prisoners of War Baptized at Philippine Union College, October 29, 1949. The Men in Uniform to the Right and Left Are Their Guards



Andrew N. Nelson Baptizing Former Japanese Army Soldier at Philippine Union College, With a Portion of the College Choir in the Background. Eighteen Other Japanese Enlisted Men and Former Officers Were Baptized at the Same Time

truck, which, to the screeching of its siren, was soon off through the campus and out the gate on the thirty-mile trip "home."

All but three of these men have wives and children in Japan, and some of these have already gotten in touch with our Adventist churches there, and are studying the truth. Besides these nineteen, many others are preparing for baptism.

Evangelism in South America

By R. R. Figuhr
President, South American Division

A NEW spirit of evangelism is stirring South America. In places where formerly blind prejudice kept people from attending meetings, now large crowds are coming out. Doors once closed to us are now opening, and workers are permitted to enter. It is not uncommon now for from one hundred to two hundred to raise their hands in meetings, pledging themselves to keep the Sabbath of the fourth commandment.

The large and important country of Brazil offers us full religious freedom to carry on our work. The people are inclined today to listen and to study the truth. G. G. Ritter, president of the large São Paulo Conference, writes of a young evangelist who is connected with an effort in a near-by town. He says:

"This morning there came to our office one of the workers who is connected with a series of meetings in Piracicaba. This brother told us that Sabbath evening the evangelist asked those who attended how many would sign a promise to keep the Sabbath, and 111 indicated their desire to do so and to attend the Sabbath school for the first time. Without doubt this is a great and marvelous experience, and the first in which such a large number of people have indicated their desire to keep the Sabbath. We praise the name of the Lord for His blessings."

Work in Brazil

In the northern part of Brazil is G. S. Storch, in whose heart there ever burns brightly the flame of evangelism, and who is one of our great soul winners. He writes:

"It was necessary to warn this city of Therezina, for it is a capital and quite central in location on a large and navigable river. This is the only capital city in Brazil where we have no church and no members. It was high time to warn this city."

A little later he writes again:

DECEMBER 29, 1949

"You see in the picture [he sends a photograph of the first Sabbath school] that we had a good beginning. This is the first Sabbath school, with about two hundred present. We have more than one hundred persons, all adults, already matriculated in the Sabbath school. Besides there are many children. This is surely good for virgin territory like Therezina."

In Porto Alegre, in southern Brazil, the brethren have erected a beautiful tabernacle where meetings are being held with an excellent attendance. Prospects are promising.

The division ministerial secretary, W. Schubert, has led out during this year in two important evangelistic efforts. Of the last of the two he writes:

"The church is always filled. [The effort was held in our church building.] When I presented the Sabbath question 113 signed the card promising to keep the Sabbath just as soon as possible. Help to attend to the interest is entirely inadequate."

From the important city of Mendoza, Argentina, the brethren write that by the end of the year they hope to baptize one hundred as the result of an effort conducted there.

Blessings in Peru

Perhaps the most encouraging reports of all come from Peru, in which country it has not always been easy to work. This year a number of important efforts with very excellent results have been held. The union evangelist, Pastor Scarcella, early in the year conducted a series of meetings in the city of Lima. Because of the impossibility of securing a hall the meetings were held in our Lima central church. Extra seats were placed in every available space, and the church was completely filled each night of the meetings, with many standing along the walls and in the aisles. The brethren believe that from 100 to 150 will be baptized. The following is a quotation from a recent letter written by a worker:

"Up to the present fifty have been baptized in Lima, which indicates that we are well on our way to reach our goal of one hundred souls. . . . There were baptized on the twenty-second a number of very fine people and of influence, who will be pillars in the temple of God in Lima. Among these is a single woman, very missionary-minded, who was a pillar in her former church, and whose brother is pastor of a Protestant church. She gave a beautiful testimony of gratitude to God for having learned the truth. I believe that in time we shall find her to be a very fine Bible instructor. Another woman whom we baptized also belonged to one of the popular churches of which she was one of the founders. Now she and her husband are faithfully attending our church, and he also is preparing to be baptized. They will be very fine elements in the church."

New Church in Iquitos

Up on the headwaters of the Amazon, in the city of Iquitos, Peru, a beautiful church building has recently been completed. A short while ago an effort was started in it, and each night it is filled with interested listeners. Our members remain outside the church listening through the windows so as to provide more seating space for the interested ones. From there the evangelist writes:

"The work in Iquitos is going forward well up to the present. We give God thanks for the 213 who have signed the card to keep the Sabbath. The first Sabbath that we invited the people to attend Sabbath services 93 came." He states that our brethren wept for joy upon seeing so many new and really interested people coming to the Sabbath services.

Up in Guayaquil, Ecuador, an attractive church building is under construction, and will soon be ready for use. Plans are being laid to hold a large effort there in 1950. We confidently believe that from 100 to 150 can be won to the truth in Guayaquil.

Open Doors in Northwest India

By Ray L. Kimble, *President,*
Northwest India Union Mission

POLITICAL independence for India and Pakistan in 1947 brought changes now affecting the lives of millions. An awakening is taking place which is ushering in a new day for mission work. The changes are spreading over the countryside to remotest village dwellers in the northwest.

Reports from the East Punjab Mission, organized less than two years ago, reveal a growing interest in our message and the soon-coming Saviour. Doors are opening, and the Lord is preparing the way for hastening the gospel to multitudes now sitting in darkness. Today there are more than eight hundred Sabbath school members in East Punjab. The mission membership goal for the year 1949 is set at one thousand, and our workers believe there will be an overflow. Five Sabbath schools are conducted by lay members.

Fifty young people from this field entered our boarding schools at Roorkee and Hapur this year. These students traveled from two to three hundred miles to reach school. Many more young people are in villages waiting for teachers and for the opening of Christian schools, where they can attend.

The soul-winning program for East Punjab is one of greater evangelism. At one place thirteen were recently baptized, and thirty-five others entered baptismal classes. We are laying plans for larger soul-winning endeavors. Soon a large, vernacular effort is to begin in the city of Amritsar, one of the frontier cities of Northern India. The interest shown for our message at this place was developed almost entirely by S. M. Dass, one of our laymen.

We believe our most important and urgent work is to carry the third angel's message to these waiting, hungry people. The message is to speed on, and we ask an interest in your prayers as our workers and believers press on with the gospel story of salvation.

New Church Buildings in Japan

By Retha H. Eldridge

EVANGELISTIC meetings began on Saturday night, October 15, in the new tabernacle in Kobe. Leon Robbins is conducting this series, under the auspices of the Voice of Prophecy. The tabernacle in which these meetings are held has a seating capacity of 250. It will also serve as the church home for our people in Kobe.

