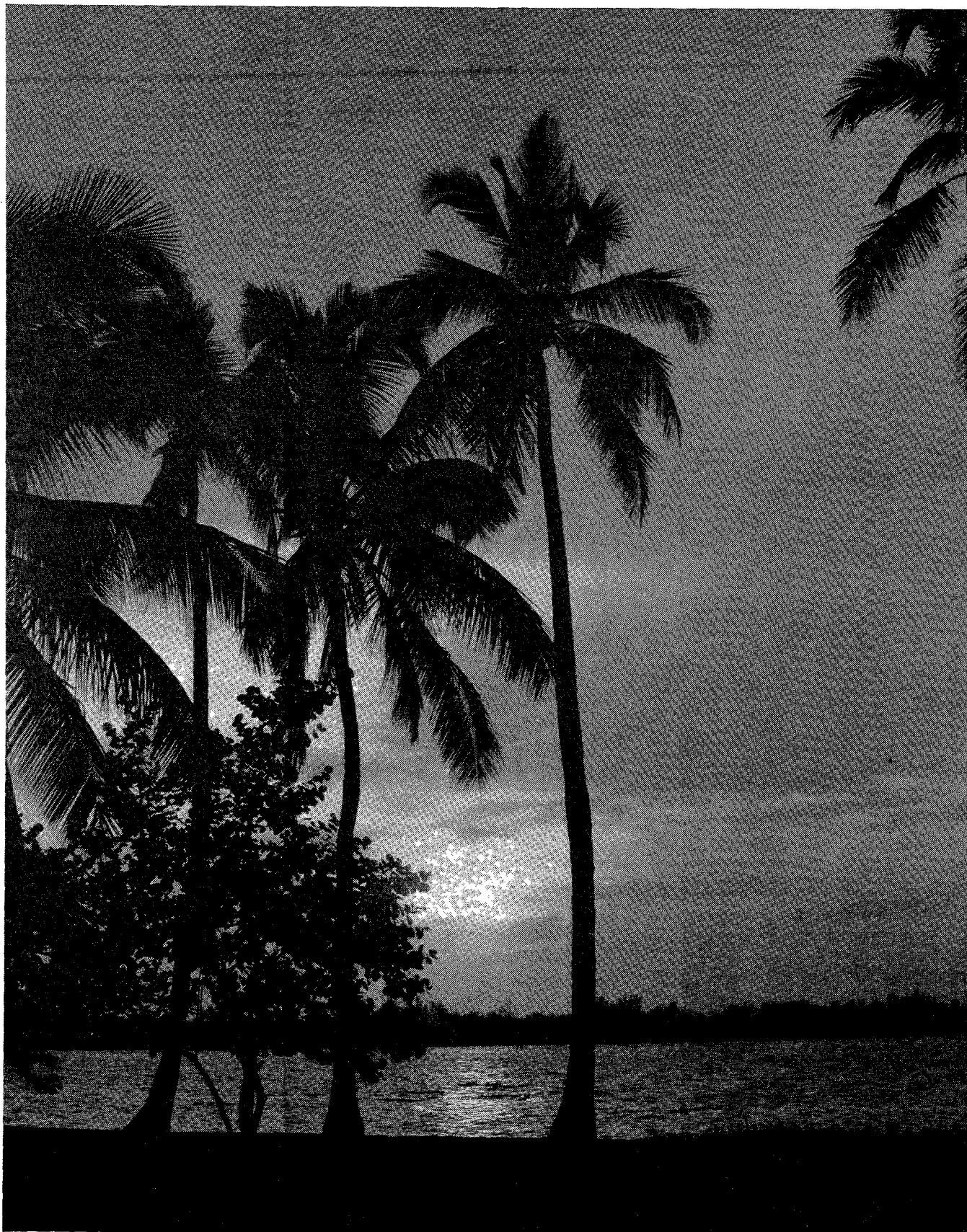


The Advent **REVIEW** AND Sabbath **HERALD**

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



KABEL ART PHOTOS

"From Greenland's Icy Mountains, From India's Coral Strand, . . . They Call Us to Deliver Their Land From Error's Chain"

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ITEMS OF INTEREST

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

¶ **FEDERAL** aid to both public and parochial schools "where the taxable resources are insufficient to finance a satisfactory school system" was recommended in a resolution adopted by the National Catholic Educational Association at its 43d annual convention. In another resolution the group called for strong support of the United Nations Educational, Scientific, and Cultural Organization. The resolution on Federal aid said, "The compelling purpose for Federal aid of education will be defeated unless the Federal funds are distributed first, only to those areas where State and local resources are inadequate and, secondly, without distinction because of race, color, creed, or attendance at a public or nonpublic school."

¶ **PROPOSALS** to encourage Lutherans to stay in farming and to aid others to go back to rural communities were advanced at the annual convention of the Minnesota Conference, Lutheran Augustana Synod. Another resolution, authorizing the conference to create corporations to buy and sell farms as a means of helping Lutherans acquire them, was referred to the conference executive committee.

¶ **RECALL** of Myron C. Taylor, the President's personal representative to the Vatican, was requested by the Associated Church Press, national organization of Protestant church paper editors. In a resolution adopted at its annual convention in Washington the association proposed that if Taylor remains at the Vatican the Senate Foreign Relations Committee institute hearings "on why the ambassador should not be recalled."

¶ **THE** House appropriations committee definitely is on record as favoring a religious census this year, Representative Louis C. Rabaut (D-Mich.) asserted on the floor of Congress. Unless there is some objection, he said, provision for the census will be included in a blanket sum approved by the House in passing the regular Department of Commerce appropriation bill. "While the census of

religious bodies is not specifically mentioned in the bill, it was the committee's intent that the census of religious bodies be taken," Rabaut stated.

¶ **CHICAGO'S** Baptists have bidden farewell to one of the last vestiges of a vanishing era in American life—a "chapel" car. A historic relic of frontier Christianity, the "church on wheels" owned by the Northern Baptist Convention was on exhibit in Chicago before making its last trip to the convention's assembly ground at Green Lake, Wisconsin.

¶ **CHIEF OF STAFF DWIGHT D. EISENHOWER** warned members of the General Commission on Army and Navy Chaplains and a large number of religious notables that "unless there is a moral regeneration throughout the world, there's no hope for mankind—and we'll all disappear in the dust of an atomic explosion."

¶ **AN eight point program to combat juvenile delinquency** was adopted by 100 clergymen, social workers, county and State officials, called together by Governor Millard Caldwell of Florida, to discuss the problem. The plan was sent to the governor for his approval. The program called for (1) increased community activity by the churches; (2) co-ordination of youth work of various agencies; (3) establishment of more teen-age canteens; (4) interracial co-operation; (5) encouragement of Sunday school and church attendance, and family altars; (6) better care of returned boys and girls from state institutions; (7) more state aid to dependent children; and (8) better-trained enforcement personnel.

¶ **DISESTABLISHMENT** of the Church of England and representation of the Free Churches in the House of Lords was urged by the Rev. Melbourne E. Aubrey, secretary of the Baptist Union of Great Britain and Ireland, in a report presented to its general assembly in London.

75-50-25 YEARS AGO

1871

¶ **"I WENT** to Nebraska at the request of the General Conference Committee to organize the friends of the cause there. After proper preliminary labor, I organized a church of twenty-seven members on that side of the river. It is called the church of Decatur, Nebraska. Brother Moses D. Clark, formerly of Illinois, was elected elder, and Brother J. L. Jordan, clerk. . . . I then came to the Iowa side, and after proper labor, organized a church of fourteen members, and baptized five. (Report of George I. Butler.)

1896

¶ **WILLIAM SIMPSON** writes as follows from the prison in Chatham, Ontario, where he has been sentenced for forty days on the charge of working on Sunday: "The birds are a great comfort to me. I throw bread to them through the bars. My food consists of a piece of bread and some skilly, or old-fashioned oatmeal gruel. . . . I am not lonely; for the most precious experiences of my life have been while locked in my cell. Instead of being shut in by bare walls, it seems like being shut in with Jesus."

1921

¶ **SINCE** accepting the truth, Andres Chambi has become our first Indian colporteur in Bolivia. Concerning him, L. G. Beans writes thus: "At first he came to the office and bought a few Bibles. He was successful in selling these, and was soon back again and again, until the demand was so great he could not carry enough by himself. He then brought one of his friends to help carry the books, and with fifty pounds each on their backs, they would go on foot fifty to seventy-five miles through rainstorms, over rough and rocky trails until they arrived at the place where they were to sell them."

REVIEW AND HERALD

EDITORIAL

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Heart-to-Heart Talks

Hope Thou in God

THE life of the practical Christian has in it but little of romance. It is not made up wholly of rapturous contemplation and daydreams, nor yet of joyful realization of its highest purposes. Joy and sorrow, pain and pleasure, realization and disappointment, are intermingled and combined in varying degrees.

The child of God in this world is clothed with mortal flesh. He has to do with all its frailties and weaknesses. By nature and environment he is akin to the great multitude around him, the majority of whom know not God. Like them, he is the subject of disease; the prey to temptation, the object of Satan's attacks. Unlike them, he possesses higher purposes and purer desires, and has working in his life a power which is seeking to enable him to attain his noblest ideals. But though yielding his heart to the divine influence of the Spirit, so long as he is in this present state he is subject in some measure to the vicissitudes of human existence.

He may resist sin, but he still will feel the strain of the conflict. He may trust to divine guidance, but will be beset by doubts and fears. He may triumph over evil, but will feel the power of temptation. It will be a constant warfare. Overcoming grace will strive against besetting sin. The forces of good and evil will hold conflict in the mind. There will be constant temptation to sin, and unceasing appeals of the Spirit to walk in the paths of obedience. Every heart will see hours of darkness. Every life will feel at times its utter loneliness. Sorrow will well-nigh overwhelm, and withered hopes will turn to ashes the fondest anticipations.

The Purpose of Trials

God permits these trials and experiences for a wise purpose. They are His workmen, shaping and molding the divine purpose in the life. We are not to consider them strange, nor doubt our experience in, or acceptance of, God because of them. It is through them that we become more fully acquainted with the divine character. Only He who has known sorrow has come to know the sweetness of divine sympathy and consolation. It is only as we experience our own weakness, as did sinking Peter, that we are led to cry out for help. It is only as we realize our utter unworthiness that we cast ourselves at the feet of divine mercy. It is when we see our own utter wretchedness and moral defilement, and in contrast the beauty of the divine character, that we desire to exchange our filthy rags for Christ's righteousness. In despair we are led to grasp the hand reached down to help; and when all alone and forsaken, we welcome the proffered companionship of the blessed Comforter.

It is for these reasons—that we may love Him more, know Him better, and trust Him implicitly—that He permits the sorrow, the heartaches, the chastening of life's experiences. To every despairing soul He says, "Hope thou in God." To the straying and backslidden He sends the invitation, "Return unto Me; for I have redeemed Thee." He invites the weary, "Come unto Me, . . . and I will give you rest." He promises

to exchange "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Look to Jesus

Poor, discouraged soul, take hold of God anew. Accept and believe His promises. Turn your eyes from self-consideration to Him. You cannot obtain light by contemplating the darkness. You cannot receive inspiration for tomorrow's battles by dwelling upon today's defeats. Look to Jesus. Cast yourself at His feet. Cry unto Him for aid and succor. He will not cast you off. He will not turn a deaf ear to your entreaties. Though you have sinned ten thousand times, He will receive you, and help you to make up all the past. Then try once more. Let Him be your courage, your strength, your power to resist. From all the past learn the lesson of your own foolishness, frailty, and utter lack of sufficiency, and take hold of His strength and make peace with Him. He waits to be gracious; He longs to reveal His power in your behalf. His Spirit invites you today; reject it not, nor grieve it from you, but accept the invitation of divine grace. God is able to save you.

There are no limitations to His power. He declares that His "hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." He "is able to do exceeding abundantly above all that we ask or think."

God does not mock you. The appeals of His Spirit are the evidence He offers that He wants you to return. Your case is not hopeless, for the Spirit still bids you turn. Come just as you are. You cannot make yourself better. Your very weakness and wretchedness are appeals to God. He will save you because you need salvation. He will heal because you are sick and in need of a physician. He will be your wisdom because you have none of your own, and your righteousness because yours is as filthy rags. "Him that cometh to Me I will in no wise cast out." "To day if ye will hear His voice, harden not your hearts." "Why art thou cast down, O my soul? and why art thou disquieted in Me? hope thou in God: for I shall yet praise Him for the help of His countenance."

F. M. W.

Pioneers at Study in 1848

THE year 1848 was an eventful year in world history, and it was an eventful year in giving our pioneers a clearer view of their world work. Increasing light came by their study of the prophecy of Revelation 7.

Readers will recall the picture of that prophecy—a stormy outlook among the nations, angels at the four corners of the earth holding in check the winds of strife that otherwise might increase to universal war; while in the work of God a gospel movement was seen to rise, like the rising of the sun, bearing the seal of the living God to men.

The stormy times were on in old Europe, sure enough. The prospect was dark. In Alison Phillips' brief history, *Modern Europe*, is a chapter, "Europe in Revolt," covering this very year 1848. The chapter headings run: "Influence of the February Revolution

Outside France," "Effect of the Paris Revolution in Austria-Hungary," "Fall of Metternich," "Revolution in Bohemia," "Situation in Italy," "Piedmont Declares War," "Revolution in Venice," "The Revolution in Germany," "The Italian War," "The Pope's Allocution," "Insurrections in Vienna," etc.

That was the stormy aspect seen as our brethren looked toward Europe. It answered to the prophecy of Revelation 7. Amid it all, our band of pioneers were most intent to know their relation to the call of the prophecy forecasting a movement bearing the seal of God to men.

Examining the Sealing Message

In a tract of about sixty pages, entitled *A Seal of the Living God*, Joseph Bates told of earnest study in 1848. He wrote:

"A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Massachusetts. Before the meeting commenced, some of us were examining some of the points in the sealing message."—Page 24.

