

The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Great Protestant Meeting

By the Editor

FROM December 4 to 6 there was held in Seattle, Washington, the biennial meeting of the Federal Council of Churches. This organization, created thirty-eight years ago, represents some 27,000,000 Protestants in the United States and Canada. Most of the large Protestant denominations, and several smaller ones, are members of the Federal Council. That is one reason why a meeting of the Council is significant in the religious world. The Federal Council, as its officers make emphatically clear, is not a superchurch but a council of churches to provide the churches with a medium for carrying out certain tasks that they believe can best be carried out unitedly.

In attendance were several hundred delegates from different denominations and different parts of the country. Besides, there were present, as guests of the Council, and as special speakers, certain leaders of Protestant thought in Europe. In the meeting the first morning the general secretary, Samuel McCrea Cavert, brought to the delegates a realization of the gravity of the hour in which they were meeting, by opening his address thus:

"When the Federal Council of the Churches of Christ in America met in its last biennial session, the secret of atomic energy had not yet been unlocked. The bomb had not yet fallen on Hiroshima. We were in the midst of war, but we looked forward to a postwar world in which we would enjoy the fruits of victory. Today we find ourselves in what may be the most fateful hour of history. We hear the Word of God like a Voice of judgment, 'I have set before you this day life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.'"

He followed these opening words with the penetrating declaration: "Our crisis, however, does not really center in the problem of the atom. It centers in the problem of man." Of the power of atomic energy he observed: "The truth which has been disclosed as in a lightning flash, attesting the revelation in the Holy Scriptures, is that man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands."

And what does he believe the future holds? On this he is clear: "Our future offers little promise unless there can be a true spiritual renewal, a moral conversion. . . . A note of urgency runs through everything that the representatives of the churches say and do as we meet here to pray and think together about our common responsibility before God."

This leads him to discuss at some length what he conceives to be the purposes and possibilities of the Federal Council, such as displaying

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

¶ RESUMPTION of diplomatic ties between Austria and the Vatican for the first time since 1938 was hailed by Pope Pius XII at an audience to Adolf Kohlruss, newly appointed Austrian Ambassador to the Holy See. Kohlruss, who was Austrian minister to the Vatican before the Anschluss, presented his credentials as the first ambassador to represent the new republic at the Vatican. In his speech welcoming Ambassador Kohlruss, Pope Pius stressed that re-establishment of relations between Austria and the Vatican was of importance both to the Church and to Europe. In a brief reply Ambassador Kohlruss recalled the century-old relations existing between the Holy See and Austria, and said that his government wishes to establish closer collaboration with the Vatican, "based on unconditional trust and unswerving bonds of friendship on both sides."

¶ "UNLESS the churches are united in purpose and spirit the world cannot possibly be redeemed," the Rt. Rev. Henry Knox Sherrill, presiding bishop-elect of the Episcopal Church, declared at a testimonial sponsored by the Massachusetts Council of Churches in Boston, Massachusetts.

¶ MISSION territories in the Belgian Congo promise to provide "new and great forces" for the future of the Roman Catholic Church, according to Archbishop John Dellepiane, apostolic delegate to Ruanda and Urundi, who is visiting Rome for the first time since the outbreak of the war.

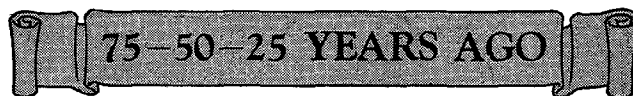
¶ THE Church of Scotland will lose one fifth of its income when Britain's railroads are nationalized and the church must accept compensation for revenue-producing stock holdings, according to Dr. J. T. Fox, joint clerk of the Aberdeen Presbytery. "This means," Dr. Fox said, "that the Church of Scotland will come face to face with the greatest financial blow of our generation." He added that the Church of England will probably lose about 200,000 pounds (\$800,000) annually because of the nationalization plan.

¶ THE Most Rev. William August da Cunha Guimaraes, Roman Catholic bishop of Angara and the Azores, has accepted an invitation to visit the United States. The invitation was extended by the Most Rev. James E. Cassidy, bishop of Fall River, Massachusetts, whose diocese includes a large Portuguese colony and has seven Portuguese churches.