Our believers at Kujikawa are typical of what constitutes the backbone of our movement anywhere in the world. Even during the war, when our organization had been dissolved by the Japanese government, these stalwart believers had regular Sabbath services. Then after the war, as they took stock of their old, weather-beaten church building, they decided to campaign for a new one. They raised half the funds, the North Japan Mission supplied the remainder, and now on the former site stands a new structure, a modest memorial to God's work. The dedication services were conducted on September 5.

In Kagoshima, near the southern tip of Kyushu, a newly built Seventh-day Adventist church was dedicated on June 19 by F. R. Millard, president of the Japan Union. With a seating capacity in the main auditorium of 275, the building has a complement of Sabbath school and church school rooms, with an adjoining parsonage. Perhaps the most novel feature to the Japanese is the



Our Missionaries in Japan as They Appeared Last Summer at a Gathering in the Mountains

glassed-in mothers' room, with matting floor, where mothers and young children and those not accustomed to chairs, can relax comfortably while hearing the sermon which comes to them by loud-speaker.

After the dedication, Elder Millard, assisted by the local pastor, K. Hatada, held a ten-day evangelistic effort in the Kagoshima church. In spite of the heaviest rains in fifty years and the typhoon Della, which took a toll of lives and property in southern Japan, the attendance was good, and it is reported that twenty-five indicated their desire to study further into our message.

Meetings in the Society Islands

By E. W. Howse

MY VISIT to the Society Islands was timely, following as it did so closely on R. N. Heggie's return to Australia. I was able to give F. A. MacDougall some assistance and counsel in caring for the work there during the months that lie ahead, until someone is appointed to take over the presidency of this field.

The first ten days of my visit were fully taken up with the conference meetings and later with committee meetings. All the workers from the outlying districts were in Tahiti, with quite a representative delegation from the whole field, and they received inspiration and fresh courage as a result of this visitation. The remaining period of my stay was devoted to searching for land on which to establish our training school.

The absence of a training school and church schools in this group has been one of the contributing causes of the low membership after fifty-nine years of work. Because some funds are available for the purpose of establishing a training school, the workers and I did all we could to find a suitable place: but the land we selected was later declared by an expert to be useless for growing crops. Therefore, the search must continue until land can be found where adequate food can be grown for the boarding students, as well as land be provided sufficient to erect buildings.

Our believers and workers were very pleased to see two of their number ordained to the gospel ministry, for this was the first ordination to be held in this island group. Charles Doom and Charles Flohr are wonderful men and very successful workers. It was a real pleasure to associate with them during our short stay; and we know that as they enter upon their work in a more responsible way as ordained ministers, the Lord will richly bless their efforts.

I also had the opportunity of spending ten days in Samoa with G. Branster and A. W. Martin, and attended the annual *fono* (general meeting). The work in Samoa

is progressing very encouragingly. So far this year baptisms have numbered forty-six, and this number is expected to increase to more than fifty before the end of the year. The meetings concluded on Sunday night, and early Monday morning Elders Branster and Martin proceeded by plane to Cook Islands to attend their annual meeting.

Refugee Children Go to Camp

By William H. Bergherm

THERE is nothing that touches the heart and pulls at the door of our sympathy more than the plea of the hungry, innocent child. Undoubtedly it has been the needs of these children and the call of the widows and orphans of Europe that have prompted our brethren in more fortunate lands to continue to send their gift of food and clothing.

We were impressed by this fact recently while talking with A. Sachsenmeyer, president of the Central Rhenish Conference. He told me that at Frankfurt am Main, since January 1, they had received 560 kilo of clothing and food from America. These had been received from 160 different Dorcas Societies in small packages weighing not more than 20 pounds in any case.

It was decided that to give as many children as possible the benefit of these things they would invite the children of the conference, between the ages of six and fourteen, to a two-week camp in the woods. The place chosen was the beautiful grounds around the Marienhöhe Seminary at Darmstadt. This place at one time had been the site of a castle, and the school is now surrounded by beautiful trees and stately forests. There were 250 children who responded to the call. The children were weighed when they first arrived, and on the last day the report showed a gain in weight from two to six pounds for each child. Most of them had come from large cities, and the freedom of the woods, together with the excellent food served without charge at the camp, had an immediate and a desired effect.

The work at the camp was done by volunteers, and all given freely so that, with the food contributed, the actual expense to the parents was small, but the benefits gained were great. For these the brethren were most grateful.

Some of these children were refugee children whose parents had been driven from the eastern zone with the loss of practically everything they owned. They are found in nearly every church. Somehow they have had to make their way in the half-destroyed cities of the western zones already overflowing with countless other homeless people. But they are here, and we must help them in every way we can. We thank God for the faithful Dorcas Societies, who have never ceased to remember the hungry and cold among us.



Two Hundred and Fifty Children in Attendance at Special Camp in Germany. Persons Sitting in the Line Underneath the Figure Are Those Who Volunteered to Do the Work in Connection With the Camp

Iceland Conference

By G. A. Lindsay

President, Northern European Division

THE annual session of the Iceland Conference convened from September 27 to October 2 in Adventkirkjuna, Reykjavik. The meetings were very well attended throughout the week. Some had come from far-off places in the large and sparsely populated island. Travel has been very difficult until recently. Two national airlines are operating. The Icelanders are perhaps the most air-minded people in the world.

Iceland is a rather interesting field. On that large island live but 134,000 people. These live mostly along the coast and up along the fjords. Nearly half the population live in Reykjavik, the capital.

Though the church membership is only a little more than three hundred, the Adventists are the second largest denomination in Iceland, next to the Lutheran Church, which is the official state church. One reason why it is so difficult to build up the membership is that because we have no school of our own there above the church school level, we seem to lose the young people. Most of those who attend school in Scandinavia do not go back to Iceland again. This obstacle is, however, now about to be removed. An academy is under construction and will open next fall. We hope to get about forty young people to attend that school. There is a great inspiration for the school, and they are all contributing in a fine way toward paying for this school. Even those not of our faith show a great interest in this enterprise, and are donating funds to help us.

We have two church schools in Iceland with about sixty pupils. A number of these are children of parents not of our faith. But these good folks want their children to get a better education than what they often get in public schools, and to be surrounded by a more wholesome and religious influence. Our people are highly respected everywhere in Iceland.

A new landmark in the history of our church in Iceland was reached at this session, for a native-born Icelander for the first time was chosen to serve as president of the conference. Julius Gudmundsson, who was elected to leadership of the field, has a great burden on his heart for his people, and we believe that the work will grow and prosper under his care. Brother Gudmundsson was also ordained to the ministry at this session, and he was also the first Icelander at home to be ordained.

Johannes Jensen, who has ably served the field as president for the past two years, returns to Denmark again.