In the margin of the one copy we have of that old tract some hand long ago wrote just here, "November 18, 1848." (We feel sure that the handwriting is that of J. N. Loughborough, one of the younger pioneers, who later worked with these men of 1848.)

Not all were agreed as to every detail of the prophecy. "We therefore resolved unitedly to refer it all to God," wrote Captain Bates. "After some time spent in earnest prayer for light and instruction," he says that Mrs. White was given light on the matter by a vision in the midst of a prayer season.

James White in a letter to a friend who was not at the Dorchester meeting, left a clear statement of the incident. He wrote:

"We all felt like uniting to ask wisdom from God on the points in dispute; also Brother Bates's duty in writing. We had an exceedingly powerful meeting. Ellen was again taken off in vision. She then [speaking aloud while in vision of the scenes passing before her] began to describe the Sabbath light, which was the sealing truth. Said she: 'It arose from the rising of the sun. It arose back there in weakness, but light after light has shone upon it until the Sabbath truth is clear, weighty, and mighty. . . . Unlike the sun, it will never set. The Sabbath light will be at its brightest when the saints are immortal.' . . .

"She saw many interesting things about this glorious sealing Sabbath, which I have not time or space to record. She told Brother Bates to write the things he had seen and heard, and the blessing of God would attend it."—*Life Sketches*, p. 116, footnote.

Planning a Large Work

So came the old tract, *A Seal of the Living God*, written soon after that meeting by Captain Bates, in 1848; for the preface is dated January, 1849. As he listened to Mrs. White's words in vision, telling the views passing before her, he evidently jotted down detached sentences:

"The angels are holding the four winds."

"It is God that restrains the powers."

"The angels have not let go, for the saints are not all sealed."

"When Michael stands up, this trouble will be all over the earth."

"Why, they [the winds] are just ready to blow!"

The brethren saw by their study that they had a larger work than they had realized. They went forth with joy to spread the message of the seal of the living God that was to bring out the hundred and forty-four thousand described in the symbolic proph-

ecy. Old opposers in the former Adventist body derided their talk of a big work. The former Adventists had claimed but 50,000 in the movement, all told, in the height of their pre-1844 effort. Here was our little band going out to find 144,000.

"It will take you 144,000 years to do what you propose!" one opposer declared.

Others joined in the ridicule. J. N. Loughborough told us the story:

"What! they would say, 'three preachers—Elder White and wife, and Elder Bates—all penniless, with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath question [Elder Bates' tract of 1846], to give a warning message to all the world! Preposterous!'—*Great Second Advent Movement*, p. 275.

But with all Europe rocking in that year 1848, that little band planned to do the work described in the prophecy. It was at that Dorchester meeting that Mrs. White saw the vision of the printing work. "Begin to print a little paper," she told them. "It was shown to me to be like streams of light that went clear round the world."

We see it all now. Still the angels at the four corners of the earth are holding on to fierce winds that otherwise would desolate everything. And the "streams of light" of the sealing message are now going round and round and round the world.

Thank God for the faith of those pioneers in 1848.

W. A. S.

The Coming General Conference—Part 5

The General Conference Session and the Dangers Inherent in Bigness

THOUGH the coming General Conference session may not be large in terms of the total number of interested Adventists and workers who will attend, it will, strictly speaking, be the largest in our history. Size and importance of a session are measured, not by the number of onlookers, but by the number of delegates who are responsible for the business transacted and by the magnitude of the business they transact. This will be the largest delegate group that has ever been called together in a General Conference session. And no one will question the statement that the problems to be considered will be larger, more far-reaching, and more difficult than any session in the past has had to solve.

Now the very fact that this movement is rapidly growing larger, is dealing with problems beyond easy solution, and is talking in terms of millions of dollars, carries with it a very grave danger. The danger is this: We are likely to acquire simply the employee attitude toward the organization. That is, we are likely to drift into the attitude of mind that we just work here in the good cause, but cannot be held accountable by God or man to do anything more than give our day's work, whether as a preacher or institutional worker or local officer in the church. Some workers rather freely admit that they have this attitude of mind. They decline all personal accountability for the state of the denomination or its activities by declaring that the organization is responsible for all policies and plans.

Now, if organization and the growth of the denomination lead us to an easy abdication of our sense of personal responsibility and initiative, then woe to us and to the organization. If the reports of this great

world conference that will be coming to our wide circle of readers day by day through the REVIEW lead them to feel that the work is so great and the organization so large that they are really quite unimportant cogs in a machine, then the detailed reporting of this conference session will be a tragedy for the cause. No such conclusion as to insignificance is warranted. That is why we plan to send out extensive daily, detailed reports.

Organization and Initiative

Personally we believe wholeheartedly in organization. We would be in a sorry state without it. But we also believe in personal initiative. There is no necessary conflict between them. The great apostle Paul believed in organization, and he counseled with his brethren in Jerusalem. He ordained elders in the churches and demanded that all things be done decently and in order. But what amazing personal initiative he revealed in his life! What daring! How he moved out beyond the boundaries, constantly advancing the borders of the organization! Indeed, without such daring and drive, without such initiative, there would have been no expansion to the early church. The apostolic organization conserved the gains that were made, co-ordinated the beliefs and the standards of the church, gave a blessing and general direction to the Spirit-filled apostles, but still left the messengers of God with a great area in which to exercise initiative and resourcefulness for God as they moved out into new fields, met new obstacles, and won new victories.

If we are tempted to feel that as ordinary workers with no official title, we have no direct responsibility for pushing out the borders of the work and discovering new and more vigorous ways to advance its interests, then we need to re-examine our thinking to see whether we are not simply rationalizing our apathy and laziness. We must never forget that not only is the human heart deceitful but human nature is inherently lazy and a bit cowardly. We may find it easier to transfer all accountability to an abstraction

called "the organization" than to discipline ourselves to the arduous program required if we display initiative. To exercise initiative means to run counter to both laziness and cowardice, for we must dare something, we must gird ourselves up. To display initiative means to take hours from relaxation and perhaps from sleep, for certainly no man ever made great gains for God on our very modern eight-hour-a-day program.

We need ever to remember that the hope of the advent movement rests not simply on the good judgment and wise direction of the leadership; it rests also on the sense of personal responsibility displayed by each worker, whether paid by the conference or whether a volunteer worker in local church life. If the sense of personal responsibility is strong, the very restlessness that this produces results in action and initiative, perhaps even in audacious deeds for God. If we have really dedicated our lives to this movement, then we have an immense personal stake in it. We are not simply working for the cause, merely drawing a pay check every week. The measure of our dedication is the measure of our sense of personal responsibility.

Initiative to Offset Small Numbers

The very fact that a mere half million people are trying to blanket the earth with a message, demands that initiative enter into the picture to offset our limited numbers. God honors the man who attempts something. He certainly gives no blessing to the man who merely goes through his day's work routinely with no feeling that Heaven is looking to him personally to do something distinctive, significant, and expansive for the cause right in the area where he labors. The problem we are discussing is basically one of attitudes of mind. If we think we can do nothing significant, distinctive, or creative to advance the work, then indeed we cannot do it. We have paralyzed ourselves at the source. But if we keep our eyes on the holy apostles and remember that untold possibilities reside in ordinary men and women, then we are in an attitude of mind to accomplish great things for God.

We often hear an organization likened to a machine, with all its wheels and cogs and interlocking gears. Sometimes the advent movement is described in that way, with no derogatory thought implied. In fact, we sometimes are tempted to boast of the complexity of our structure and of the great number of wheels within wheels. Personally we have always been afraid of this figure of speech, particularly when applied to the advent movement. Frankly, we don't like it, and for this reason: We cannot long think upon the figure without seeing ourselves as a cog, much besmeared with grease, grinding along, deep in the bowels of the great machine. There is something so inevitable, so fatalistic about a cog. It turns simply because another cog turns, and it can as easily turn backward as forward. Worse still, it cannot even turn unless the connecting gears turn!

Atheistic philosophers in the nineteenth century liked to use the figure of a machine to describe the activities of the universe. For did not everything move in regular cycles without interruption? But good Christians have always denounced the machine figure when used of the universe, because of its implication that there is no personal, guiding, directing power anywhere in the picture.

No, there is something inadequate in the figure of a machine, particularly when employed to illustrate an organization composed of men and women created in the image of God. We have what no cog or wheel

My Prayer

By MINNIE GARDNER WOOLLEY

Shepherd, guide me in the morning,
When the tints of breaking day
Paint the distant pastures fairer,
And my feet are wont to stray.

Call me, Shepherd, if I wander;
If in willful, wayward choice
I should try some luring pathway;
Call me! Make me hear Thy voice.

Lift me, Shepherd, when I've fallen,
When I'm bruised and cry with pain;
Heal my wounded, broken body,
Set me in the path again.

Feed me, Shepherd, when I'm hungry;
Lead where pleasant pastures grow;
When I thirst, then kindly beckon
Where the cooling waters flow.

Teach me, Shepherd, when I falter,
When I dread the dizzy height
Of the rugged mountain pathway;
Teach me that Thy choice is right.

Calm me, Shepherd, when the tempest
Grips my heart with sudden chill;
When I'm torn with fear and doubting
Let me hear Thee say, "Be still."

Shepherd, guide me still when evening
Lights her tapers in the sky;
Lead me to a sheltered haven
Where in safety I may die.

ever could have, a sense of direct relationship to God and an assurance of wisdom and direction for our day's tasks and for the problems that confront us. We have free will to carry out a plan, creative thoughts, and the power of initiative. These and related qualities are resident in the souls of those to whom God has given the task of expanding and finishing His work in the earth.

There is a nice balance ever to be maintained between our God-given organization that holds us together and our God-given personal initiative that should ever drive us out into new areas, thus expanding the organization and enlarging the borders of the kingdom. No, the General Conference and all the subdivisions under it, down through to the local church, are not a machine grinding along, but a close-knit group of men and women who seek to co-ordinate

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessed and only proper life of man.

—F. W. Robertson.

their loyalties, their enthusiasms, and their initiative to accomplish a maximum work for God. One of the real tests of the worth of gathering together the delegated representatives of this movement is the initiative they can display, and the creative ideas they can generate, as a stimulus to similar creative initiative on the part of every member of the organization throughout the earth.

Another Related Danger

Closely related to the danger of feeling that there is nothing personally we can do beyond the mere routine cycle of our day's labor, is the danger of putting off the Lord's coming. The two dangers are closely related. If we settle down to a measured stride, which is the inevitable by-product of a lack of initiative, we tend to lose our sense of urgency, our sense of accountability for hastening the coming of the Lord. Our routine stride implies that we think the Lord will come when He wills, but that we can do nothing about hastening or retarding the coming. Earlier in this series we discussed the question of borrowed time and quoted the emphatic statements of the Spirit of prophecy that we might have been in the kingdom long ago if we had maintained the vigor, fervor, zeal, of the early pioneers. We simply refer to these inspired statements in this connection in order to establish beyond all doubt that there is something dangerous and disastrous in any attitude or mood or line of reasoning that would lead us into taking a measured stride and thus into feeling that we cannot in any way affect the time of our Lord's coming.

When we lose our sense of urgency in the matter of proclaiming the advent message, we lose out of our lives the very essence of the advent movement. The true attitude of this movement is that we have no claim on the future, that we do not have forever in which to preach, that indeed we may cut short the future if we will only preach with more fervor. But no man ever had a sense of urgency who decided to take a measured stride. No man ever had a sense of urgency who felt that he had no high personal responsibility for the success of the movement. No man long retains a sense of urgency who shrugs his shoulders and refers vaguely to "the organization" in explanation of any failure of the work to expand in his part of the field.

We sometimes smile at the man who feels that the

whole world is resting on his shoulders, that nothing will run without him. And there are humorous features to that attitude of mind. But there certainly are tragic features to the attitude of mind of those who feel no responsibility for any of the weight of the world, and who act as if all would go on just as well without them. Daring and audacious men, like martyrs and pioneers, have not fed their souls or strengthened their hands on any such easygoing view.

The Time Element

Earlier in this series we quoted the statements of a number of scientists, educators, and diplomats who warned of dire destruction and the end of the world because of atomic power. Numbers of these men put a time element into their warnings. They declare, in so many words, that the time is short. They say we must hasten, that great urgency is needed if we are to prevent the final conflagration and the end of the world. When worldlings make such declarations concerning the gravity of the hour and the danger of the times, what should Seventh-day Adventists be doing? If ever there was a spirit of urgency in this movement, if ever the overtone of haste in our voices, these should be manifest now. That overtone ought to be heard to the farthest corners of the earth, down through to every member in our local churches. We deny the faith, we deny the very interpretation that we give to prophecy, and have given for a century, when anything other than urgency controls us.

There is one more danger that we would comment upon. The tendency to acquire the employee attitude, the measured stride, and the feeling that Christ will come when He wills, without our being able to affect the event, leads on to a further and even more dangerous attitude. We refer to the attitude of mind that would view this advent movement as simply one more religious body in the world. We do not know that any worker or member openly holds such a view. Perhaps none does. But to this view we are inevitably drawn if we accept the dangerous attitudes just discussed. The daily press, in reporting this General Conference session, will report it as simply one more religious body holding a world session. Perhaps the facts and figures presented by our delegates will even be reported in a setting that compares us with other religious organizations. One of the dangers of becoming respectable in the world community of churches is that we are tempted to think of ourselves, even as others come to think of us, simply as one more church organization in the world.

Either of Heaven or a Fraud

But either this movement, known as Seventh-day Adventism, is God's last prophetic movement in the world, or it is the greatest religious fraud perpetrated on the twentieth century. And why? Because from the very first days of this advent movement our pioneers, and we after them, have declared that the advent movement was raised up in fulfillment of prophecy to do a definite last work for God in the earth; namely, to call men from all churches into this movement making ready to meet God.

It is on this premise that we have gone out to win converts, to build churches, to rear institutions, to call on men and women to dedicate their lives and their means to this work. This whole movement and message makes sense only as this sweeping premise is held. Either we meet in this General Conference session with a profound conviction that we are representatives of God's last prophetic movement, or we ought not to meet.

We doubt not that every delegate to this session

will agree with this declaration. We like to think that our workers and believers everywhere agree.