¶ FOUR joint meetings under the auspices of the Protestant Student Christian Movement and the Roman Catholic Newman Club featured a four-day Christian Conference at the University of New Brunswick. It was the first time in Canadian church history that such a joint enterprise was conducted.

¶ INCREASED government participation in the economic, educational, and industrial life of the average citizen, both here and in Great Britain, makes it imperative that the churches do not stand aside from the political decisions facing men daily, delegates to the biennial convention of the Federal Council of Churches were told by Mrs. Katherine Bliss. Mrs. Bliss, who is editor of the *Christian News-Letter*, London, emphasized that the church "does not, and in the Protestant view, should not, enter the sphere of politics as an organized pressure group."

¶ A 1947 budget of \$557,000, largest in its history, was adopted by the Federal Council of Churches at its biennial meeting. The amount represents an increase of \$46,000 over 1946. Among new items is an appropriation of \$10,000 for "study of the religious ministry to older people." Bishop G. Bromley Oxnam, retiring president of the Council, announced that the study had been made possible by a \$20,000 grant from Arbuckle-Jamison Foundation.



1872

¶ "A NEW era in the work of spreading the truth to the foreign-born population of our land is marked by the commencement of the publication of the Danish monthly [*Advent Tidende*], the first number of which, commencing with the present year, is already issued. For many years Brother Matteson has labored on without any means of regular communication with his people, and until within a few years with no publications in his language, and even now with but few of them. He will now be able to work to immensely greater advantage."—URIAH SMITH.

1897

¶ W. C. GRAINGER, who has arrived in Japan to open up work in that country, writes that he is located in a hired house in Tokyo, and is hard at work on language study. He expects to engage in labor with T. H. Okohira, a native Japanese, who accompanied him to Japan.

¶ WHEN the Bible mission was established in Milwaukee, Wisconsin, some years ago, there were only two or three Sabbathkeepers in that city. Now there are one hundred and thirty church members, and a building for church and mission purposes has been erected. Three lady Bible workers are connected with the mission, and much good is being accomplished.

1922

¶ B. E. BEDDOE reports that during the progress of the three native camp meetings in Central Africa, the following workers were ordained to the gospel ministry: F. R. Stockil, superintendent of the South Rhodesia Mission Field; H. M. Sparrow, director of the Solusi Mission Station; J. V. Wilson, superintendent of the North Rhodesia Mission Field; Jam Mayinza, a native preacher of the Solusi Mission station.

EDITORIAL

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A Time to Think

IN OUR noisy, turbulent age we seem to have no time or inclination to think. Oh, yes, we have time to plan, time to read, time to study, but when do we take time to think of our planning in the light of eternity, to think of our reading in reference to character building, and to think of all our activities in the light of God's purposes. Can we, will we, in this age when so much is demanded of us, when life moves on with such rapid pace, take time to consider the true meaning of life and of all that is happening around us?

How many of us are daily heeding the warning sign seen so often in former days—*Stop. Look. Listen.* Too often we stop but a moment, take a brief look, and then hasten on in spite of the danger signals.

There are some who teach that it is not a good thing to think too much, that it is bad for one's personality to analyze life and one's relation to it, that it is better, perhaps, to fiddle while Rome burns than to worry too much about it. This is a dangerous modern doctrine. The philosophy, so widely taught today, that one has a right to be happy, and that the purpose of life is the pursuit of happiness alone is creating a race of heedless pleasure seekers. Thus the Scripture is being fulfilled, "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God."

The rising tempo of this day, and the revival of the ancient Epicurean philosophy of "Let us eat, drink, and be merry, for tomorrow we die," is robbing millions of a time to think or even the desire to think. This must be pleasing to the enemy of men's souls.

We live in a bustling and noisy world. How few seem to be seeking that calm and quiet bearing that is a sign of true culture and evidence of trust and confidence in something that is superior to worldly success and happiness.

The Antidote of Silence

Many thinking men are pointing out this danger. Some time ago we read the following from two leading church journals.