Thriving Literature Work

The literature ministry is again thriving in Iceland. Georg Norheim, from Sweden, served as secretary for the publishing and home missionary departments for two years, and he brought back the inspiration for colporteur work in the field again. Colporteur work is made very difficult because of the sparsely populated territory, but through the faithful colporteurs the message has reached the most remote parts of the island, and souls have been won for the truth in these places.

Our believers in Iceland are faithful supporters of the cause through tithes and offerings. They are also doing a most outstanding work in the Ingathering. In 1948 they reached the sum of 150,000 Icelandic kroner, which was about \$20,000 at that time. This year they have set the goal at 200,000 Icelandic kroner.

The Adventists in Iceland send their greetings to all their fellow believers in all the world. They are with you in hastening the day of the Lord through their prayers and labor for the salvation of souls.

Week of Prayer at Emmanuel Missionary College

By Merle L. Mills

THE fall Week of Prayer at Emmanuel Missionary College was held October 28 to November 5. The theme of the series of studies given during the chapel and vesper services was "The Divine Plan." The aim selected for this spiritual-emphasis week was "To Live for Christ," and the goal was "To Be With Christ."

It was heartening to see the members of the faculty and student body gather in their respective places for prayer, supplicating the Lord, by His Holy Spirit, to come into their midst in a special manner this week. These prayers were heard, for in answer to them the presence of the Holy Spirit was experienced throughout the week.

A fitting climax to the Week of Prayer came during the chapel hour Friday morning, at which time the Week of Sacrifice Offering was received. When all the reports were in, the audience was electrified to learn that fifty-six hundred dollars in cash and pledges had been given, with almost half of this amount coming from the faculty. President Johnson had set the goal at five thousand dollars; but it appears that the amount will exceed this by nearly one thousand dollars.

Another service, which cheered the heart, was the Friday vesper service, during which time the larger percentage of the student body, which numbers more than one thousand, heartily entered into a praise and victory service.

The best of support and cooperation was given by the faculty, and one could but believe that young men and women entrusted to their care are in good hands. Our schools are a marvelous asset to the church. Let us remember the faculties and students in our daily prayers that they may continue to be led by the Holy Spirit, and thus fulfill their appointed places in the divine plan of the universe.

Southern Publishing Association

By H. C. Kephart, *General Manager*

JUST prior to the Autumn Council the thirty-second constituency session of the Southern Publishing Association was held at Nashville. For a number of years these sessions have been biennial occasions. In conjunction with the constituency meeting there was held a joint publishing and home missionary convention for the two union conferences which this house serves.

Attending from the Southern and Southwestern unions were the union presidents, treasurers, and publishing and home missionary secretaries; and conference presidents, treasurers, publishing and home missionary secretaries, Bible House managers, and field and office assistants. From the General Conference W. B. Ochs and H. T. Elliott and secretaries of the publishing and home missionary departments were present, and directed the proceedings of the constituency meeting and the joint conventions.

Many times in the earlier part of its forty-eight years of existence, and until comparatively recent years, there has been much uncertainty about the future of the Southern Publishing Association. Only by many sacrifices of a devoted staff did it weather several critical periods.

Recalling the dull and distressing situations makes reports such as were presented to the recent constituency meeting the more impressive. For example, the 1948 book sales were ten times the value of the sales ten years before. Such an increased volume of distribution of message literature is good for the institution and a blessing

in the field. During the convention the publishing department men set goals for deliveries of books in 1950 totaling \$1,375,000 in the twelve conferences comprising the Southern and Southwestern unions. It is obvious that the literature workers in this territory are a very courageous group of men.

During the past several years a number of important pieces of modern equipment have been installed in the publishing house plant. New publications are taking their place in the line of denominational literature. A high quality of workmanship is maintained. God's blessing has been upon the institution and upon the important work of distributing the printed page, and we crave His continued guidance in the days ahead, that much may be done to attract to the truth the thirty-five million people in our territory and to provide them spiritual food.

Visit With Veteran Worker

By J. J. Reiswig

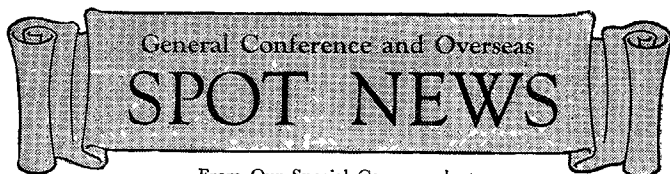
President, New York Conference

WHEN visiting the church in Rome, New York, with W. R. Beach, it was my privilege to call on A. E. Place, who is now past ninety-three years of age and still keen of mind and deeply interested in the progress of the Advent Movement.

As we got ready to leave Elder Place told us that this visit, in which Elder Beach had told of some of the progress of the work in other lands, brought more comfort to him than any doctor could have done.

Elder Place then reminded us that he still keeps in constant communication with the advancement of the Advent Movement through the REVIEW AND HERALD. He says he has been a reader of the REVIEW since he was old enough to read. Since his parents were Adventists the REVIEW has been in his home as far back as he can remember. He assured us that he would never be without the REVIEW AND HERALD.

Brother Place is now of poor health and unable to attend church services, but his courage and faith in the message is strong; and he assures us that he is looking forward to the morning when Jesus will come to take His people home.



Inter-American Division

- BAPTISMS in the Leeward Islands Mission during the second quarter of 1949 reached 369, and the total church membership reached 3,804! On the last Sabbath of July the church at Cane Vale was dedicated; during August the KIRSTONS church was dedicated; the church school in Bridgetown was dedicated in September; and in October it is planned to dedicate six more churches in this mission.

- THE first M.V. camp for the Central American Union Spanish young people was held in La Libertad, El Salvador, according to Orley Ford, president of the mission, during August, 1949. Every young person in attendance took a definite stand for Christ, and requested baptism! The project cost the mission not a cent, and the workers plan for a bigger and better camp next year.

- A SIX-WEEK summer school for ministers and evangelists was recently conducted at Santa Clara, Cuba, under the leadership of Prof. Henry Baasch, and with the assistance of R. A. Anderson, of the General Conference.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● RICHARD KNAPP, recent Atlantic Union College graduate, who has been doing colporteur work in Springfield, Massachusetts, has joined the working force of Southern New England. He has located in the north Boston district.

● THE Bible school of the New York Conference brought holiday cheer to 130 of their students and Sabbath school members in the prisons of that State. Many of these men have been having excellent experiences, and a number have been baptized.

● A PINE GROVE camp reunion was sponsored by the Greater New York Missionary Volunteer Department, of which W. E. Burns is secretary. As the boys and girls arrived at the academy auditorium, they found chairs in a circle and an imitation campfire in the center. After enjoying stories, pictures, and songs the group stood in the dim light of the fire and sang the campers' good-night song.