But there are many degrees of belief. There is head belief and heart belief and sometimes a kind of belief halfway between. As we meet for this session, all of us need to pray God to help us believe down to the depths of our souls and out to our finger tips that we are indeed meeting under orders from heaven to complete a prophetically predicted work in these last days. To the extent that we really believe this, to that extent will we have faith, courage, and audacity in planning daring things for God and for His cause. The depth of our belief is the measure of the vigor with which we will approach the problems confronting us at the session. The depth of our belief is the measure of the zeal and fire that we will carry out from the session to the world field.

Need No New Evidence

We do not need to pray for more evidence in support of the truth of the doctrines we have preached. We do not need more earthquakes, fire, destruction, or war to strengthen our confidence in the accuracy of our interpretation of prophecy. We do not need more evidence of the leading of God's providences to assure us that the Lord is with us. We do not need more evidences of the leading of God's providences to accomplish great things for God. No, we do not need to pray for any of these things. We need to pray for a more profound conviction that upon us squarely rests the accountability before all the universe for finishing a task that God has assigned to us.

We have a task that we cannot wish on or will to anyone else, a responsibility we cannot abdicate. A realization of that accountability will bring us to our knees again and again in prayer for an increased measure of the Spirit of God to enable us to live up to our responsibility before Him. These days just before the conference and the days throughout the whole conference should be a time when all of us, every one of the half million Seventh-day Adventists in our churches, send up prayers that God may give us a true sense of our accountability, of the magnitude of our task, and of the lateness of the hour.

United, earnest prayer, God will answer, and great will be the results. This 1946 session can be, indeed must be, a time when God and the angels draw near to show us the way and to lead us on to a speedy finishing of our task.

F. D. N.

How to Do It

BY ALFONSO N. ANDERSON

Do it with kindness;
Do it with love;
Do it with winsomeness,
Gift from above.

Do it with prayerfulness;
Do it with grace;
Do it with hopefulness,
Light in your face.

Do it with gentleness;
Do it with tears;
Do it with tenderness,
Soothing those fears.

Do it with confidence;
Do it with trust;
Do it with earnestness;
Hasten we must.

Do it with honesty;
Do it with joy;
Do it with faithfulness;
Wisdom employ.

Do it persistently;
Do it, nor cease;
Do it unflinchingly;
God giveth peace.

Do it in liberty;
Do it in chains;
Do it with melody,
Spite of your pains.

Do it for countrymen;
Do it far-flown;
Do it for enemies;
Love seeks her own.

Do it as Jesus wrought,
Wilderness-bent,
Seeking lone wanderers—
Shepherd forespent.

Do it gladheartedly,
Trusting His grace—
Merits of Jesus—you'll
Look on His face.

Questions From Our Readers

Irrigating on Sabbath

SOME of our brethren live in sections of the country where there is scanty rainfall. They must depend upon irrigation for the watering of the products of the soil. Sometimes they are able to secure this water only on the Sabbath. Is it right for them to spend Sabbath hours directing the flow of water on their land? This often requires their constant attention. They need to wear workday clothing and carry about a shovel or some other implement of labor.

It is difficult to see how one in such environment can "remember the Sabbath day, to keep it holy." This question can be answered only in the light of divine instruction regarding Sabbath observance. The fourth commandment of the Decalogue declares:

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

When a friend is in trouble, don't annoy him by asking if there is anything you can do; think up something appropriate and do it.—W. W. Howe.

We have a divine commentary upon this commandment found in Isaiah 58:13, 14:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

By a threefold miracle associated with the giving of the manna to Israel of old, the Lord clearly and forcibly emphasized the sacredness of the Sabbath day. (See Exodus 16.) The Sabbath was given to God's people not alone as a memorial of creation but as a sign of sanctification. (Ex. 31:13.) It is the sign, or seal, placed upon the foreheads of God's people in the closing gospel work, as an indication that by Christ's grace and mercy they have attained the character of God as represented by His name. Compare Revelation 7:1-3; 14:1 and Ezekiel 9:4-6.

In view of the instruction contained in these scriptures, I personally could not attend to the irrigation of my fields on the Sabbath. Failing to practice my faith, how could I carry to my unbelieving neighbor the gospel message for this day? I would rather obey God and trust Him to work out my problem. I would seek for divine guidance as to whether as soon as opportunity afforded I should not sell my holdings and seek an environment where I could earn a livelihood and at the same time render obedience to my blessed Lord.

Is it possible that some arrangement could be made with the water company to secure water on some other day than Sabbath? I recognize that refusal to take advantage of the waterflow when it should reach one's field on the Sabbath might entail serious embarrassment and loss of full fruitage of produce, but I believe God would make this up in the end to the faithful, trusting believer. Through the years many who have accepted the Sabbath truth have been compelled to give up lucrative positions, but God has wrought for them and ultimately turned apparent misfortune into temporal and spiritual blessings. Our need provides opportunity for Him to abundantly bless. We can well afford to trust and obey.

F. M. W.

Thoughts on Hebrews

By F. W. Stray

THE book of Hebrews helps to make the New Testament a complete revelation of the plan of salvation. The four Gospels reveal the life of Jesus Christ upon earth, beginning with the incarnation, then recording His ministry and teaching, and ending with His death, resurrection, and ascension to heaven.

The Acts of the Apostles, together with the Epistles, with the exception of Hebrews, reveals what the Holy Spirit led the apostles to do in launching the crusade for Christ. It is the record of the work of the church during the lifetime of the apostles.

The book of Revelation, written by the last living one of the twelve, reveals prophetically the general outline of the progressive great controversy between Christ and Satan up to the second advent of Christ. Therefore in history and prophecy the New Testament reveals to us the earthly ministry of Christ and the church in the period from the first to the second advent of Jesus.

This leaves us with one further revelation needed to make a complete whole of the New Testament. It is the question of what Christ Himself has done and is doing in heaven since He left the earth. This needed revelation is supplied by the book of Hebrews.

Hebrews clearly teaches that our salvation depends upon the ministry in heaven of the ever-living Christ, making effective the sacrifice of His own lifeblood shed upon the cross.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made

Surrender must follow conflict; consecration must follow surrender. Surrender places Christ on the throne of the heart; consecration keeps Him there. In fact, consecration is only surrender drawn out over the daily life.—"Life's Greatest Things."

with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11, 12.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

In His ministry in heaven itself He is able to save "to the uttermost." He now appears "in the presence of God for us." Christ upon earth promised that the Holy Spirit should make fuller revelations of His work, particularly in the future. (John 16:12-14.) This promise of Jesus is fulfilled in Hebrews.

Chapter 1.—It deals with the Son of God, divine, coequal with the Father, not using either the word Jesus or Christ.

Chapter 2.—It leads us into the thought expressed in verse 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace

of God should taste death for every man." With this combination of the divine and the human, we are introduced in verse 17 to Him as the perfect "high priest," "merciful and faithful."

Chapter 5.—In the last verses of chapter 5 the Holy Spirit laments the lack of understanding by the believers of this supremely important work of Christ in the plan of salvation. Chapter 5:10, 11.

Chapter 6.—The chapter division between 5 and 6 breaks into the line of thought. The word "Therefore" opening chapter 6 indicates that what follows is predicated upon what has been written in chapter 5.

"Go On Unto Perfection"

Taken in its setting, it thus becomes clear that in this treatise now being written, the apostle will not here dwell upon some of the foundation principles of the doctrine of Christ; rather will he, guided by the Holy Spirit, enlarge upon that which has been already introduced, the ministry of Christ as our High Priest. This is what he clearly means when he writes, "Let us go on unto perfection." "This will we do, if God permit." Taken out of its connection with the ending verses of chapter 5, this seems a rather strangely mixed statement of intention. If the "perfection" here expressed means primarily personal holiness as usually interpreted, it is unreasonably abstruse. Surely God will permit without any "if" the child of God to go on to perfection of character.

It is now clear that the apostle, under the inspiration of the Holy Spirit, is determined, by the help of God, to deal with, to delve into, to enlarge upon, the "perfection" of the doctrine of Christ, namely, His ministry as our High Priest in the heavenly sanctuary. This he will do in spite of the fact that Christians are content to rest their understanding of the plan of salvation upon the first principles of the doctrine of Christ, going no further in their study. "Ye are dull of hearing." "Unskilful in the word of righteousness."

Chapters 6 through 10.—These complete the revelation of Jesus' ministry as our High Priest in heaven, introduced in the very beginning of the book.

Chapter 11.—This is the "faith" chapter and is followed by exhortations to develop that perfection of Christian character called for by the sacrifice of Christ, and His ministry in the sanctuary above.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Belief in the ministry of Christ carried on by Him in the heavenly sanctuary, with all that is involved in that revelation, is what definitely differentiates Seventh-day Adventists from all other Christian bodies. Other groups have taught commandment keeping, and some even seventh-day observance. The second advent of Jesus is also preached in many churches, at least in some form or other.

In launching the full message of "present truth"

God chose to do so in the framework of the continuing ministry of Christ in heaven, based upon the word "sanctuary" in Daniel 8:14. At first it was misunderstood, but soon light flooded in, as the attention of those early adventists was directed to the book of Hebrews.

Sabbath observance in the advent message has its roots in the ministry of Christ in the heavenly sanctuary as revealed in the book of Hebrews. The last message as foretold in Revelation 14, speaks of judgment to come, and of the worship of the Creator which centers in the Sabbath truth.

Failure to understand the judgment as it is revealed in the Bible, lies at the root of the lack of spirituality in the modern church. The word for today is not merely to repent, because mankind seems headed for self-destruction. It is, "Repent, for the kingdom of heaven is at hand." The word for today is not merely to fear God, or to love God. This is and ever has been the fundamental truth of the gospel. But today,

in addition, the people of earth are called upon to "Fear God, and give glory to Him; for the hour of His judgment is come."

All this was launched and is continuing with unabated growth because of belief in the priesthood of Christ in the heavenly sanctuary as revealed in Hebrews.

The church at large, failing to understand the "perfection" of the doctrine of Christ, so clearly revealed in Hebrews, became susceptible to false "millennial" claims based upon unsound interpretation of the judgment.

This inspired book of the New Testament has helped to set in motion a world movement in harmony with its doctrine. The judgment-hour message is being sounded throughout the world, in the time when God decreed in the councils of eternity that it should be done. Soon it will swell into the "loud cry," when all the world shall be lighted with its glory.

The Trial of Job

By Ashley G. Emmer

CONFIDENCE in the midst of calamity, as a means of deliverance from affliction, is clearly expressed in the poetic writings of the Bible. This is especially true of the book of Job. For instance, the story of Job is the inspiring experience of a prosperous Christian "whose life was in the truest sense a success, a man whom both heaven and earth delighted to honor."—*Education*, p. 142.

In a sense, the patriarch was chosen as an object of experimentation, if you please. Job's trial was permitted (Job 1:1, 9, 12; 2:6) for two specific purposes: First, "by his patient endurance he vindicated his own character, and thus the character of Him whose representative He was."—*Ibid.*, p. 156. Second, God intended, by the knowledge of Job's test, to immunize Israel against the specious error that suffering is the result of sin, and thus to condition the national philosophy for the eventual reception of the Messiah as "a man of sorrows and acquainted with grief." Isa. 53:3. The history of Job was intended to teach the lesson that suffering is inflicted by Satan and is overruled by God for purposes of mercy. (*The Desire of Ages*, p. 471.)

Right Mental Attitude

The man who was "perfect and upright" (Job 1:1) did not see God's dual purpose in the test of faith imposed upon him. However, he did possess a philosophy that saw him through material losses (Job 1:13-17), bereavement (Job 1:18, 19), physical ailment (Job 2:7, 8), marital misunderstanding (Job 2:9, 10), and even the suspicion of religious associates (Job 2:11-13; 4:7; 5:17). It was this mental attitude toward God as the controller of life that not only resulted in the strengthening of Job's spiritual sinew (Job 42:5, 6) but also brought to Job temporal restoration (Job 42:10).

Let us analyze this philosophy of Job's. It must be ours if we are to cope with the forces of darkness. We read that "into the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life."—*Prophets and Kings*, p. 162. Though often weary of life, like

Job, we are not permitted to die. Rather, we are made to live and endure, suffer sorrow and pain, that we too, "from the depths of discouragement and despondency" may rise "to the heights of implicit trust in the mercy and the saving power of God."—*Ibid.*, p. 163.

Job's faith in affliction was the secret of his personal conquest. It was because of this ingredient in his character that Heaven was able to honor him. When shorn of property and kin, blindly at first but nevertheless implicitly, he avowed, "The Lord gave, and the Lord hath taken away." Job 1:21. He testified in spite of his boils, "Shall we receive good at the hand of God, and shall we not receive evil?" Job 2:10. In other words, Job recognized God's hand as controlling the lever of circumstance. This is the first aspect of the patriarch's faith—acknowledgment of the sovereignty and supremacy of God.

From this confidence, embryonic and more or less theoretical at the onset of trouble, there developed in the matrix of sorrow, an emotional, objective trust, a heart experience. Thus later Job was able to exclaim with deep feeling, "Though He slay me, yet will I trust in Him." Job 13:15.

With this simple faith was born its twin in travail—full surrender. Job neither hoped for nor requested temporal restoration of his losses. At least he was not rebellious over his condition. Instead, the sufferer was reconciled to pass from this life sick and poor, looking for the fruition of his hopes in the world to come. (Job 19:25, 26.)

Development of Character

The third phase of Job's philosophy of life was his conviction concerning the personal benefit to be derived from this ordeal. He prized the experience for what it was worth to his character. We see this attitude developing with the trial. From the low plane of maintaining his "integrity" (Job 2:9), and his "own ways" (Job 13:15), he finally comes to abhor his own righteousness (Job 42:5, 6). He realizes that God is softening his heart in the flames of sorrow. (Job 23:16.) And after the personal purpose of the affliction becomes plain to him, he confesses, "I have heard of Thee by the hearing of the ear; but now mine eye

seeth Thee, wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6.