"We are fast becoming a nation of people who require every minute of our time, while we are awake, to be filled with sound or action of some kind. . . . This is a great peril. It is thinking, meditation of the right kind, that makes great souls. We have a tendency to shrivel in the world's noisy bustle. . . . We know of nothing more inimical to our national well-being than the fact that meditation has gone into such a tragic decline."

"No one can live perpetually in the midst of noise and clamor without losing poise and nervous control. Good religion and good mental health require the antidote of silence."

Men of this generation have made great material progress, but cultural and spiritual growth have not kept pace with technological advancement. This is the fundamental cause of our peril. Raymond B. Rockefeller, president of the Rockefeller Foundation, wrote recently: "We are discovering the right things but in the wrong order. . . . We are learning how to control nature before we have learned to control ourselves."

A new race of men is being born, a race that hates solitude, hard work, and straight thinking. Our tele-

phones, radios, automobiles, and many other modern inventions rob us of our solitude. The picture theaters, the pleasure palaces, and the stream of lurid literature rob us of reality. Our labor-saving devices give us more leisure than we know how to use profitably. We are creating a race of men who want to work less and less, think for themselves as little as possible, and want a government that will provide their livelihood and amusement. The "abundant life," concerning which we have heard so much, as interpreted by the masses means escape from both responsibility and boredom.

The world now is faced with a great dilemma. No matter which road it takes—the road to war or the road to peace—the end thereof is evil. Some scientists believe that there is not much of a choice between being bombed to death or bored to death. The discovery of how to use atomic energy has ushered in a new era. If the discovery is to be used for destructive purposes, then life as we know it today will be greatly changed. Man will have to scatter to the wide open spaces and live underground. If atomic energy is to be harnessed to production, we will have a "push button" age in which man will have abundant leisure. This will only accelerate his moral decline, for leisure is dangerous for those who will not think in terms of accountability to God.

Conditions Call for Sober Thinking

If ever we needed to think, and to think soberly and correctly, it is today. Look at the scene of suffering and uncertainty that the world now presents.

The most disastrous war of all time has just ended. It leaves a trail of hate, suspicion, and animosity over the whole world. The victor nations are having a most difficult time as they try to reshape the world in terms of peace. Homeless millions face cold and starvation. Restless groups throughout the world are led by radical and reckless leaders who would rather win their way by the threat of violence than by peaceful methods. To this troubled race of men has been presented a weapon that is sufficient to wipe civilization from the world in a few deft strokes.

Surely this is no time to seek flight from reality by ceasing to think. It is time to heed Paul's injunction "to think soberly, according as God hath dealt to every man the measure of faith," Rom. 12:3. Only an inner calm that is born in moments of meditation and is fortified by a strong faith in God will keep us from yielding either to fatalistic indifference or consuming fear.

Writing from the great city of Rome to the church in Thessalonica, that busy mart of the ancient world, Paul penned these words:

"We beseech you, brethren, . . . that ye study to be quiet."

"Study to be quiet." This is a motto that ought to be hung in every home and office. Only thus can we avoid the pitfalls of life and choose the right way.

Seventh-day Adventists are not unaffected by the spirit of restlessness that is abroad in the world. Even among us there is, on the part of many, a ceaseless running to and fro, seeking diversion or success. Too many of us are living under tension, being driven hither and yon by the demands that society or the church makes upon us. We are busy people doing a

good work. Our calendar is crowded with many appointments. One campaign follows another. We, too, laud activity and are in grave danger of having too little time to think. The messenger of the Lord admonishes us in these words:

"In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a saviour of our activity."—*The Desire of Ages*, p. 362.

When men cease to meditate they cease to grow better. If you would develop character and virtue you must *study* to be quiet. This is not an easy thing to do. It requires determination, application, and effort.

"Be still, and know that I am God," wrote the psalmist. How shall we know God, whom to know is life eternal? "*Be still, and know.*"

When the prophet Elijah became distraught, overworked, and discouraged, he fled to a solitary place in the mountains. There God appeared to him. But it was not in some dramatic demonstration that God instructed the prophet. God did not speak to Him in the strong wind that shook the mountain, or the earthquake that split it asunder, or in the fire that scorched the earth. It was when Elijah bowed his head and waited in silence that he heard the still small voice of God.