Canadian Union

● ELEVEN young people have joined the baptismal class at Oshawa Missionary College following a successful fall Week of Prayer conducted by L. W. Taylor, of Windsor, Ontario.

● O. J. RITZ reports an attendance of 190-200 at his Sunday night evangelistic meetings in Montreal, Quebec. This is an encouraging report from Canada's stronghold of Catholicism.

● MISS LOUISE C. KLEUSER, associate secretary of the Ministerial Association of the General Conference, conducted a series of workshop meetings from November 16-19, especially for the benefit of the theological students at Canadian Union College.

● INTEREST in our work in the Sudbury district of northern Ontario has revived during the recent visit of Ben Haynes, a lay worker from Oshawa. Church property has been purchased, and the members plan to begin building in the spring.

Central Union

● MORE than 1,000 Seventh-day Adventists participated in the Colorado week of evangelism program conducted during the annual Week of Prayer. Enthusiastic laymen made several thousand missionary contacts, well over a thousand people were enrolled in the Bible correspondence course, and hundreds of non-Adventists asked for other literature.

● J. E. FRICK, district pastor of the Wyoming Conference, reports the baptism of seven persons at the close of a district meeting at Cheyenne on November 19.

● J. L. DITTBERNER, pastor of the Denver, Colorado, Central church, baptized a group of 12 people on Sabbath, November 26. This was the first baptism as a result of the meetings Elder Dittberner and J. Howard Matthews are conducting in the Central church.

Columbia Union

● MEMBERS of the Oberlin, Ohio, colored church have completed the erection of their church building, and are planning for the dedication to be held in the spring of 1950.

● W. R. ROBINSON, radio secretary of the Allegheny Conference, assisted by M. S. Banfield, secretary-treasurer, inaugurated the first radio broadcast of the Allegheny Conference, November 27 on Station WCOJ, in the heart of Chester County, Pennsylvania. The program will be heard every Sunday at 9:30 A.M. at 1420 kilocycles.

● A CHURCH was organized at Webster Springs, West Virginia, November 19, as a result of meetings conducted there by H. E.

Metcalf. The membership is 28. Meetings are being conducted three nights a week.

Lake Union

● THE Missionary Volunteer Society in Superior, Wisconsin, has a unique way of sharing their faith. They send sympathy cards to those who are ill in the city. If any interest is shown in response to their gesture, they send the book *God in the Shadows*, and invite Bible course enrollment.

● THE Michigan teachers' institute was held at Cedar Lake Academy, November 20-22, under the direction of their new educational superintendent, H. R. Nelson. W. A. Nelson, of the union; G. E. Hutches and J. C. Miklos, of the Michigan office; and A. O. Dunn, of Emmanuel Missionary College, gave valuable assistance. Merton Peterson and the Misses Louise Ambis, Bernice Webber, Marie Pfeifle, and Margaret Benedict, from the College Training School, also contributed to the success of the institute.

● HOME visitation days are meeting with good success throughout the Lake Union. At the first meeting in Kalamazoo 48 groups engaged in this work visiting nearly 400 homes. On November 9 the Detroit church distributed 40,000 copies of *Signs of the Times* in one afternoon; and on November 26, in spite of a real snowstorm, 100 people went out from the Battle Creek church and brought back an encouraging report.

Northern Union

● WARREN P. LAWRENCE, the district pastor, reports the baptism of five new members at New Rockford, North Dakota, on November 20, following a series of meetings conducted in the Manfred church during October and November.

● E. E. KUNDEL, the pastor of the Bismarck, North Dakota, church, reports the baptism of two new members at the close of the Week of Prayer, on November 19, also two others baptized as the result of meetings conducted at the Goldenvalley church, in which meetings Joseph Brown also assisted.

● C. A. LINQUIST, the district pastor, reports on the results of a series of evangelistic meetings conducted at Miller, South Dakota, during the summer. He says that two new members had been recently added to the church there, and that others were expected to make a favorable decision soon. He also reports that the church building at Pierre, the capital city of South Dakota, had recently been much improved through remodeling.

North Pacific Union

● IN November the Missionary Volunteers of Upper Columbia Conference distributed 72,606 pieces of literature and conducted 131 Bible studies, having made 2,157 missionary contacts, and reported \$6,091.08 raised for Ingathering to date. According to the latest report M. J. Perry, conference M.V. secretary, says that 18 young people were baptized during the same period.

● ON October 16 evangelistic meetings were started in the Episcopal church in Mabton, Washington, under the leadership of Lloyd Stephens, with Fulmer Eiseman assisting as music director. The laymen in the district have carried on an energetic work distributing literature and invitations to the meetings. On a recent Sunday evening "The Change of the Sabbath" was presented to a full house.

● J. G. GJORDING and his assistants, William Clements and William H. Loveless, began a series of evangelistic meetings in the auditorium of the Spokane Women's Club, Sunday evening, November 27, with the hall completely filled. A good portion of the audience were residents living in the vicinity of the club rooms, which are located in a good residential section on the south side of the city.

Pacific Union

● THE Pacific Union Conference conducted two institutes for the Commission on Rural Living, one at Glendale, California, on December 18 and 19, and the other at Lodi, California, on December 21 and 22. Doctors E. A. Sutherland and

J. Wayne McFarland, of the General Conference, assisted Dr. H. W. Vollmer in presenting the programs of these institutes.

- L. D. WEBER, pastor of the church in Glendale, Arizona, reports the baptism of four new members at a recent service.
- A SERIES of evangelistic meetings was opened in Wilmington, California, on September 25 by D. R. Guild and Henry de Fluiter. As a result of the distribution of literature and advertising material on the part of the laymen of the church, the hall has been filled with an attentive and interested audience, and Bible studies are being given by the lay members of the church.

Southwestern Union

- H. M. WILLIAMS and W. D. Bresee have been holding an evangelistic effort at Bristow, Oklahoma, since Sunday night, August 28. A number have accepted the message, and a church organization took place on Sunday, October 30.
- THE dedication of the Canton, Oklahoma, church took place Sabbath, October 29, at 3 P.M. H. C. Klement, president of the Oklahoma Conference, gave the dedicatory sermon; and the prayer was offered by Reuben Schneider, pastor and district leader. The present membership of Canton is 40.
- ON Sabbath, November 19, seven persons were baptized as a result of a series of meetings A. M. Matar is holding in the little town of Ingram, Texas. In addition to this, a baptism was planned for December 17, when from six to nine were to be baptized.

OBITUARIES

ROBINSON.—Asa Theron Robinson was born in Lower Brighton, New Brunswick, Aug. 22, 1850; and died at the St. Helena (Calif.), Sanitarium, Nov. 8, 1949. His passing breaks another of the few remaining links that unite this generation with the pioneers of the Seventh-day Adventist movement.