This faith in its threefold aspect enabled the patriarch to endure the flames, so that God could accomplish the dual purpose of vindicating the character of the Creator and of leaving an object lesson for His people, Israel. Moreover, it resulted in such temporal blessing as Job was unable to achieve for himself by his own enfeebled efforts. It became God's pleasure, because of Job's attitude toward affliction, to lay the glory of Job in the dust and to do for him that which he could not do for himself. Thus he gained complete victory over sorrow and suffering.

Our Grand Old Bible—No. 5

The Living Word

By Roy F. Cottrell

WHILE the Book is old, its natural strength is not abated, and it is still living and life-giving. Its garments may wear out, but its youth abides. Its instruction is ever abreast of the times, and its message anticipates every need of mankind. Nor is this all; the wonderful lamp of Scripture, like radar, penetrates the fog and mist of the present to illuminate the otherwise uncertain future.

For nearly six thousand years that light has been shining, and the accurate fulfillment of prophecy along the centuries gives faith and confidence for the untrodden path of tomorrow.

"History," declared James A. Garfield, "is but the unrolled scroll of prophecy"; while H. L. Hastings, that vigorous champion of the Inspired Word, testifies:

"So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted courses,—so long we have proof that one Omniscient Mind dictated the predictions of

Keep your face to the sunshine, and you cannot see the shadow—Helen Keller.

that Book, and that 'prophecy came not in old time by the will of man.'"—*Will the Old Book Stand?* p. 20.

Consider also the precise fulfillment of numerous other Scriptural forecasts regarding cities, nations, and individuals; of prophecies outlining the vicissitudes of the Hebrew race; of those presented in the visions of Daniel and the Revelation; and of the hundreds of divine predictions converging in the birth, activities, death, and resurrection of Christ. How can any normal, reasonable mind and honest heart fail to accept such a volume of accumulated evidence?

Saul of Tarsus was chosen by the Jewish leaders as the inflexible opponent and *saboteur* of the infant church; but as his keen mind carefully studied and compared the predictions of Old Testament prophets with their marvelous analogy in the life of Jesus, he surrendered to the overwhelming conviction of truth, and became the intrepid apostle of the Lord Jesus.

In the days of John Wesley two noted agnostics of England, Lord Lyttelton and Gilbert West, met frequently in the palace of Lord Cobham, where distinguished poets and men of letters were entertained with lavish hospitality. Being convinced that the res-

Surely the lesson is for us. When "troubles harass the soul, till death seems preferable to life," let us not lose hold of God and give way to discouragement and sin. We may not always be able to discern the meaning of God's providences; but we can trust, endure, hope. By patience we may let affliction perform "her perfect work" in our hearts. (James 1:4.) We can look to the day of salvation as the happy release from our suffering. And who knows but that God will reward us, not only then but even now—in His own time and way—"when He sees that the faith of His servants has been sufficiently tested"?—*Prophets and Kings*, p. 164.

urrection of Christ and the conversion of Paul were the two principal bulwarks of the Christian religion, it was agreed that Gilbert West, a recognized scholar of Oxford, should publish an attack upon the alleged resurrection of our Lord, while Lord Lyttelton was to prepare a book showing that the supposed conversion of Paul was but a myth.

The sequel reveals that fact is oftentimes stranger than fiction. Both skeptics investigated; both were converted; and both published the electrifying results of their findings. West's monumental work of over four hundred pages bears the title, *Observations on the History and Evidence of the Resurrection of Jesus Christ*; while Lord Lyttelton's admirable treatise, *Observations on the Conversion and Apostleship of St. Paul*, passed through nine editions, and exerted a powerful influence in rekindling religious faith among the higher classes. At that time, we are told, the experiences of these men created "a great sensation" in England. (See *Chronicles of the Eighteenth Century*, vol. 1, pp. 212-214.)

The Bible is like a river of living water from the throne of God that brings beauty and fertility wherever it flows. It enriches the lives of old and young, rich and poor, statesman and peasant. The barren places of earth are transformed into a fair garden of the Lord. As the Word has promised, "Every thing shall live whither the river cometh." Eze. 47:9.

At one time in early life that prince of religious journalists, Arthur T. Pierson, found himself slipping into "the deep darkness of doubt." Then beginning at the foundations he searched until he found abundant evidence that "the Bible is the Book of God, and Christ the Son of God." He adds, "It was like finding one's way out of a dense wood into the full light of day." His life was enriched, and God mightily used him to bless the lives of thousands.

Results in Mission Lands

Space fails us to tell of the miraculous transformations wrought by the Word in the lives of such men as John Bunyan, George Müller, William Miller, Dr. Howard A. Kelly, and a multitude of others. They drank of the living water and became new men.

Chief Shalumbo was a despotic slave trader of Africa, who maintained iron discipline by mutilating the faces and cutting off the ears of his victims. But the river of life flowed past his darkened village. Long and desperately he resisted, but finally he surrendered and was transformed into a devout, loving Christian and winner of souls.

REVIEW AND HERALD

A Chinese bandit chieftain, while living incognito in the city of Peking, China, strolled into a gospel tent and listened to the message of the Book. It came like a refreshing draught of the living water. He continued studying for some time the message it bore. Then he went away and was quite forgotten. Years later, as the former Peking evangelist was visiting a church in Central China, a man asked the missionary whether he remembered him. The evangelist did not, whereupon the man spoke softly, "I attended your meetings in Peking." Then he recognized him as the bandit chieftain.

"And what are you doing now?" inquired the missionary.

"Oh," came the response, "I am a member of this church and also the treasurer."

When the living waters were first offered to the peoples of the South Seas, there was violent opposition; but when the natives actually tasted of the bread and water of life, cannibals and headhunters were transformed into honest, peace-loving citizens and witnesses for the Master. While this work was in progress, World War II burst upon the nations, and vast numbers of servicemen were dispatched to the island groups of the Pacific.

What Servicemen Have Seen

Then what amazing discoveries! One lad wrote: "Dear Mom: Because of missions, I was feasted, and not feasted upon, when I fell from the sky into this village."

From other V-mail there came a remarkable chorus of surprise and approval, as the following will indicate:

"The contrast between the pagan village and the Christian village is almost indescribable."

"In all fairness I must say the missionaries have done absolutely marvelous work."

"If people could only see, they would understand."

"I have written from a khaki-colored viewpoint. To see these things is a great revelation that none of us will ever forget."

"The best cure I can think of for atheism would be a few days spent with the missionaries here."

An Australian who remained in New Guinea during those tragic months, declared that many "soldiers

The way to perfection is by complete surrender of the will and the life to God, that God dwelling in us may work His own will, and live His own life in ours.

—"Back to God."

who perhaps never had seen the likeness of Christ in their own home life, have seen Him in the faces and lives of those brown fuzzy-wuzzy angels."

An American officer also reported to U. S. Senator James M. Mead that this remarkable attitude of the natives existed "because they had been given *Lotu* ('The Word') by Seventh-day Adventist" and other missionaries.

Study Your Bible

Friends of the REVIEW family, such miracles of changed lives cannot be explained away. No other book in all the world produces like results. "All Scripture is God-breathed." His inspired penmen wrote "as they were moved by the Holy Ghost."

Other valued classics have wholly disappeared from the earth; but in a thousand ways the hand of God has preserved large numbers of ancient Bible manuscripts. Along the centuries it has been the most loved and most hated of books. But through all the vicissitudes of war and persecution, it comes to us complete and unimpaired. "The grass withereth, and the

flower thereof falleth away: but the word of the Lord endureth for ever." 1 Peter 1:24, 25.

We live in an era of scientific advancement; yet material progress is insufficient, for what shall it profit a man if he acquire the telescope and television, yet lose his physical or spiritual eyesight?

Brothers and sisters, let us take no chances. In deed and truth let us be "people of the Book." This treasure, with its living message, leaves no worthy desire unsatisfied.

"The Bible is the most wonderful of all histories," declares the Spirit of prophecy. "It reveals the glory of God in the working of His providence to save a fallen world. It presents in the simplest language the mighty power of the gospel, which, when received, would cut the chains that bind men to Satan's chariot."—*Fundamentals of Christian Education*, p. 377.

"Study your Bible as you have never studied it before. Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of our Lord"; for "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Testimonies*, vol. 5, p. 717; *The Great Controversy*, pp. 593, 594.



Living Channels of Light

By Mrs. E. G. White

THE Lord has a people for whom He prays that they may be one with Him as He is one with the Father. If we are, as Christians, doers of the Word, we shall practice in our lives that for which Christ prayed; for by His Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before Him in their own righteousness, He will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid."

Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There is now more than one Noah to do the work, and more than one Jonah to proclaim the Word of the Lord. While discord and strife, crime and bloodshed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love Him supremely and our neighbor as ourselves?

A Wholehearted Experience

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and

jealousy for the honor of God, and an intense desire for the salvation of our fellow men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in His sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize.

Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow Him: but if Baal, then follow him." If you believe the Word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions. . . .

The Message of the Righteousness of Christ

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded. . . .

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you, to whom this light has come, responsible for the use you make of it. Those who will not hear will be

"This beautiful intimate relationship may be yours with just one provision: you must give yourself wholly to Him, surrender your will to His."

held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. . . .

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into His marvelous light. God has sent His ministers out as His standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and Him crucified. If, through the grace of Christ, you have caught some

beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest—there is scarcity of fruit-bearing Christians.

An Understanding of Christ and the Law

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the

Professed Christians of this day seem to have lost sight of the great truth that they are called to give until it is a real sacrifice. Oh, how few know anything of what it really means to sacrifice and to suffer for Christ's sake.—"The Missionary Evangel."

presentation of justification by faith, but just as soon as Christ is discovered in His true position in relation to the law, the misconception that has existed on this important matter will be removed.

The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor.—*Review and Herald*, May 27, 1890.

A CHRISTIAN IS—

A MIND through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps,
A life through which Christ lives.

—W. W. WALFORD.

Conducted by Nora Machlan Buckman

Modeling in Clay

By Mrs. J. F. Wright

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

WOULD you rather your boy became a Spurgeon, or a Voltaire? Would you rather your girl became a missionary for Jesus or one among the million or more women now dispensing alcoholic beverages and tobacco?

What your children will become depends to a great extent upon you. The early training of the little ones will largely influence their future lives. Character is not something which one acquires at maturity, but it is built gradually, and it is the mother's privilege and responsibility to lay the foundation for a noble character before her child comes in contact with the outside world. Is not this what Jochebed did for her son Moses? She trained him so well during those brief twelve years that when he came to a great crisis in his life he could say without hesitation that he would cast his lot with the people of God rather than "enjoy the pleasures of sin for a season." "Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after-

influence could induce Moses to renounce."—*Education*, p. 61.

Such training is "the most important work ever entrusted to human beings," and in this work of character building "no other influences count so much as the influence of the home."—*Ibid.*, pp. 225, 283.

To the little child his home is his world. If things are right in the home, to him they are right everywhere; if they are wrong there, the whole world is wrong to him. Only for a little while have mothers and fathers the privilege of training the children in the home; then the children must go out to meet life's battles for themselves. Therefore, the parents should seek to instill into the children a spirit strong to meet life's vicissitudes, a character that will endure whatever tests may come. If they learn to meet with fortitude the little fears and sorrows of childhood, they will be better prepared to meet the larger crises which may come to them in later life.

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life."—*Counsels to Teachers*, p. 107.

WHAT WOULD YOU DO?

PRACTICAL HOME PROBLEMS

EATING HABITS

Everyone is affected by the way food is prepared and served. If it is mild flavored and attractively served, and if parents consistently set an example of eating with enjoyment and good cheer, the meal will be a pleasure. Even good food, carelessly served, loses its appeal. It is the mother's privilege to make mealtime a joy to her family, and to make possible her children's formation of eating habits that will be a credit to her and a pleasure to others, both now and throughout life.

Example I

Sally Ann sat in her high chair, feeding herself and having a happy time doing so. The food was fast disappearing, too; but as mother returned to the scene, she exclaimed, "Such a mess! Let me feed you, Sally Ann"; and proceeded to take over.

True, mother could get the food to her small daughter's mouth without losing so much en route, but did this help Sally Ann to co-ordinate the movements of her muscles? Did it help her to learn how much to put on her spoon, and how to keep it from falling off on table or bib? After all, does it make any difference to small children how they partake of their food? When and how are they to learn to help themselves?

Example II

As Mrs. Brown placed the dish of string beans on the table, Mary emphatically exclaimed, "Why did you fix those today? You know I won't eat them!" Then Johnny voiced his sentiments as he looked at the beets, "Those aren't fit for pigs to eat. I don't see why you put such things on the table for us."

Mrs. Brown had prepared a good meal, but its reception was disheartening; yet she made no comment.

Should children be allowed to express their personal reactions

concerning the food placed on the table for them? or should they be taught to "eat what is set before them, asking no questions"? Who is really responsible for children's food prejudices? and for their "table manners"?

Example III

The Williams children were growing careless about their ways of eating, so mother decided to try a game—which the children later named, "How We Eat." There were questions as to correct form, followed by answers and demonstrations. The children were delighted because of the part they each had in it.

First a question would be asked about some definite point: "How do we hold the knife and fork for cutting food?" The answer would be given, and one child would be asked to demonstrate. Then all the children would have opportunity to practice together. One "lesson" might have to do with eating soup, another with eating salad or dessert, or what to do with the spoon when a hot drink is served—leave it in the cup or put it on the saucer? The idea of making this a game combined pleasure and practical training.

Good eating habits must be a part of the regular home routine if they are to appear natural in public.

"Parents . . . should watch closely to see if their example in conversation and deportment has been such as they would wish their children to imitate."—*Testimonies*, vol. 2, p. 461.

"Be careful that the precepts you give to others are backed up with example."—*Ibid.*, p. 438.

"It is our practice of the principles we inculcate that gives them weight."—*Ministry of Healing*, p. 132.

This is not speaking of formal education such as the child receives when he goes to school. This training is more important than that—it is planting ideals and sowing principles which will grow with the child and later develop into fixed habits and patterns of life. If we expect our children to keep their balance in this wobbly world, we must help them to develop a good foundation upon which to build a character of right habits and wholesome attitudes.