So today we learn to know God best and are instructed by Him when we separate ourselves for a time from our busy and often wearisome round of work and in silence take time to think of God's majesty and love and the provision He has made for our salvation. Only in such periods of meditation can we develop a character that will rise triumphant over the vicissitudes and trials of these last days. F. L.

Heart-to-Heart Talks

Numbering Our Days

THE past has gone never to return. The year 1946 has passed into history. We shall never live again, except in memory, its joys and sorrows, its pains and pleasures.

As we stand upon the border line of the old year and the new, it is well to cast a glance backward to see whether there are lessons we may learn from the past that will help us in coming days. Did we fail in reaching our ideals in any field of endeavor? If so, why did we come short? We may analyze the purposes which spurred us on. Did we make Christ a partner in our plans and objectives? Did we seek Him daily for guidance? Did we make His word the man of our counsel, the lamp to our feet, and the light to our path? Did we live selfishly, forgetful of others in our self-centered endeavors? Failing in any of these or in other ways, we may profitably consider the cause of our failures and make them stepping-stones to successful endeavor in coming days.

Has the past been marred with unconfessed sins against God or man? These, by confession and if need be by restitution, we should make right. With the past record thus cleared we may cheerfully face

the present and the future, trusting God and resolutely pressing on to the achievement of nobler and higher attainments. "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

The past has brought us unnumbered blessings from Heaven. These we should remember with thankful hearts. God has saved us from dangers seen and unseen. We are living monuments of His amazing grace and goodness.

Our Unparalleled Opportunities

Let no cloud of the past hang over the present as a pall of darkness to dim our vision and shut God out of our consciousness. The vital and important issues of the present hour—issues involving not alone our personal spiritual, physical, and temporal interests, but the interests of mankind—demand our clearest vision, most sober study, and unbridled energy.

We live in a famished world. Gaunt, hungry famine is an unwelcome guest in many, many homes. We live in a hating world. "The nations were angry." We live in a dying world. Open graves and funeral trains are evident everywhere. We live in a sorrow-stricken world. Millions are longing to hear the

**I do not stop to reason out
The why and how; I do not care,
Since I know this, that when I doubt,
Life seems a darkness of despair,
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.**

—Ella Wheeler Wilcox.

voice death has stilled, the step which never more will be heard in this world. We live in a fear-filled world. The hearts of multitudes are failing them for fear of what is coming on the earth.

How great are our opportunities to help our fellow men! We may tell them the meaning of the things now taking place. What a field for missionary endeavor! What a responsibility is ours to give to others the gospel message of love, of comfort, of Christ's soon coming! How thrilling to anxious hearts would be an explanation of the prophecies of the Bible fulfilling before our very eyes today! May God grant we shall not prove recreant to our sacred trust.

Pressing on to Victory

In our own personal experience the present is the time to prepare for the future. By bravely meeting the trials of today we may prepare to meet the greater trials of tomorrow. By successfully contending in the race with the footmen, we prepare to measure strength with the horsemen of tomorrow. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5. There is no cessation in the Christian warfare. It is a battle and a march. We can take no holiday from Christian service.

We know not what lies beyond today. We cannot tell what experiences will come to us on the morrow or during the year 1947. We may well take as our motto this resolution by the apostle Paul:

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I

press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14, A.R.V.

God sees the future as clearly as He sees the past and the present. If we commit our souls into His keeping, consecrating our all to Him and His service, He will safely lead us. He knows the way; He never makes a mistake. He will cause all things to work together for the good of His children. If we cannot always clearly discern the good in some of life's experiences, we shall see at the end of the way that all that befell us was for the best and in God's wise providences was permitted for our good.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. . . . Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225.

I pray that Heaven may give to every reader of the REVIEW a happy and successful new year. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

F. M. W.

Where the Weapons of Opposition Fail

IN ONE of Isaiah's prophecies of the final triumph of the gospel in this world the Word of Inspiration cries out: "No weapon that is formed against thee shall prosper." Isa. 54:17.