As a child he had the advantage of being reared in a devout Christian home, his family being members of the Baptist Church. At the age of twenty he went to Cornish Flat, N.H., with a burden on his heart to convince his older brother, Dore, who had begun the observance of the Bible Sabbath, that he was deluded. However, after deeper Bible study and reading some of our early books published by the Steam Press in Battle Creek, he united heartily with his brother in keeping the Sabbath. In Washington, N.H., on September 28, 1876, he was united in marriage to Loretta V. Farnsworth, a daughter of William Farnsworth, one of the earliest Sabbathkeeping Adventists. To them were born two sons, Erban and Dore, and a daughter, Gladys. In the early eighties the family moved to Westerly, R.I., where Asa worked for a short time as mechanic and carpenter.

As one of the pioneers in the colporteur field, his work for the denomination began in 1882. After a few months Elder Haskell invited him and his wife to join a city mission company in Worcester, Mass. They were each granted a colporteur license, and entered heartily into the new work at that time of giving Bible readings. In 1884, as a licensed minister, he led out in city missions in New Bedford, Boston, and Brooklyn, New York. In 1886 he was ordained, and began a long life of administrative work as president of the New England Conference, which position he held for five years. In 1891 he was called to the South African mission field, and became the first president of the organized conference there. His name is featured in denominational history as one who interviewed the premier, Cecil Rhodes, who opened the way for the establishment of the 12,000-acre Solusi Mission in Rhodesia, the first denominational effort for heathen peoples.

Called to Australia in the latter part of 1898, Elder and Mrs. Robinson rendered active service in that field for over five years. Portions of this time were spent by him as president of the Victoria, South Australia, and Queensland conferences. One year was spent at the Avondale School as Bible teacher. Because of Mrs. Robinson's sickness they returned to the United States in 1903. Soon after this Elder Robinson was called to the presidency of the Nebraska Conference, which office he filled for eight years. After another period of executive work of three years in Colorado and two in southern New England, he moved to the Melrose Sanitarium, where for seven years he served as chaplain.

Thus in his seventieth year he had completed forty-five years of active service in the cause, twenty-six of which had been spent as president of some conference. Mrs. Robinson's health having failed, he now felt it a privilege to devote his efforts largely to the companionship and care of his wife, who had labored with him in evangelistic work for so many years. They moved to California, where they established a home at Angwin. Mrs. Robinson died in 1933. Since that time he has made his home with his daughter, Gladys.

Of his immediate family he leaves one half-brother, Elmore Robinson, in New Brunswick; one son, Dore, a custodian of the Ellen G. White Publications; and a daughter, Mrs. William Hoffman, of Napa, Calif. He was deeply interested in his four grandchildren: Virgil Robinson, now laboring in Kenya Colony, Africa; Mrs. Mabel Miller, a teacher at Mount Vernon, Ohio; Mrs. Daniel Kubrick, a missionary in Iran; and Viola Stearns, a student at Pacific Union College, preparing also for a part in the Lord's work. There are five great-grandchildren. Through these descendants, believers in many parts of the world, and a host of friends his life will continue to bear fruit for the kingdom of God.

KRUM.—John Harry Krum was born in Lancaster County, Pa., Nov. 18, 1866; and died at New Smyrna Beach, Fla., Nov. 5, 1949. He accepted the Advent message in 1890, and the next year entered the colporteur work. In 1892 he attended Union College, Lincoln, Neb. Two years later he was sent to Germany for one year's training in Hamburg, after which he conducted evangelistic efforts in a number of the leading cities in Germany. While in Germany he married Leontine Michael, and she shared his experiences through the years.

From Berlin, Elder Krum and his wife were called to pioneer in Palestine as our first European workers in the Holy Land. He opened up our health work in Joppa and Jerusalem; traveled among the Armenians, Greeks, and Turks in Asia Minor; helped the churches where Paul once labored; and experienced similar dangers and narrow escapes from persecutors. Repeated attacks of malaria forced him to leave for America after five and a half years. From 1904 he labored in many conferences, including Oklahoma, Texas, Arkansas, Tennessee, and Ohio, spending the last twenty-five years with Florida as his field of labor. He leaves to mourn: his wife, three daughters, one son (John Nathaniel Krum, with the Review and Herald at Washington, D.C.), six grandchildren, and one sister.

REES.—David Dee Rees was born in Indiana, May 4, 1871; and died at Lincoln, Neb., Oct. 4, 1949. At an early age he gave his heart to God, and when a boy, assisted his father, J. M. Rees, as tent master while efforts were being conducted in the South. After finishing high school he attended Battle Creek College and graduated in 1895. He was secretary-treasurer of the Oklahoma Conference until called to head the English department of Union College in 1897, remaining until 1905, when he accepted a similar position in our college at Mount Vernon, Ohio, from there going as principal of the Forest Home Academy in the State of Washington. From 1915 to 1917 he was in Walla Walla College, where he again headed the English department. He then moved to Campion Academy as principal until called to the Central Union Conference in 1919 as educational secretary, which position he held until 1927. Because of a serious illness he became partially deaf, which necessitated a change of endeavor. He was asked to accept the management of the Christian Record Benevolent Association, which work he carried through the years. During his management the institution enjoyed continuous prosperity and "rays of light" were sent to the blind not only in this country but to many in other lands. In 1896 he was married to Anna Miller, and four children were born to this union: Mrs. E. B. Ogden, Lincoln, Neb.; Dr. D. M. Rees, Monterey Park, Calif.; Dr. Edda Larimore, Washington, D.C.; and Dr. Conrad N. Rees, Washington, D.C. There are also left to mourn six grandchildren and two sisters.

LEWIS.—George Gilbert Albert Lewis was born in Cardiff, South Wales, Feb. 1, 1907; and died at Johannesburg, South Africa, Oct. 8, 1949. He was brought up in the Advent message, and in 1921 went to Stanborough College, Watford, England, to train for the ministry, graduating in 1927. After laboring two years in England he married Miss Constance Langford, and together they set sail for East Africa to give their lives in mission service for the Master. He was superintendent of the Kisii mission field for fourteen years, and knew the language of the people perhaps better than any other living European. It was during that period that he left an enduring memorial to his memory in the translation of the New Testament into the Kisii vernacular. This has since been printed and published by the British and Foreign Bible Society, and the lives of thousands are being touched by his work. He was ordained to the gospel ministry in 1936. In 1947 Elder Lewis accepted a call to the presidency of the North Bantu Mission field with headquarters in Johannesburg, South Africa. After spending some months at the Theological Seminary in Washington, D.C., he and his family arrived in Johannesburg in May, 1948. During the past eighteen months he did not spare himself, and visited nearly every section of the field, although he was a sick man. He leaves to mourn: his widow, three children, his aged mother, and three sisters.