But how is this work to be done? By always saying, "Don't do this," or, "Don't do that"? No. Correction is not for the purpose of relieving *ourselves* of some annoyance, but for training the *child* in right habits. One educator has said that "it is one of the best rules of modern pedagogy that one learns far more rapidly and efficiently by impressing the right than by observing the wrong."

The very best form of instruction is by example—being what we wish the children to become. Now that is the hard part. None of us are perfect; yet we sometimes expect perfection in our children.

Children are keen observers, and their minds—like sponges—absorb the things about them. I need not tell you that they are great imitators. I have been much interested in observing children of various nationalities. In their play they do not try to imitate something which they have never seen or heard, but rather the things with which they are most familiar.

A little African girl about two years of age was given a rag doll by the missionary. Instead of sitting in a little chair and rocking her dolly, as an American child would do, this little African girl had her doll strapped on her back, while she in turn was carried on the back of her elder sister. Neither had ever seen a baby carried any other way.

Down in Durban, Natal, one day I watched some little Indian children playing by the roadside. Their parents were peanut vendors down on the beach. What do you suppose these children were doing? They were making little cornucopias from bits of newspaper and filling them with tiny pebbles to represent peanuts—just as they had seen mother and father do!

Forming Habits

Did you ever stop to analyze just why your child develops certain habits—maybe good, maybe undesirable? Here is what one writer says:

"Parents are directly responsible for the emotional habits formed by their children. By misdirecting the impulses of their children in respect to eating, going to bed, playing, talking, and hundreds of other details, they foster the very habits which later become emotional problems."—CARR, *Man the Unknown*, p. 35.

Let us think of the child starting out in life as a bundle of sweetness, without any ideas of his own, with no habits good or bad, no food prejudices, no concept of right or wrong—and we can better appreciate our responsibility of molding this clay into a vessel fit for the Master's use. What a privilege; and what a responsibility!

"I found a bit of plastic clay,
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.

"I came again when days had passed—
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by day,

And molded with my power and art
A young child's soft and yielding heart.

"I came again when years were gone—
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore."

Life is based upon rhythm and balance. The child's emotions should be properly balanced, as well as his diet and his daily habits. A well-balanced diet and well-regulated habits will have much to do with controlling his emotions. A child who is made the center of attraction all the time, with every whim gratified, will become a self-centered individual who will have many things to unlearn.

Discipline Needed

Some, today, advocate letting the child follow his own instincts and chart his own course in life without interference. Others, who may not *advocate* such a plan, merely follow the line of least resistance and trust that Johnny and Mary will behave better as



they get older. And we see juvenile delinquency on the increase!

Recently the State Sheriffs' Association of New York recommended the old-fashioned "woodshed treatment" as the best cure for juvenile delinquency. But a famous child psychologist was quick to protest against the suggestion, saying that "such strong-arm methods of discipline get obedience through fear," and that "there are ways besides the use of the switch or hair-brush to get children to consider the rights of others."

Now what would you prefer—woodshed, or psychology book? Would you use a little of both? or would you use neither?

Regarding the matter of discipline, another has this to say:

"The child, in the beginning, has not the slightest concept of what to do, and learns only by the example and discipline of the parents. If the parents know what habits and skills are important, and then see to it that their children practice these skills, the children will be started in the right direction. The direction of a child's growth is infinitely more important than what a child actually is at a given moment. Only as the parents determine and discipline the child in the first place will the child later be able to determine and discipline himself."—LINK, *The Rediscovery of Man*, p. 80.

Surely conditions everywhere indicate that parents need to give diligent heed to the way their children are being trained. What a different world this would be if every home were doing its duty toward its children! Let us take advantage of the wealth of material afforded us in the writings of the Spirit of prophecy, as well as other means provided for our help, and by prayer and right example let us build a hedge about these lambs of the flock.

Called by a New Name

By R. L. Garber

AND the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name." Isa. 62:2. Throughout the length and breadth of black Africa thousands of people are in verity being called "by a new name." It is soundly Biblical, and thus very proper and desirable, for a man who turns his back on sin to take a new name. Almost without exception a name is chosen which signifies his new-found belief and faith in God.

There are two outstanding examples of this in the Bible. Jacob ("supplanter") was finally known as Israel ("contender with God"). Saul, persecutor of the Christians, became Paul, the Apostle of the Gentiles. Again, "Wonderful, Counselor, The mighty God, . . . The Prince of Peace" (Isa. 9:6), took the name of Jesus, the Saviour of His people (Matt. 1:21).

A unique story about names I pieced together while traveling here and there in Southern Rhodesia. Register was a good gardener, faithful and dependable. He came by his name Register in this way. He told me that his employer gave it to him because he had a little book (register) in which he wrote down the dates and plantings of his garden. It stuck. That was many years ago. Today Register is an ordained Adventist pastor doing his part to register new names in the book of life.

I have known Pastor Register over four years now, and he is an earnest, sincere Christian, an enthusiastic soul winner. His belief in the advent message is evidenced by his children's names. Though he himself never changed his name, yet through his children's names he is literally preaching to his fellow Africans the "third angel's message." Their names express vividly the hopes and aspirations of the entire family of God all around the world—Asia, Africa, South America, Europe, and the islands of the sea. Here they are: Signs, the oldest boy; Promise, the next oldest; Reward, the complement of his brother before him; Message, was the next son to help his father; Waiting, the first girl; Grace, to help in waiting; Winning, Cometh, and Remnant, rounding out the entire circle of the advent message. "No one can call the names of my children without preaching the third angel's message," says Pastor Register.

I was just thinking that suppose the message had not sought out and found Pastor Register Ndhlovu, what kind of names would his children have then had? A name signifying some heathen rite, or custom, probably, as hundreds of other sons and daughters of Africa. Oh, glorious truth which changes the sinful, carnal heart through Jesus to worship the great God—the Creator of heaven and earth.

How satisfying is the thought that when "a new heaven and a new earth" is created for all the faithful, Jesus will give to each a "new name." That name will be peculiar to the one who receives it. It is his. It will stand for *his* experience in overcoming sin, resulting in final and complete triumph through Jesus.

"Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown bearing his own 'new name' and the inscription, 'Holiness to the Lord.' In every hand are placed the victor's palm and the shining harp."—*The*

Great Controversy, p. 646. What a blessed experience for every faithful believer!

New names are given in this world, but the most important business in this life is to live so that we may receive from Jesus the victor's crown with heaven's "new name" written thereon. Then will be fulfilled the prophecy, "And thou shalt be called by a new name." Isa. 62:3. All the faithful from all the countries of the earth shall receive a new name from the hand of Jesus. Will you?

The Seven Years of Plenty

By Claude Conard

TO JOSEPH in Egypt, God gave the interpretation of Pharaoh's dream of the seven fat-fleshed and well-favored kine and the seven ears full and good, as meaning that "behold, there come seven years of great plenty throughout all the land."

It requires no Biblical utterance to recognize that never in the history of the Seventh-day Adventist denomination have the resources of the church been so bountifully bestowed as during the seven years from 1939 to 1945. To the church during this period, "the earth" has truly "brought forth by handfuls."

In this seven-year span Seventh-day Adventist church members in the United States and Canada have paid \$67,422,374.77 in tithe, \$28,596,484.24 in mission offerings, and \$17,661,869.06 in home and local contributions—a total of \$113,680,728.07. This sum is nearly two and one-half times the most prosperous seven-year period before 1939; and no other single year has equaled the amount of any one of the years including 1939 to 1945.

The average yearly tithe paid by each church member in the North American field has risen from \$27.87 in 1939 to \$71.35 in 1945. Total tithe and offerings have more than doubled from \$50.40 for each average member in 1939 to \$118.44 in 1945.

In 1939, 12,140 baptisms were reported in the North American field. If it could be considered that the increase in the number of baptisms each year corresponded even halfway with the added volume of tithe which the conferences received, 1945 should have produced nearly 20,000 new baptized members with its more than three times the tithe of 1939. Actual results fail to meet this seemingly reasonable expectation, with less than 100 more baptisms in 1945 than in 1939, or 12,232.

In 1945 the church membership increase was 57 persons for every 1,000 members already in the church, as compared with 71 in 1939 and an annual average addition of 77 persons for every 1,000 members during the entire previous seven-year period.

The marked contrast between the monetary plenty of recent years and the results attained in church accessions raises some serious questions. Can it be that material prosperity has dampened the spiritual fervor of ministers and members? Do not the economic bounties of the present times constitute a compelling challenge for all to bend every activity of soul and body to the speedy finishing of the sacred task set for God's people while conditions are still favorable?

Visiting the Inter-American Division—Part 2

By John E. Weaver

FOLLOWING the council at Trinidad we went to Port-of-Spain for a youth's congress over the week end. The city building secured for this meeting was filled with more than one thousand young people, with their parents and friends, besides scores of others who stood on the two surrounding porches and in the doors of the adjacent hall. The earnest spirit and zeal of these Missionary Volunteers was inspiring as they made the building ring with the songs of Zion and registered their convictions in the forum hour. J. T. Carrington, of the Caribbean Union, and Charles Manoram, of the South Caribbean Conference, were in charge of the congress, ably assisted by A. H. Roth, of the division. Hundreds of the young people reconsecrated their lives to more faithful service to the Master as they returned to their local churches and homes.

A profitable and interesting two-day teachers' institute was held at the college for the eighteen primary teachers of the local mission.

After the Caribbean Union meeting we went to British Guiana, Barbados, and Puerto Rico for a series of Youth's Congresses and teachers' institutes, which were followed by a short visit in Haiti on the way home.

In Georgetown, British Guiana, the Youth's Congress was held in our own church, which was filled to capacity at certain meetings, with an attendance of 500 to 800 young people and some older ones. Some of the youth came from as far as 140 miles away, traveling by corial (canoe), bus, ferryboat, steamer, lorry, and train. The oldest person in attendance at this meeting was eighty-five years of age, and the youngest four months old. The meetings provided spiritual food for all, but particularly for the Senior young people, and special services were held for the Juniors. A goal of 150 souls in 1946 was set by this enthusiastic and devoted group. The congress was planned and directed by W. W. Weithers, the M.V. secretary of the field, who was assisted by C. B. Sutton, superintendent of the British Guiana Mission, and the visiting brethren. A helpful teachers' institute was held for the six primary teachers, all of whom were young men, and a few others, immediately following the congress.

Our next meeting was in Bridgetown, Barbados, the most easterly of the West Indian Islands, and possibly the most densely populated island in the world, averaging over 1,000 people for each of its 166 square miles. About 500 of our young people and others gathered for the first Youth's Congress ever held in this field. A. A. Ward, the M.V. secretary of the Leeward Islands Mission, organized the program, assisted by Vernon Flory, superintendent of the mission, and Brethren Carrington, Roth, and A. R. Tucker from the Caribbean Training College. Following the adjournment of the congress a fine teachers' institute was held for the nine primary teachers of the mission, brought in by plane from the different islands.

From Barbados we flew back to Trinidad and then on to Puerto Rico. First, we sat in on the last hours of the workers' meeting there, which was followed by a one-day concentrated teachers' institute. S. L. Folkenberg, superintendent of the Puerto Rico Mission and C. R. Olmstead, the educational secretary, planned the institute and all of us joined in the program. H. B. Lundquist, superintendent of the Antillian Union Mission, joined in the meetings here

and accompanied us to Haiti. Considerable emphasis was given to the blueprint and specifications of Christian education, the importance of which can scarcely be overemphasized in these critical and serious days.

The Youth's Congress was held at Mayaguez, Puerto Rico, across the island from the union office at San Juan. The congress program was planned by the indefatigable David H. Baasch, the M.V. secretary of Puerto Rico, with the full co-operation of many others—including Dr. and Mrs. C. W. Dunscombe and Dr. and Mrs. C. B. Moore, who took time from their busy clinic and medical practice to attend and assist at the meetings and to throw their homes open to the visitors in a spirit of hospitality and friendliness that cannot be excelled anywhere. This congress was conducted in Spanish, whereas the previous ones were in English areas. The attendance of 450 to 600 young people and older ones comprised official delegates from twenty-eight different M.V. Societies.

At each of the Youth's Congresses a special effort was made to place as many copies as possible of the book, *Messages to Young People*, in the hands of the youth. A special low congress price for the book was set in each place, and hundreds of copies of this incomparable handbook for young people were sold. Another noteworthy feature of all the congresses was the singing—the special choruses, theme songs, as well as the regular congregational singing.

It was a pleasure to visit Haiti again and see the site that has been secured for the new industrial school about four miles from Port-au-Prince. This location has many wonderful possibilities, with its two year-round flowing springs, rich bottom land for gardens, a good building site, a beautiful view of the bay and surrounding mountains from several teachers' homes, and a paved highway from the city touching one corner of the eighty-five-acre tract. M. D. Howard, the new superintendent of the Haitian Mission, and Paul Evers, acting principal of the school still located in Port-au-Prince, are working hard to get building operations started at the new school site soon. Additional personnel are needed for this new school as it begins its work in the new location.

Hungry for the Word of God

By H. H. Cobban

MISS ELIZABETH REDELSTEIN, who for years was director of nurses in our Shanghai, China, Sanitarium, and who is under appointment to return, has for a number of months been serving the United States Government as an interpreter in the international military trials in Nürnberg. This has given her opportunity to make contact with our church members in that section of Germany, and one of the first of their needs which she recognized was that of Bibles. Many members lost their Bibles when their homes were destroyed by bombs, and some of the young people have never owned a Bible.

Miss Redelstein immediately began sending requests to her friends in and about Washington to send her some German Bibles. These requests eventually found their way to the General Conference office, and the General Conference Committee made financial provision for securing from the American Bible Society a supply of German Bibles. These have been sent by mail to Miss Redelstein in eleven-pound packages. Other packages have been sent to some of our brethren serving the Government in Germany, so that up to now more than five hundred Bibles have gone to Germany for distribution. Others have been ordered and will soon be on their way.