Error can never win over truth. Here and there forces of repression may seem about to suppress the witness, but truth rises in spite of all. And through the ages the Lord has had one agency—His church, the whole people of God—that error in power has never been able to silence.

Opposition in Jerusalem had put Stephen to death, and "made havoc of the church, entering into every house." Acts 8:3. As a result the thousands of believers who had found the Lord Jesus there "were scattered abroad," and they "went every where preaching the word."

The persecutions of pagan Rome a little later laid hands on the apostles and their successors, and largely swept the field of special leadership. But the rank and file of believers were so numerous and so spread out that their witnessing could not be suppressed. Church history gives us this picture of activity and progress in those early centuries:

"Every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow men. The example had been set by Jerusalem and Antioch. . . . Celsus [about A.D. 170] scoffingly remarks that fullers and workers in wool and leather, rustic and ignorant persons, were the most zealous propagators of Christianity, and brought it first to women and children. Women and slaves introduced it into the home circle. . . . The city churches sent their missionaries to the villages. The seed grew up while men slept. . . . Every Christian told his neighbor, the laborer to his fellow laborer, the slave to his fellow slave, the servant to his master and mistress, the story of his conversion."—PHILIP SCHAFF, *History of the Christian Church*, vol. 2, p. 20.

The opposers could apprehend a few leaders, but their weapons could never cover the thousandfold activities of believers everywhere.

Today, here and there, we have seen hostile ad-

ministrators shut off public preaching. They can deny access to the air by radio. They may restrict printing and circulating. These weapons may be used against truth more widely someday.

But there is one thing that the weapon of religious repression cannot wholly compass—the witness of the multitude of believers, scattered everywhere. The Lord is raising up these agencies now. They are coming by tens of thousands every year—the people of the prophecy. "Here they are," the angels may cry, watching remote places—"Here are they that keep the commandments of God, and the faith of Jesus."

Recent reports have told how, in lands where they were forbidden to preach in public, or to print, even forbidden to meet together, these brethren and sisters have found ways to encourage one another to faithfulness and ever to win souls to Christ and the message.

The promise in Isaiah—"No weapon that is formed against thee shall prosper"—is assurance of the triumph of the truth.

W. A. S.

A Great Protestant Meeting

(Continued from first page)

the unity of believers, the defense of the Protestant heritage of beliefs, and related values. We quote only one of the six items he mentions, because it seems to us the one that carries the churches out beyond the strict circle of churchly activity, as that term is usually understood. It is number five in his series:

"The Federal Council is an instrument for bearing a combined witness to the principles, derived from our Christian faith, which must be applied in the social, political, and international life of the world. It is a way of making it clear to our nation that the churches are neither inarticulate nor hopelessly divided in the face of those urgent contemporary issues on which the peace and well-being of the world depend."

Program of Action Defended

In defense of a program whereby the church makes vigorous impact upon the state he remarks immediately:

"We recognize, of course, the immense difficulties in the way of discharging this function. The problems which now confront our civilization are so titanic that we almost shrink from tackling them. Moreover, they are so complex, involving technical points on which the church as church has no special competence, that we sometimes wonder whether it has any significant guidance to offer. But the very gravity of our condition forbids our keeping silent. When issues of life and death are at stake, for both the church and humanity, we must, in humble reliance on the Holy Spirit, listen together for the Word of God for our time and give to the world what is given to us."

He offers one very practical suggestion as to how the voice of the church may be made more articulate and commanding in world affairs:

"Another condition of effective utterance by the churches in this field is to lay hold of the experience of Christian laymen and women of unquestioned competence in practical affairs so that what is said is not the voice of clergymen, whose experience has not usually qualified them for expertness in economic and political issues, but of Christians who in their daily vocations in the rough and tumble world have wrestled with the problem of translating Christian motives and convictions into terms of concrete policy."