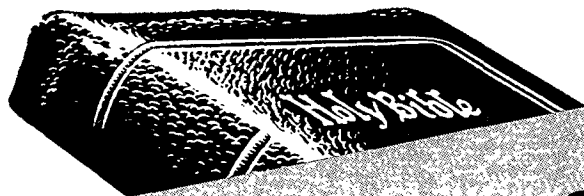
SLATE.—Jensina Emily Hansen Slate was born July 16, 1892, in Denmark; and died in Takoma Park, Md., Nov. 3, 1949. She came to America in 1900, when she was eight years old, with her widowed mother and her two sisters and one brother. The family lived in Falmouth, Maine, until the mother died. She attended South Lancaster Academy, and in 1909 entered the nurses' course at the Washington Sanitarium. After finishing her nursing course Jensina worked in the Washington Branch Sanitarium at Iowa Circle, in the city of Washington, D.C., and later at private nursing in the home of Father and Mother Prescott. In 1917 Jensina was married to Joseph G. Slate, who was then working at the Review and Herald. To this union were born two sons: Francis Wesley, who is at present acting medical superintendent of Nokuphila Hospital in Johannesburg, South Africa; and William Gaines, who has just finished his fifth year in the medical course at the University of Cape Town, South Africa. Brother and Sister Slate left for South Africa, Dec. 11, 1920, where Brother Slate acted as manager of the Sentinel Publishing House until early in 1949. Jensina was a very conscientious Christian and a typical missionary, sympathetic with those in need and always ready to share her bread and clothing with the less fortunate. She leaves her devoted companion, two sons, one brother, and a number of first cousins to mourn her passing.

STONE.—Charles D. Stone was born in Wilkes Barre, Pa., May 14, 1874; and died in San Francisco, Calif., Nov. 7, 1949. He accepted this message in 1910, and in 1912 was united in marriage to Louise Wood. They soon began teaching school together, and continued until 1918, when Brother Stone was elected educational secretary of the Central California Conference. In 1924 he was called to the principalship of the General Conference Spanish-American Training School, then located in Phoenix, Ariz. Here he was ordained to the gospel ministry, holding evangelistic meetings until 1926, when he accepted a call to the San Francisco Junior Academy leadership, where he and his devoted companion worked together for several years. Failing eyesight forced Brother Stone to retirement. He learned the Braille system so that he could continue his work, which he did, giving Bible studies and helping in the Central church in San Francisco.

MELEEN.—Carl Alfred Meleen was born in Sweden in 1863; and died at Lynwood, Calif., Nov. 15, 1949. In 1884 he came to America and was married two years later to Miss Lena Danielson. To this union ten children were born. While still in Sweden our brother was confirmed in the Lutheran Church, but soon after coming to America he heard the Sabbath truth and was baptized into the Seventh-day Adventist Church at Pittsfield, Pa. In 1895 he received his first license to preach, and three years later was ordained to the gospel ministry. From this time until his retirement in 1938 he led a busy life, preaching this third angel's message, baptizing converts, and, in fact, raising up whole churches in such States as Pennsylvania, New York, Maine, and lastly the State of Washington. Upon retirement he with his faithful wife went to California, where in 1946 they celebrated their sixtieth wedding anniversary. He leaves his widow, nine children, fifteen grandchildren, and ten great-grandchildren.

OSBORNE.—Ella Brown Osborne was born in Chicago, Ill., Dec. 30, 1873; and died at Sanitarium, Calif., Nov. 1, 1949. Her early training was to fit her for her lifework. She was one of the first to take the Bible training course given by H. A. St. John in San Francisco, Calif. Later she went to Oakland as instructor in our Bible Training School; and as the work grew she was chosen to do Christian help work, which included Bible instruction and teaching cooking and how to give simple treatments. While doing Bible work in Humboldt County she renewed her acquaintance with A. J. Osborne, and they were married in 1896. For some time they worked together in California, Nevada, and Utah. When Elder Osborne would be gone she frequently would take his place in the pulpit, and she is well remembered for the excellent discourses presented. When the old Northern California Conference was formed, Sister Osborne was chosen Sabbath school and Missionary Volunteer secretary, a position she had held at various times before with her other work. About twelve years ago they moved to Sanitarium, California, where Sister Osborne was active in sanitarium work until three days before her death. Besides her companion she leaves two daughters, two grandchildren, and one great-grandchild.

STONE.—Effie Ellen Morrison Stone was born in Lathrop, Calif., June 15, 1863; and died in San Bernardino, Calif., Oct. 28, 1949. When she was but fourteen years of age, she with her family accepted the message of Christ's return:



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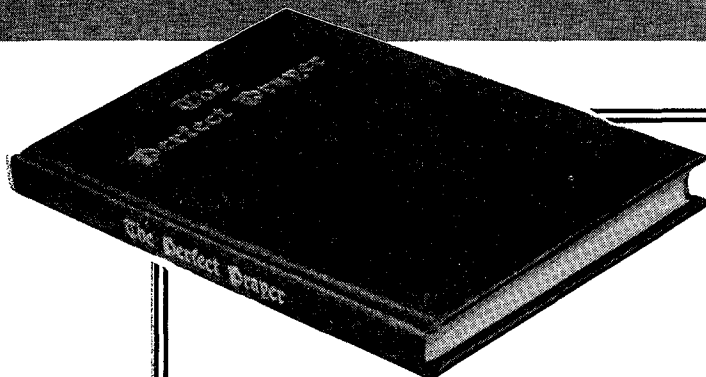
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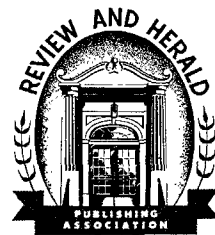
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and a little later her father, John Morrison, was associated with James White in the establishment of the Pacific Press Association at Oakland, Calif. Miss Morrison was one of the charter members of Healdsburg College. After her graduation she was employed for some years with the Pacific Press Association. In 1904 she was married to Henry Milton Stone. She is survived by her sister, Miss Laura Morrison, a retired Bible instructor of San Francisco, her three stepchildren, seven grandchildren, and ten great-grandchildren.

HOFSTAR.—Jay William Hofstar was born in Gaast, Netherlands, April 22, 1872; and died at Glendale, Calif., Nov. 1, 1949. In 1893 he came to the United States and was married in 1895 to Rolenia Te Winkle at Grand Rapids, Mich. He attended Battle Creek College during the years 1897-99. After his college days he spent three years in self-supporting missionary work in Colorado, then returned to Michigan, where he became a conference laborer in that field. In 1907 he was ordained to the ministry, following which he answered a call to pioneer leadership of the work on the island of Java. Because of contracting a severe case of malaria he was permitted to labor there only two years before he was forced to return to the States, where he again labored in the New Jersey, Michigan, and Indiana conferences. He is survived by his widow, five children, twelve grandchildren, two brothers, and three sisters.