In a letter recently received from Miss Redelstein she speaks of the joy that has come to her and to our believers in receiving these Bibles. She says:

"I am writing from my office desk. It is past working hours, but I am waiting for a special car to take me with my precious load of ten packages this evening. We are planning to leave one Bible for each family. It brings tears to my eyes when I see how eager these people are, how desirous for a Bible. Elder Müller came home recently from a visit among the refugees—those sent out of Hungary, Silesia, Austria, etc., because they are of German descent. They were shipped away from their land and homes on ten minutes' notice and had to leave everything behind. They do not even have a change of underwear. Elder Müller said that not one asked for food or clothing, but only for the comfort of God's Word. Yes, he who has not God as a guide today is lost and is in absolute despair, for conditions are entirely hopeless from a human standpoint. Having nothing left of earthly possessions, people turn more fully to the promises of God of a new heaven and a new earth, where all misery shall have an end.

"The folks here feel that God has been very kind to them to bring such tribulation upon them now while they can more earnestly turn to Him and make sure of their salvation, even though others may still live in ease and comfort and are occupied with earthly cares. They have a wonderful attitude toward this present truth."

Workers' Meeting in Espirito Santo

By H. O. Olson

IN THE city of Victoria, Espirito Santo, Brazil, there was held from February 5 to 11 one of the best organized workers' meetings that I have attended. A. C. Harder, the president, and the treasurer and secretaries had prepared very enlightening reports and charts and an agenda that included every phase of the work.

The mission, which also includes part of the state of Rio de Janeiro, is divided into districts with a worker in charge of each, except one where a lay brother, Dr. Americo Coelho, is in charge. Every goal set for the conference is divided among the districts, which in turn divide the goals among the churches and companies. The workers and lay members rally to the task, and at the end of the year the goals are nearly always reached and passed. It was encouraging to see how the workers, without any pressure, volunteered to take goals for their respective districts that were in many cases far in excess of those for 1945.

As there is only one ordained minister besides the president, the greatest problem is to baptize all who request baptism. In large sections the only mode of travel is on muleback, so it takes time to visit all places where interest has been created. To solve this problem, at least partially, we decided to advise each church to elect a worker of experience as one of their elders. In some places more than one church can elect the same worker. It is expected that soon some of these workers will be ready for ordination to the ministry.

One worker in this mission gained an enviable reputation for punctuality in an evangelistic effort in the largest city in this mission. His practice was to begin the meetings at exactly eight o'clock. The people took notice of this, and after the meetings had been in progress for a time one could see many throughout that vast audience set their watches just as the minister stepped onto the platform.

In an interior town a young evangelist not yet or-

dained recently held an effort that stirred the whole community. It was the first time the Adventists had been in this place. The local priest warned the people against attending, but the more he said the greater became the interest. Soon he heard hymns sung in every home in the town and inquired what the people were singing. He was informed that they were singing Adventist hymns learned at the Adventist meetings. One man gave a house for a church school, another gave one for a church and still another one for a residence for the church school teacher. They already have a flourishing church school, a large Sabbath school, and a strong church of baptized members. The town gave the hall free of charge for the meetings and gave free lights. They have promised free electricity and water for all future time. The police officer hardly missed a meeting. One employer is arranging his business program in such a way that not one of his one hundred and eighty employees shall work on the Sabbath.

Report on Famine Relief

By James F. Cummins

Secretary of the General Conference Committee on Clothing and Famine Relief

THE General Conference is doing what it can to help relieve the terrible distress of people in Europe and Asia, which involves many of our own brethren. The most critical period seems to be from now to September or October, when the new crops will begin to be harvested. Thus it is necessary that we act speedily in meeting the situation which prevails.

A nonprofit organization has been formed, with headquarters in New York, which has as its sole purpose the delivery of supplementary food to all famine-stricken areas in several parts of Europe. This organization has purchased from the United States Army several hundred thousand packages of food which were prepared to feed the armies of invasion but which, owing to the cessation of hostilities, were not used and were later declared surplus. Each package contains approximately thirty pounds of food, generally quite concentrated, and provides about forty thousand calories, which will go a long way toward helping an individual over a crucial period.

Inasmuch as these packages were prepared for use by the United States Army, it can easily be understood that not all their contents would measure up to the dietetic standards which we, as a church, might set. However, the committee has felt that it would be much better to have these packages go forward just as they were packed by the Government, and which is the only possible way in which they could be sent, inasmuch as many of them were already on ships directed to foreign countries when the information came to us with reference to their availability, than not to send them because some of the items contained in the packages are not of our choice, and thereby withhold from our brethren food which they so desperately need.

Orders have already been placed and arrangements are under way for the delivery of four thousand of these packages to different countries in Europe, and we feel sure that the preserved butter, evaporated milk, vegetables, cereals, and biscuits, cocoa, etc., that these packages contain will go a long way in relieving the distress which our brethren have been suffering. From letters which we have received from people who have been sent individual shipments of food and clothing in times past, we learn that in many cases these shipments have brought untold help.

Southern Publishing Association

By W. H. Branson

IT WAS a real privilege to be able to visit once more the Southern Publishing Association, at Nashville, Tennessee, and to meet with the board of directors. It is about thirty-four years now since I first visited this institution, and the growth and the development it has made since that time are marvelous indeed.

During the depression years this institution passed through deep waters financially, and at times its burden of debt became so great that it seemed it would be compelled to close its doors. Some went so far as to advocate that this be done. While it was filling a great and pressing need for literature for the Southern field, yet heavy financial losses were incurred annually, and it seemed that the tide would never turn.

During these difficult years two considerations led the brethren to keep the institution going. First, the great need of such a plant in the South; second, a definite conviction, based on clear statements from the messenger of the Lord, that the hand of God had guided in its establishment. One such message, typical of many others, is found in volume 7, pages 232, 233:

"Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. . . . It was in accordance with God's purpose that the publishing work was started at Nashville. In the Southern field there is need of a printing office for the publication of the truth for this time, and especially for printing reading matter suitable for the different classes of people in this field."

The faith and perseverance of the brethren in those days of struggle have been richly rewarded, and now the entire situation has wonderfully changed. The institution is out of debt, and has a net worth, as shown on February 22 of this year, of \$345,528.76. In addition, it has set aside for plant extension and remodeling, new and up-to-date machinery, etc., a sum of \$204,754.97. Under the blessing of God and the efficient leadership of General Manager H. C. Kephart, the net earnings of the institution during the past two years, 1944 and 1945, amounted to \$327,181.37. From these gains, appropriations were made to our foreign mission program and to needy denominational institutions of some \$50,220. Thus this plant has become not only a mighty source for the dissemination of denominational literature but a financial strength to the denomination as well.

Last year this house published and sold more than a million dollars' worth of books, as compared with books valued at \$121,597.70 in 1936. In one month more books were shipped into the field than during the entire year of 1936.

In addition to this mighty volume of books, more than a million copies of *The Watchman* (now *Our Times*) and a million and a half copies of *The Message Magazine* were sent out in 1945. Fifteen million copies of these two periodicals have gone out from this house during the past ten years. This does not include the millions of copies of the *Ingathering* magazine, which is also published here.

What a leavening influence all this vast amount of literature will have on the hearts of the hundreds of thousands of those who read it, and what a harvest of souls it presages for the kingdom of God.

As we walked through the now spacious pressroom

and watched those large rotary presses rolling out thousands of pages of *Bible Readings*, *Daniel and the Revelation*, and other message-filled volumes, we again thanked God that, in the years that are passed, He led our brethren who pioneered the Southern work to establish this great arsenal of truth. In the chapel of the institution, just above the rostrum, are the words, "What Hath God Wrought." As we sat in the board meeting and pondered this saying, in the light of the remarkable developments of the last few years, we were made to realize that God's arm had been made bare in behalf of this fine institution.

Newspaper Work

By J. R. Ferren

FOR over eighteen months the *Bainbridge Review*, a weekly newspaper published at Port Blakely, Washington, has run in each issue a column devoted to Bible questions and answers written by a lay Seventh-day Adventist. This paper is read in about 1,300 homes on an island off the coast between Seattle and Bremerton.

Mr. Lewis R. Ogden, "The Lay Chaplain," is employed by the *Bainbridge Review*, and was inspired to write his column when the editor refused to run other Bible columns which seemed to him too remote in origin for local interest. "However," he said, "if some local preacher would conduct something like that, we would accept it at once."

He was true to his word, and when Mr. Ogden presented his idea for a column called "Here's the Answer to Your Bible Question," the editor gave it serious consideration and then accepted it.

Announcement of the new column ran in the paper on September 5, 1944, and the regular question-and-answer feature started in the next issue. Since then, not one week has passed without at least one Bible question being answered in this column. Up to and including the issue of April 5, 1946, "The Lay Chaplain" had answered 170 questions. Actual count showed a total of 873 column inches of space devoted to helpful and interesting Bible information and explanation of Bible themes. This means a total of over seven pages; in fact, nearly enough to completely fill one regular issue of eight pages. During this time nearly every doctrinal theme of our faith was touched.

"The Lay Chaplain" was highly gratified to hear the publisher say that "this is just what the paper has needed. You are doing a wonderful job with the column, and we wouldn't want to miss it." Readers of the column have also expressed appreciation, as the following quotations from letters reveal: "Your answers are the first thing I look for when we get the paper." "Since so many chaplains are resigning or being discharged, I hope you will not discontinue your column. I find it very enlightening." "I like your column in the *Bainbridge Review* and look for it every week. . . . I hope you keep on, for the world needs these lessons now as it never has."

"The Lay Chaplain" is glad that as a member of the remnant church, which has a definite message for "every nation, and kindred, and tongue, and people," he has had this opportunity to sow seeds of truth through the columns of his newspaper.

Week of Prayer at Loma Linda

By Frank H. Yost

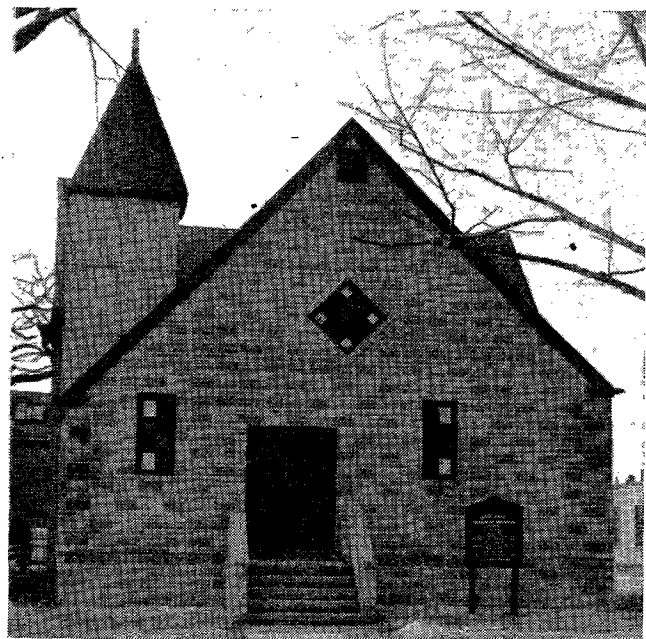
THE Week of Prayer was conducted at the College of Medical Evangelists, Loma Linda Division, from March 29 to April 5, 1946. Meetings were held in Burden Hall each day at eleven o'clock, at which time the realities of the Christian life were considered. A courteous and reverent attention on the part of the students marked the entire week. Dean Shryock, acting Dean Fisher, and Pastor Pease were unsparing in their efforts to make the series a blessing. Indeed, the faculty of the college co-operated in every possible way. The presence of the Holy Spirit was manifest.

The first Friday evening a large number testified when opportunity was given. At the close of the study on the last Friday morning, after a large number had declared their consecration to Christ, and their intention to serve Him wherever He might call them, practically everyone who had not testified stood in solemn dedication.

The students entered freely into personal conference, where they discussed their personal devotional life, their desire for divine guidance, and their intention to put the professional skill they are acquiring to work in the cause of God, particularly in the mission field. The willingness of these young men, expressed without solicitation, to serve abroad, constitutes a challenge to the church to make full use of this sacrificial devotion.

The College of Medical Evangelists at Loma Linda is a school of God, dedicated to the things which Seventh-day Adventists stand for, and to finishing through Christ the work of the gospel in the earth.

At the Loma Linda School of Nursing, the spring Week of Prayer was conducted from March 31 to April 5, 1946, in Kate Lindsay Hall. Meetings were held twice a day, morning and evening, in order to accommodate the student nurses in their various tours of duty. A devotional earnestness was manifested from the very beginning. The simplicity of the things of the gospel were examined one by one, as realities in the Christian life. On the closing day the testimonies which were borne expressed a sense of progress in the Christian way, of victories gained, and of confidence in Christ, that He would finish His saving work in our hearts.



Mount Zion S.D.A. Church, New Haven, Connecticut

The fine character of the women in the School of Nursing, and their evident earnestness and desire to serve God, was good to see. The wise planning and gracious co-operation of Superintendent Graf, of Dean Simon, of Mrs. Allen, and of Pastor Moran, account for the success which God freely granted. The Loma Linda School of Nursing is a Christian institution, solidly Seventh-day Adventist, preparing young women for godly and efficient service.

Week of Prayer at Emmanuel Missionary College

By Theodore Lucas

THE spring Week of Prayer at Emmanuel Missionary College was conducted March 29 to April 6 by Elder and Mrs. A. O. Dunn, Mrs. Lucas, and the writer. The campus became a "praying campus," with the Spirit of the Master pervading the student body, the workers in the industries, and the members of the faculty.

There were several outstanding features of the Week of Prayer. One was the large picture of Christ softly illuminated by the golden light focused upon it. Just below hung the motto of the week, which was "Christ for Me." The singing and the special music were exceptional in that they were under the direction of E.M.C.'s music department.

As we interviewed the students day by day we were strongly impressed with their eagerness and willingness to come to us with some of their perplexities, seeking counsel in a spirit of genuine comradeship. It was gratifying indeed to find so many planning for foreign service.

Christ was made the center of our presentations. Elder Dunn was responsible for the evening sessions and championed the cause of service, while my topics for the morning chapel hour challenged the youth to live Christlike lives.