STEVENS.—Bertha Johnson Stevens was born in Kansas, Aug. 31, 1886, and died in Loma Linda, Calif., Oct. 14, 1949. She was baptized into the church at an early age and remained a loyal member. She is survived by her companion, one brother, and one sister.

VAN EMAN.—John Andrew Van Eman was born in Van Wert County, Ohio, Oct. 7, 1863; and died at Wasco, Calif., Nov. 20, 1949. He grew up in the third angel's message from the age of seven years and was ever faithful. He is survived by two daughters, one son, and one grandson.

EVANS.—Viola Evans was born Jan. 13, 1860, in Allegan County, Mich.; and died Oct. 26, 1949, at Oshkemo, Mich. She was a faithful member of the church for about sixty years. She is survived by two daughters, Miss Anna Evans, for many years a teacher in Western Michigan College, and Mrs. Fred Green, for many years in denominational educational work.

TERHUNE.—Lilah Charlotta Powell Terhune was born Nov. 3, 1875, in Kent, England; and died Oct. 12, 1949, at San Francisco, Calif. She came to this country at the age of five and received her education and this message, to which she was loyal all her life.

HARRELL.—Otho Allen Harrell was born in La Harpe, Kans., Jan. 31, 1902; and died at San Francisco, Calif., Oct. 31, 1949. He was in service in both world wars in the Navy. He listened to the Voice of Prophecy, and was baptized into this message in 1938. Left to mourn are two daughters, his mother, and two brothers.

WILMER.—Fannie Elizabeth Rogers Wilmer was born July 14, 1877, at Alwood, Va.; and died Oct. 23, 1949, at Buena Vista, Va. She was baptized into the Seventh-day Adventist Church about twenty-one years ago, and remained faithful. Surviving are her companion, five sons, and three daughters.

CRAWFORD.—Malvin Elmer Crawford was born May 28, 1863, at Brady's Bend, Pa.; and died at Nashville, Tenn., Oct. 26, 1949. He was a faithful member of the Seventh-day Adventist Church for about thirty-nine years. He is survived by his wife and five children: Jesse Joel Crawford, of Pittsburgh, Pa.; Ralph Elmer Crawford, manager of the book and periodical departments of Canadian Watchman Press; Arthur Claude Crawford, of Washington, D.C.; Clara Miriam Crawford, of the Southern Publishing Association; Charles Morris Crawford, manager of Rest Haven Sanitarium in British Columbia; also two brothers and one sister.

JOBES.—Alton De Lisle Jobes was born in northeast Pennsylvania, Aug. 14, 1859; and died Oct. 14, 1949, at Norton, Kans. He is survived by his widow, one daughter, one son, two grandchildren, and five great-grandchildren.

MORRIS.—Samuel Elmer Morris, a life-long resident of Cass County, Mich., died Oct. 25, 1949, in Volinia township on the same farm where he was born, Sept. 4, 1866. The farm has been held in the Morris family for more than a hundred years. He had been a Seventh-day Adventist for twenty-two years.

CONNELL.—James Connell was born Jan. 9, 1882, in Bridgetown, Barbados; and died Oct. 4, 1949, at Biloxi, Miss. He was baptized in 1903. He is survived by two brothers.

KENNEDY.—Belle Kennedy was born Nov. 17, 1859, at Fowlerville, Mich.; and died Oct. 25, 1949, at Huntington Park, Calif. She accepted the Advent message in her youth with her mother.

O'RYAN.—Josephine O'Ryan was born Feb. 25, 1854, at Circleville, Ohio; and died Oct. 28, 1949, at Huntington Park, Calif. She joined the Adventist Church in 1888 and remained a member until death. She is survived by three children, twelve grandchildren, fourteen great-grandchildren, and two great-great-grandchildren.

KISOR.—Anna P. Kisor was born nearly eighty-two years ago in Minnesota; and died Nov. 4, 1949, at Sanitarium, Calif. In 1888 she was married to Lester A. Kisor, to which union there were born five children.

UPTON.—Harry Edson Upton was born near Contoocook, N.H., Feb. 2, 1874; and died Nov. 9, 1949, at Melrose, Mass. He and his wife accepted the truth about fifteen years ago, and she preceded him in death four and a half months.

HIGGINS.—E. O. Higgins was born June 1, 1875, in Boston, Mass.; and died Sept. 1, 1949, in Grass Valley, Calif. He worked in the old Review and Herald in Battle Creek until the fire. He leaves two brothers to mourn.

BAKER.—Kate Baker died in Indianapolis, Ind., Oct. 24, 1949, at the age of sixty-eight years. She is survived by her companion, four sons, ten grandchildren, two great-grandchildren, three sisters, and one brother.

WOODWARD.—Caroline E. Woodward was born in Vermont, Oct. 22, 1863; and died Oct. 29, 1949, in Glendale, Calif. She was a nurse and a faithful Seventh-day Adventist for many years.

KEICHLINE.—Sarah Louise Wagner Keichline was born June 22, 1854, in Bellefonte, Pa.; and died Oct. 28, 1949, at the same place. She became a Seventh-day Adventist more than fifty years ago and remained faithful. She is survived by one daughter, two sons, eight grandchildren, nine great-grandchildren, and one sister.

LEEP.—Julia Louise Stewart Leep was born June 28, 1860, near Salem, Oreg.; and died Oct. 28, 1949. She was buried near Roseburg, Oreg. She was a faithful member of the Seventh-day Adventist Church from 1911 till the time of her death. She is survived by one daughter, one son, three grandchildren, and five great-grandchildren.

MOMB.—Bertholina A. Momb was born Jan. 21, 1868, in Norway; and died Sept. 12, 1949, at Spokane, Wash. She was baptized into the faith two years ago. She is survived by three sons, five daughters, thirty-nine grandchildren, thirty-one great-grandchildren, one brother, and one sister.

HUSTED.—Minnie Reefman Husted was born Dec. 10, 1885, at Overisel, Mich.; and died Oct. 8, 1949, at Fremont, Mich. She has been an Adventist

since 1903. She is survived by her companion, one son, three daughters, two grandchildren, her mother, two brothers, and one sister.

ERICKSON.—Marie Arntzen Erickson was born in Chicago, Ill., March 15, 1888; and died Oct. 24, 1949, in Glendale, Calif. She was baptized at eighteen and graduated from nurses' training at the Hinsdale Sanitarium. Besides her companion she leaves one daughter and two sisters.

EVANS.—Herbert Owen Evans was born in London, England, Aug. 11, 1863; and died at St. Helena, Calif., Nov. 10, 1949. Shortly after accepting this message he entered the colporteur work in Canada, and remained active in church work. He leaves his companion of sixty-three years, one daughter, one grandson, one great-grandson, two brothers, and one sister.