The Thursday morning meeting was impressive, for the young people came forward as a unit when they were invited to manifest their determination to live for Him. The last vesper service found hundreds of youthful voices lifted in praise and testimony. Many others would have spoken had there been time. Their desires were indicated as they stood for their Master.

Mount Zion Church, New Haven, Connecticut

By G. E. Peters

SABBATH, March 16, there was a capacity audience when the members and friends of the Mount Zion church gathered for the dedicatory program of their new and modern church home. The building is located on Dickerman Street and has a seating capacity of one hundred and fifty. There is a full basement with ample space for junior Sabbath school classes and church school.

The construction is of a new-type cement block known as the Plasticrete Ashler Colored Bloc. The cost of the building, including furnishings, was \$15,000. It was revealed at the services that every dollar had been paid. We most heartily congratulate Elder E. A. Lockett, his loyal church board, and every member and friend for this very fine accomplishment.

There was a very impressive service at the eleven o'clock hour. M. L. Rice, union conference president, gave a timely message, pressing home the call for lives fully surrendered to the finishing of God's program

by His church. The dedicatory ceremony was held at three o'clock. The sermon was given by G. E. Peters, and the dedicatory prayer was offered by the president of the Northeastern Conference, L. H. Bland.

On the whole this was a good day in Zion, and each one seemed to be spiritually refreshed and strengthened. May God continue to bless the faithful pastor and his earnest flock as they go forward in a mighty effort to bring the honest in heart of this city to a knowledge of the great advent message.

Harrisburg, Pennsylvania, Church

By William C. Jensen

IN THE midst of our Ingathering campaign it is good to report that last Sabbath, when we were within \$200 of our goal and within \$100 of our famine-relief quota—both of which goals will be realized next Sabbath—we were also thrilled at the sight of nine precious souls going into the baptismal waters, to add their names to the scroll of the book of life. Seldom have I seen the presence of the Spirit of God so markedly manifest as on the last two Sabbaths here in the Harrisburg church.

Another special impression is being made on our people here. Nothing has been said in a definite way, but there seems to be a movement under way to get out of the city. Some Voice is speaking to our people, telling them that the cities are no longer safe places for them to dwell in. We believe that the Lord is preparing His people for the climax of this message and His imminent appearing.

OBITUARIES

GATES.—Ida Ellen Sharp Gates was born in Green Springs, Ohio, Sept. 5, 1860. Her parents moved to Clyde, Ohio, and as she grew up she graduated from the Clyde schools. Later she attended Battle Creek College. There she met Edward H. Gates, who was studying for the ministry. They were married in 1881, and were successful evangelists in Ohio. She worked with Elder Gates in Colorado, where he was conference president.

In 1890 Elder and Mrs. Gates were called to go out to the Pacific Islands, sailing October 20, on the first voyage of the ship *Pitcairn*. They remained on Pitcairn Island over a year. Elder Gates being director in the island missions, they worked together in Society, Tonga, Samoan, and Fiji groups. After a visit to America they returned again to the islands, spending altogether nearly thirty years in that work. Mrs. Gates was with her husband also in New Zealand and Australia, where they worked in church and conference administration. They led in the opening of missions in Singapore, the East Indies, and the Philippines.

They returned to America on account of the health of Elder Gates, and served among the churches on the Pacific Coast until the time of his death at the Paradise Valley Sanitarium, May 21, 1940. Our sister continued on alone under the loving care of the same sanitarium staff until March 12, 1946, when she fell asleep in the blessed hope, to rest beside her companion until the trumpet sounds and Christ comes to gather His own.

LARRABEE.—Harry Minor Larrabee was born at Moscow, Idaho, Jan. 20, 1904. He attended church school at Touchet, Wash. Later he lived with his parents at Lewiston, Idaho, working with his father in a sawmill. He attended Walla Walla College.

In the year 1926 he was united in marriage with Miss Bernice Starr. Immediately after marriage he entered the nurses' training school at Paradise Valley Sanitarium, graduating in 1928. Brother and Sister Larrabee then answered a call to do medical missionary work in the Indian country of Guatemala, and for many years did real pioneer work there.

In the year 1936 the Larrabee family answered a call to connect with the Central American Union Training College at San José, Costa Rica, where he served as a teacher for five years.

In 1941 he was called to carry the educational and Missionary Volunteer departments of the Central American Union. The first months of 1946 he was busy traveling from place to place. His last trip was to the east coast of Nicaragua. On his return trip he perished in a plane crash, together with Elder N. H. Kinzer.

A double funeral service was conducted in the church at San José, Costa Rica. He was laid to rest in a double grave alongside his comrade, Elder Kinzer.

Elder Larrabee leaves to mourn his loss a loving wife, Bernice; two daughters, Ellen Louise and Lillian Mae; and twelve-year-old Lawrence.

F. W. STEEVES.

KINZER.—Noel Herman Kinzer was born at Fayetteville, Ark., on Dec. 3, 1905. He attended school at Keene, Texas. After graduation he was united in marriage with Vivian Becker.

At the time of their marriage they had already accepted a call to mission service, and five days later left for Puerto Rico, their first place of labor. After two years of service there they were obliged to return to the States, owing to Mrs. Kinzer's state of health. For two years they engaged in Spanish evangelistic work in New York City, and were successful in raising up a large company of believers. Late in 1929 they answered a call from the Inter-American Division to serve in the Pacific Colombia Mission, where Elder Kinzer was superintendent. The family arrived in that field in January, 1930.

In 1936 the Kinzer family went on a well-earned furlough to the States, after which they returned to Colombia. This time he was appointed superintendent of the Atlantic Colombia Mission, with headquarters at Barranquilla, Colombia. After three years he was called to departmental work in the Colombia-Venezuela Union office, with headquarters at Medellín, Colombia.

After more than twelve years of valiant service in Colombia he was called in 1941 to the superintendency of the Central American Union Mission, which place he ably filled until he was called to rest.

The second week of April he answered an urgent call to help in the Panama Conference. He returned from this trip on Friday, April 12, to meet urgent appointments in San José, Costa Rica, that week end. After this he made a trip to Bluefields, Nicaragua, where a very successful meeting was held.

It is said that on the last Sunday night the power of God worked mightily through Elder Kinzer, and the whole town was stirred by the message. Monday, April 22, he and Elder Larrabee boarded the plane about noon to make the return trip to Managua. Shortly after taking off from the airfield at La Libertad, a city midway between Bluefields and Managua, the plane crashed to earth, bringing instant death to all save the pilot and copilot.

Funeral services were held in San José, Costa Rica, where he was buried. He leaves to mourn his loss his loving wife, Vivian; a son, Robert; his aged parents; and an elder brother in Arkansas.

F. W. STEEVES.

DAVIS.—John S. Davis, M.D., was born Oct. 12, 1887, at Forestell, Mo.; and died April 2, 1946, at Los Angeles, Calif. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, two daughters, his mother, two brothers, and a nephew.

FULLER.—Martha Emily Hawkins Fuller was born May 25, 1862, in Illinois; and died April 3, 1946, at Long Island, Ala. She was a member of the Seventh-day Adventist Church for seventy-one years. She is survived by her daughter and her brother.

SCHULTZ.—George Everett Schultz was born April 29, 1901, in St. Petersburg, Fla.; and died April 12, 1946, at Berrien Springs, Mich. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife and daughter, one brother, and two sisters.

COURSEN.—George Coursen was born April 23, 1885, in Branchville, N.J.; and died April 6, 1946, at Orlando, Fla. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, one son, one daughter, one sister, three brothers, and three grandsons.

GOSS.—Olive Wilson Goss was born April 18, 1876, in Philadelphia, Pa.; and died April 9, 1946, at Los Angeles, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by her devoted husband.

TURNER.—William H. Turner was born July 6, 1861, in Macon County, Missouri; and died March 25, 1946, at Fredericktown, Mo. He was a member of the Seventh-day Adventist Church for sixty years. He is survived by his wife, one sister, and a foster daughter.

ALEXANDER.—Louisa Jane Alexander was born March 10, 1872, at Lancaster, Tex.; and died March 29, 1946, at Lodi, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, four daughters, eleven grandchildren, two great-grandchildren, two brothers, and one sister.

HOSKIN.—Mattie M. Hoskin was born Dec. 10, 1875, in Woodbury County, Iowa; and died March 27, 1946, at Takoma Park, Md. She was a member of the Seventh-day Adventist Church for many years. She is survived by her daughter and two grandsons.

GARNER.—Georgiana Garner was born in 1864, at Port Orford, Oreg.; and died April 3, 1946, at Arcata, Calif. She was a member of the Seventh-day Adventist Church for twenty-three years. She is survived by two daughters and two grandsons.

SOMERS.—Alonzo F. Somers was born March 24, 1859; and died Sept. 29, 1945, at Long Beach, Calif. He was a member of the Seventh-day Adventist Church for many years. He is survived by his son, two grandchildren, and two sisters.

SMITH.—Ivey Smith was born March 9, 1874, in Newton County, Miss.; and died Jan. 25, 1946. He was a member of the Seventh-day Adventist Church for forty-two years. He is survived by his wife and his daughter.

NELSEN.—Sena Nelsen was born Jan. 2, 1861, in Denmark; and died at Santa Cruz, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by six children, nineteen grandchildren, and twenty-four great-grandchildren.

SCHNEIDER.—Adeline Schafer Schneider was born in 1872, at Archbold, Ohio; and died March 11, 1946. She was a member of the Seventh-day Adventist Church for two years. She is survived by one sister, two nieces, and two nephews.

BARNES.—Anna L. Barnes was born May 28, 1880, in Belmont County, Ohio; and died March 11, 1946. She was a member of the Seventh-day Adventist Church for three years. She is survived by her husband, three brothers, and two sisters.

MERRICK.—Irvin A. Merrick was born Jan. 28, 1884, in Newark, Ohio; and died March 13, 1946, at Zanesville, Ohio. He was a member of the Seventh-day Adventist Church for five years. He is survived by his wife, two sons, a grandson, and one brother.

SHROYER.—Anna Mary Terry Shroyer was born March 1, 1866, in Cooktown, Ontario, Canada; and died April 2, 1946, at Dayton, Ohio. She was a member of the Seventh-day Adventist Church for twenty-nine years. She is survived by two sons, one granddaughter, and two great-grandchildren.

STARK.—Milford G. Stark was born April 8, 1880, in Annapolis, Nova Scotia, Canada; and died March 2, 1946, at Everett, Wash. He was a member of the Seventh-day Adventist Church for many years. He is survived by his son, a daughter, three grandchildren, and one brother.

BAKER.—John Baker was born Dec. 3, 1875, in Norga, Russia; and died March 22, 1946, at Okeene, Okla. He was a member of the Seventh-day Adventist Church for thirty-seven years. He is survived by his wife, two sons, and two daughters.

COOPER.—Olen Roy Cooper was born April 14, 1879, at Battle Creek, Mich.; and died March 16, 1946, at Berrien Springs, Mich. He was head of the science department and college physician at Emmanuel Missionary College for twenty-three years. He is survived by his wife and two sons.

THIELE.—Ruth Moore Thiele was born at Hastings, Mich.; and died Dec. 2, 1945, at Ann Arbor, Mich. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, Walter Thiele, of Ann Arbor; and two sisters: Mrs. E. S. Skeels, of Ann Arbor, and Mrs. Grace Guilford, of Takoma Park, Md.

WADLEIGH.—Marion Clark Wadleigh was born May 31, 1858, at Amesbury, Mass.; and died March 29, 1946, at Stoneham, Mass. She was a member of the Seventh-day Adventist Church for several years.

Mistake

A young man stood at the bar of justice to receive sentence for forgery. The judge, who knew the family well asked, "Do you remember your father, that father whom you have disgraced?"

"Sure I remember him. He was always so busy. When I would ask him to help me with a model plane, or if I needed his help with my homework it was always the same. He would look up from the book he was writing and say, 'Run along son, I'm too busy right now.' Well, he finished his book. He won fame and honor—but just look at me."

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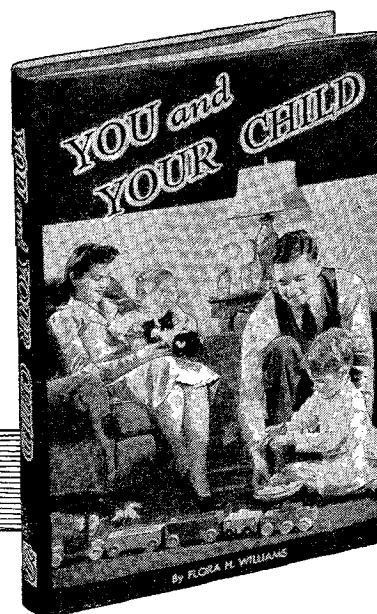
Here are some chapter headings—

Obedience First
Falsehood or Imagination
Temper Control
Lazybones
The Child Who Whines
Directing His Energy
Dilly-Dally Dawdle
Is He Afraid?—and others

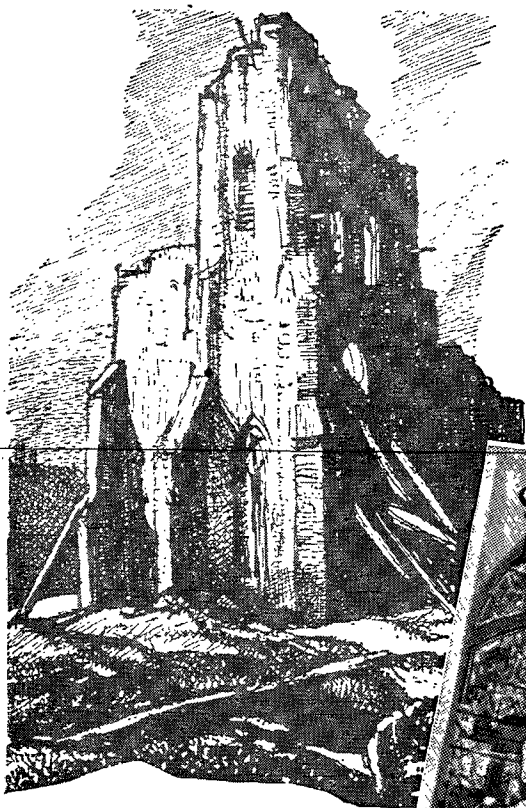
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The World's Most Urgent Need

by **ARTHUR S. MAXWELL**

Editor, "Signs of the Times"

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ROSE.—Simon Alfred Rose was born Feb. 6, 1822, in Lenawee County, Mich.; and died April 2, 1946, at Charlotte, Mich. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, two sons, and one daughter.

MULLINAX.—Aaron H. Mullinax was born Aug. 18, 1921, in Greenville, S.C.; and died March 14, 1946, near Lenna, Okla., in an airplane crash. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, an infant son, his parents, two brothers, and one sister.

SPICER.—Etta M. Spicer was born in 1860, at Wellsville, N.Y.; and died April 2, 1946, at Takoma Park, Md. She was a member of the Seventh-day Adventist Church for many years. She is survived by her brother, Elder W. A. Spicer.

NELSON.—Mathilda Nelson was born Sept. 4, 1844, in Helsingborg, Sweden; and died March 24, 1946, at Bellingham, Wash. She was a member of the Seventh-day Adventist Church for many years. She is survived by two daughters, one son, five grandchildren, and one great-grandchild.

JOHNSON.—Vonnice Maurine Johnson was born June 16, 1944, in Los Angeles, Calif.; and died Feb. 18, 1946, at Los Angeles, Calif. She is survived by her parents and one brother.

CANDEIAS.—Ana d'Almeida Candeias was born in 1904, and died Jan. 22, 1946, at Vila Luzo, Angola. She was a member of the Seventh-day Adventist Church for many years. She is survived by her missionary husband and little son Samuel, also a number of relatives in Portugal.

LEE.—Nellie E. Lee was born March 24, 1894, in Clatskanie, Oreg.; and died April 8, 1946. She was a member of the Seventh-day Adventist Church for many years. She is survived by one sister and one brother.

HENTON.—Elizabeth Henton was born in 1860, and died March 15, 1946, at Seattle, Wash. She was a member of the Seventh-day Adventist Church for sixty-five years. She is survived by three sons, two daughters, and one sister.

PETERS.—Lillian Elizabeth Hodge Peters was born Nov. 30, 1870, in Middleport, Ohio; and died April 18, 1946, at Cincinnati, Ohio. She was a member of the Seventh-day Adventist Church for fifty-two years.

SMITH.—Mary Dunbar Smith was born July 4, 1854, at St. Mary's, Ontario, Canada; and died March 20, 1946, at Riverside, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by a son, three brothers, eight grandchildren, and nine great-grandchildren.

WOOD.—Olive Cordelia Wood was born June 7, 1857, in Whiteside County, Illinois; and died Dec. 9, 1945, at Atlanta, Ga. She was a member of the Seventh-day Adventist Church for many years. She is survived by her sister.

SHROCK.—Mina Viola Shrock was born Dec. 1, 1857, at Lisbon, Iowa; and died April 2, 1946, at Seward, Alaska. She was a member of the Seventh-day Adventist Church for many years. She is survived by her two sons.

GOURTZEN.—Mrs. Frank Gourtzen was born Sept. 14, 1897; and died April 22, 1946, at Lander, Wyo. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband and one son.

GARBER.—Gary DeNell Garber was born Sept. 8, 1935, at Tulsa, Okla.; and died at Mongu, Northern Rhodesia. He is survived by his father, mother, and sister.

HANAFIN.—Lela M. Hanafin was born April 20, 1913, in Texas; and died April 21, 1946, near Sanitarium, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, a little son, her parents, and four brothers.

ROGERS.—Edwin C. Rogers was born Sept. 23, 1866, at Winnebago, Wis.; and died April 8, 1946, at Loma Linda, Calif. He was a member of the Seventh-day Adventist Church for many years. He is survived by two sons, one daughter, five grandchildren, and two sisters.

JOHNSON.—Ole Johnson was born March 29, 1860, in Sweden; and died March 20, 1946, at Detroit Lakes, Minn. He was a member of the Seventh-day Adventist Church for sixty years. He is survived by two children, two grandchildren, and two great-grandchildren.

JOHNSON.—Martin Johnson was born March 24, 1862, in Sweden; and died March 23, 1946, at Detroit Lakes, Minn. He was a member of the Seventh-day Adventist Church for forty-six years. He is survived by two daughters and two granddaughters.

STRAUBE.—Pauline Straube was born Feb. 12, 1852, in Germany; and died April 24, 1946, at Milwaukee, Wis. She was a member of the Seventh-day Adventist Church for many years. She is survived by one son and eight grandchildren.

Camp Meetings for 1946

Atlantic Union

New York, Union Springs June 27-July 6
Southern New England, South Lancaster, Massachusetts July 5-14
Northern New England
Auburn, Maine (District meeting) July 11-13
West Lebanon, New Hampshire (District meeting) July 19-21

Canadian Union

Ontario-Quebec, Oshawa, Ontario July 4-14
Manitoba-Saskatchewan, Saskatoon, Saskatchewan July 11-21
Alberta, Lacombe July 18-27
British Columbia, Hope July 25-August 4
Maritime
Halifax, Nova Scotia August 15-25
St. John, New Brunswick August 15-25
Newfoundland Mission, St. John's August 30-September 8
St. Laurent Mission, Montreal August 30-September 1

Central Union

Colorado
Wyoming, Casper July 3-7
Missouri, Centralia August 20-25
Kansas, Enterprise August 23-31
Nebraska, Lincoln August 30-September 8

Columbia Union

Potomac, Takoma Park June 20-30
New Jersey, Ocean County Park, Lakewood June 27-July 7
East Pennsylvania, Westcoastville July 4-14
Ohio, Academia, Mount Vernon July 25-August 4
West Virginia, Parkersburg August 1-11
West Pennsylvania, Camp Caledon, North Girard August 8-18

Chesapeake, Catonsville, Maryland August 15-25
Allegheny, Pine Forge, Pennsylvania August 22-September 1

Lake Union

Illinois, Brookfield August 9-11
Michigan, Grand Ledge August 13-25
Wisconsin, Portage August 15-25
Indiana, Battle Ground August 29-September 8
Lake Region

Northern Union

North Dakota, Jamestown June 13-22
South Dakota, Huron June 27-July 6
Minnesota, Anoka July 3-14
Iowa, Cedar Falls August 21-28

North Pacific Union

Idaho, Gem State Academy June 27-July 6
Montana, Mount Ellis Academy July 5-13
Washington, Auburn Academy July 10-20
Oregon, Gladstone Park July 17-28
Upper Columbia, Walla Walla College, Washington July 24-August 3

Pacific Union

Arizona, Prescott July 18-28
Nevada-Utah
Lake Tahoe, Nevada August 12-19
Redcliffe, Utah September 5-9
Southern California, Lynwood August 16-25
Southeastern California, La Sierra June 27-July 7

Southern Union

Alabama-Mississippi
Panama City, Florida (Regional) August 23, 24
Mobile, Alabama (Regional) September 6, 7
Birmingham, Alabama (Regional) September 20, 21
Birmingham, Alabama (Conference session) September 22, 23
Jackson, Mississippi (Regional) October 4, 5
Florida
Forest Lake Academy (Camp Meeting) June 27-July 6
Georgia-Cumberland
Collegedale, Tennessee August 30-September 7
Kentucky-Tennessee
Louisville, Kentucky (Regional) Week end of May 25
Covington, Kentucky (Regional) Week end of June 1
Nashville, Tennessee (Regional) Week end of August 31
Nashville, Tennessee (Conference session) August 28, 29
South Atlantic
Atlanta, Georgia (Regional) July 12-14
Miami, Florida (Regional) July 19-21
Greensboro, North Carolina (Regional) August 2-4
Columbia, South Carolina (Regional) August 9-11
Jacksonville, Florida (Regional) August 23-25
South Central, Oakwood College August 15-24

Southwestern Union

Texas, Keene June 27-July 6
Arkansas-Louisiana, Shreveport, Louisiana July 4-7
Oklahoma, Oklahoma City August 15-25
Texico, Lubbock, Texas August 22-29

CHURCH CALENDAR

| | | | |
|----------|--------------------------|------------|---------------------------------------|
| June 1 | Home Missionary Day | Oct. 19-26 | Our Times and Message Campaign |
| June 29 | 13th Sab. (S. Eur. Div.) | Nov. 2 | Home Missionary Day |
| July 6 | Home Missionary Day | Nov. 1-30 | Review Campaign |
| July 13 | Educational Day | Nov. 16-23 | Week of Prayer |
| July 27 | Midsummer Offering | Nov. 23 | Week of Prayer and Sacrifice Offering |
| Aug. 3 | Home Missionary Day | Nov. 28 | Thanksgiving |
| Sept. 7 | Missions Extension Rally | Dec. 7 | Home Missionary Day |
| Sept. 14 | Missions Ext. Offering | Dec. 14 | Sabbath School Rally |
| Sept. 21 | Temperance | Dec. 28 | 13th Sab. (Far East. Div.) |
| Sept. 28 | 13th Sab. (S. Afr. Div.) | | |
| Oct. 5 | Colporteur Rally | | |
| Oct. 12 | Voice of Prophecy | | |

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

No Paper Next Week

THIS issue is dated May 30. Your next issue will be dated June 6, one week later. But you will receive no paper next week, because the June 6 issue will not go to press until early on the morning of that day. The REVIEW of the 6th is the first of the special General Conference issues, which will bring you all the news of the session. The session does not begin until the 5th of June, and we cannot go to press until we have something to report. That is why you will receive no paper next week. But approximately one week later you will begin to receive the daily issues of the General Conference numbers of the REVIEW. We are happy that we can provide for all our subscribers a complete coverage of this world conference. Every meeting of the conference, every committee report, and all the reports from world division presidents and general conference secretaries will appear. We shall also publish a verbatim report of all the addresses and sermons and mission symposiums. Special writers will help you to secure an over-all picture of conference activities by presenting daily news stories of the session. In these special issues of the REVIEW will be a moving chronicle of the advent movement in action over the whole earth.

A Letter of Appreciation

THE pastor of one of our churches in France writes to a Dorcas sister in Kansas as follows: "We found your address in a barrel of clothes sent us, and I thought you would be happy to know of the safe delivery of the clothing. We have been deeply touched by evidences of the care with which the clothing was prepared, and we thank you with all our hearts for your generosity. The thoughtfulness in adding pins, needles, and thread is very much appreciated, as these articles are not to be found in France. The layettes and the pieces of flannel have made many people happy. In all we received about 150 barrels of clothing for our churches in France, and the distribution has been made in an atmosphere of joy perfumed by moth balls. Please pass on our sincere gratitude and thanks to all who have so generously sent gifts of clothing, and to the Dorcas workers who collected and sent them. May our heavenly Father pour on you His most abundant blessings and the richness of His grace."

Protection Amid Falling Bombs

TWENTY-TWO years ago Dr. and Mrs. J. E. Gardner pioneered the medical work in the Malayan Union Mission by opening the Penang Mission Clinic. That work, ably carried forward by other doctors, notably Dr. Leon Harrop and Dr. H. G. Hebard, still continues despite the ravages of the recent war.

In the early days of December, 1941, the Japanese made havoc of the peaceful, beautiful island of Penang. Just a few days ago I visited postwar Penang. The workers in the clinic took me around the building and pointed out the spots where at least thirteen bombs had been dropped in the immediate vicinity of our clinic building.

Inasmuch as the clinic is the largest building in that area, it seems quite possible that it was the target, for it was encircled with destruction. The bombs exploded across the street, just behind, and on both sides, but not one hit our building, and the only damage

done was a crack of no consequence in a secondary wall.

It would seem that the institution was under the care of a watching, loving, heavenly Father. We believe that this is another indication that the Penang Mission Clinic still has a work to do. We out here are praying daily for and anxiously awaiting the arrival of Dr. and Mrs. Gardner, who have accepted a call to return to the institution of their founding.

LEONARD F. BOHNER.

Week of Prayer for Youth

GRATIFYING reports are coming in regarding the Missionary Volunteer Week of Prayer held in March. Of the fifty-eight conferences in the North American Division, thirty-one have reported thus far 2,063 conversions of young people. Last year for all conferences the total number of conversions during Missionary Volunteer Week was 2,579. John F. Knipschild, Jr., district leader in North Dakota, gives a glimpse of what Missionary Volunteer Week meant in hundreds of churches throughout the field: "In one of my churches I conducted the young people's Week of Prayer. As a result of the interest the meetings were continued two weeks longer. The Spirit of the Lord did a marvelous work upon the hearts of the youth there in that small town. The climax of those meetings was realized this last Sabbath when ten young people descended into the watery grave in the rite of baptism. There is no greater thrill than seeing those young in the way choose of their own volition the path they sincerely desire to follow, regardless of conditions about them."

ALFRED W. PETERSON.

Ingathering Reports

INGATHERING work throughout North America is nearing a successful completion. At the close of the fifth week of the campaign (May 11) the total amount in hand was \$1,732,871.59, which is the equivalent of \$8.28 for every member of the North American churches. In a number of union conferences the victory bell is ringing, and in other places, owing to late delivery of papers and supplies, the work is progressing enthusiastically. It is expected that by the end of May the full \$2,000,000 goal will not only have been reached but surpassed by a good margin.

Surely we are living in a day of great achievement when our people are able to raise such a large Ingathering offering in so short a time. But this is a day of great need and great urgency and we must not be satisfied with small endeavors. Truly we have come to the time when "the King's business" requires haste.

Famine Relief Offering

MANY reports on the Famine Relief Offering, which was received May 4, have come in, and we are glad to report that it is indicated that the receipts will exceed \$500,000. These good reports come from central Canada, Florida, Georgia, Central Union Conference, Pacific Union Conference, and the North Pacific Union. The Takoma Park headquarters church contributed over \$6,000. We hope a full report can be given soon.

W. E. NELSON,

Treasurer General Conference.