NICHOLS.—Emma Nichols was born Feb. 20, 1875; and died April 25, 1949, in Mountain View, Calif. She was a worker in the Pacific Press for nearly fifty years, and is survived by her companion and one brother.

SCHOONARD.—Gilla Hunt Schoonard was born March 26, 1895, in Panola, Ky.; and died Oct. 1, 1949, in Flint, Mich. She accepted the Adventist message at an early age. Prior to her passing, like the patriarchs of old, she called her children to her bedside one by one and encouraged them to remain faithful until Jesus comes. She is survived by her companion, two sons, five daughters, eight grandchildren, and four sisters.

HANSON.—Mrs. C. J. Hanson was born in Norway, March 19, 1861; and died Sept. 11, 1949, at Melrose, Mass. She is survived by three sons and four daughters.

IRVING.—Andrew D. Irving was born Dec. 1, 1872, in Irvine, Scotland; and died Nov. 27, 1949, in Birmingham, Ala. For the past forty-five years he has been a resident of Bay City, Mich. He is survived by his widow and six children.

MAHAFFEY.—Mary E. Mahaffey was born in Widener, Ark., May 11, 1872; and died Nov. 19, 1949, in California. She joined the church in 1932 and remained faithful. She is survived by one son, three daughters, fourteen grandchildren, and eight great-grandchildren.

NOTICES

Requests for Literature

MISION ADVENTISTA, Apartado 1325, San José, Costa Rica, needs clean copies of *Signs, Life and Health, Listen, Liberty*, and *El Centinela* for the tract rack in their railway station.

Workers in Jamaica are urgently in need of literature for distribution. Please send your used literature to the following address: H. S. Walters, British West Indies Union, Box 22, Mandeville, Jamaica, B.W.I.

W. H. Waller, Salt Cays Mission of S.D.A., Box 7, Grand Turks, Turks Island, requests *Signs, Little Friends, Youth's Instructors*, and any papers of that kind for free distribution.

Clean copies of *Life and Health, Our Times*, and *Signs of the Times*, to be used for missionary work, will be appreciated if sent to Jose Cabansag, 323 Bay View Avenue, Union Beach, New Jersey.

Requests for Prayer

An elderly sister in Illinois who suffers with very poor health, yet must work for her living, requests prayer for healing and strength.

A Washington sister requests prayer for healing for her old mother and also for her sister.

THE ADVENTIST REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

What Are Your Reading Habits?

THE following council, written by the messenger of the Lord many years ago, is most pertinent today and might well include other worthy periodicals published in our institutions:

"Many Sabbathkeepers neglect to take the REVIEW, and some have neither the REVIEW nor the Signs. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse.

"The influence of most of the periodicals of the day is such as to render the Word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates that which it feeds upon. The secular papers are filled with accounts of murders, robberies, and other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. By indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means.

"Let all reading of this character be banished from your houses; let books that are useful, instructive, and elevating be placed in your libraries and upon your tables, with the REVIEW AND HERALD, our church paper, and the Signs of the Times, our missionary paper, and the effect upon both parents and children will be good."—ELLEN G. WHITE.

Self-supporting Medical Work in Bolivia

AFTER giving several years of service as superintendent of our hospital at Juliaca, Peru, near Lake Titicaca, Dr. E. Bottsford and his family decided to undertake self-supporting work away out in the interior of Bolivia, where no medical facilities are available within hundreds of miles. The Bolivian Government sponsored the enterprise, granting the use of a hospital building and contributing to the financial support of the institution.

In a recent letter Dr. Bottsford gives the following report of their activities during the first few months of operation:

"We have been down here nearly a year and a half, and have had some interesting times. The Lord has been very good to us, and in spite of inflation we have been able to purchase a lot on which to erect a humble church building. We are going forward with the construction as the Lord opens the way. We have been having meetings nearly every Sunday, open-air style, using the Spanish Voice of Prophecy transcriptions as a part of the program. The attendance has been between 200 and 250. We hope to have the roof on the church soon, so that the rains will not interfere.

"We recently made a fifteen-day trip up the Mamoré River in our launch *La Mensajera* and treated scores of people along the river in the small towns and villages. We have been very busy with more surgery than I care to do, and patients come for attention from as far away as Manaus, Brazil.

"Thus far our work here is all we have in this section of Bolivia. Our only connection with our Bolivian Mission headquarters is by plane, and the fare is quite expensive." N. W. DUNN.

Songa Mission in the Congo

ONE of our most widely known institutions in Central Africa, the Songa Mission Station, is unique in our mission work. The center of a large evangelistic work, Songa supports a school and a hospital.

Quite out of proportion to its size, this Songa Mission Hospital cares for an unbelievably large number of patients. They do not have the common garden varieties of illnesses, such as are seen in the average doctor's office at home. These are genuinely sick people, the majority of them surgical cases. Yesterday morning the registry of waiting surgicals showed 56 major surgery cases awaiting their turn in the hospital's "sick village." This "sick village" is an essential part of the institution. It is a village of native huts, provided for the shelter of the many patients who come from a distance and must wait their turn for medical or surgical care. Also lack of space in the hospital often makes it necessary to care for some patients in the "sick village." Many of these patients have come from considerable distances, from as far as the Rhodesias in the south, and from near the Sudan and Uganda in the north. Because there is not enough space in the hospital, not sufficient equipment in the surgery, and not enough help to care for all the institution's work, many of these people coming to the hospital must wait for weeks for care of ordinary diseases.

The spirit of inquiry awakened in the hundreds and thousands visiting the Songa hospital is yielding its own harvest. Many are coming to a knowledge of their Saviour; and returning to their villages, they become the centers from which light will radiate to the dark spots of these Congo jungles. Let us remember Dr. O. Rouhe and his associates in our prayers. T. R. FLAIZ, M.D.

Press Evangelism in Iceland

WHILE waiting in Reykjavik, Iceland, for a plane to take him home to Stockholm, Alf Lohne, Northern European Division press relations secretary, sends a cheering word regarding work with the press in Iceland.

"Our brethren in Iceland are beginning to see the opportunities the press offers," he wrote.

Two stories enclosed with his letter, taken from the Reykjavik *Morgunbladid*, give evidence of this. One tells about the new Seventh-day Adventist training school now nearing completion. A two-column picture of the three-story building at the top of the page immediately attracts attention. The other story, almost a column in length, is of the division annual meeting, and reports an address by the president, G. A. Lindsay, whose picture appears with it.

Elder Johannes Jensen, leader of Adventist work in Iceland, now enthusiastic concerning press evangelism, is responsible for this excellent newspaper publicity. Brother Lohne tells us. J. R. FERREN.