This statement takes on larger and more immediate meaning when it is explained that the president elected at this biennial session is Charles P. Taft, prominent lawyer, man of world affairs, and a son of the late President of the United States, William Howard Taft. But more of this later in our report.

Religious Trends Outlined

On the afternoon of the first day's meeting the Council listened to a brief portrayal of significant trends in religious life by the secretary of the department of research and education. Of "the changing scene" he said, in part:

"The most significant fact, I think, from a religious viewpoint, is the increasing awareness of the secularization of life. . . . This is reflected in the reports of educational commissions and committees charged with revision of curricula. . . . Yet, in contrast, . . . is the blind compulsion of insecurity which accentuates group antagonisms, intensifies political and economic warfare, and clouds the vision of world order. . . . Meanwhile, science and technology stride on with a terrific war-born acceleration. . . . It is against this background that the church must take stock of its resources."

Dr. Johnson then called attention to the growth of church membership in relation to population throughout the history of the United States. At the end of the colonial period only about five per cent of the population were church members. Today the percentage is more than fifty. Furthermore, in the last eighteen years many Protestant churches have grown very substantially. The current evangelistic drive in the Methodist Church has netted nearly 500,000 new members. Dr. Johnson thinks that these figures "are in striking contrast to the often-repeated remarks about the decline of organized religion." But, he soberly adds, "The serious fact, of course, is that so large an army should have changed the world so little."

As to "the inner life of the church" he believes the evidence points to "the revival of interest in corporate worship." He thinks, also, that there is reason to believe that "family and devotional life seems to have increased," judging by the present eight million annual circulation of a devotional journal much used for daily worship. In this same connection he calls attention to the response of parents to the arrangement now legal in many States for released time during the school day for students to receive religious education. "Week-day classes are reported in 2,000 communities, with all but two States represented, and an enrollment of over a million and a half."

Secularism in Schools

Of the urgent need for evangelism in relation to higher schools of learning he makes this ominous observation:

"The extent to which an extreme secularist outlook dominates higher education is not realized by most of us. And, ironically enough, a substantial amount of negative religious indoctrination is done for the avowed purpose of keeping religious indoctrination out of education!"

That statement ought to have very great meaning for Seventh-day Adventists who are often tempted to wonder whether it is worth the cost to maintain our own Christian colleges.

In the area of "social outreach," he observes, "less sureness about specific social programs there certainly is, but not, I think, any weakening of conviction that the Christian gospel is profoundly relevant to the social order. The net result seems to have been to

correct superficial optimism, to create a new awareness of the Christian's involvement in social sin." In other words, the earlier view that the world is really on the upward way and that a little lift here and there will rapidly bring in a better world, is now proved sadly erroneous. His statement in this matter is really restrained as compared with what many vigorous churchmen have been saying of late concerning the bankruptcy of the whole idea of the perfectibility of man as a result of simply improving the social order and giving him more leisure and better education.

Speaking of "the fight against alcohol," he declares bluntly: "Our churches have been taking it on the chin. The current trend is adverse as the nation seeks a spirituous solvent for its troubles and stimulant for its head." He believes that the new strategy that offers some hope is the educational effort to develop temperance and abstinence, and the "scientific effort to understand alcoholism and to combat it at the personal level."

He mentioned also the vigorous efforts already under way to rehabilitate foreign mission work and the giving in terms of millions of dollars, that has marked the liberality of Protestant America to war-stricken lands. The current budget voted for such purposes for 1947 totals \$12,000,000.

Every moment of worry weakens the soul for its daily combat.—Anna Robertson Brown.

Dr. Johnson also spoke very frankly of the current tension between Protestantism and Catholicism, in these words:

"Recently the conflict between Protestant and Catholic conceptions of religious liberty has been sharpened. That the roots of this conflict are deep and that the Protestant position is supported by uncompromising conviction no one can question. No good can result from refusal to make explicit the specific implications of the Protestant faith for political life. At the present moment controversy centers upon the issue of Federal aid to education. . . . As everybody knows, the major obstacle to trustful co-operation between Protestants and Catholics in America is the historic Catholic doctrine concerning the relation of church and state. That doctrine was formulated with reference to what is called in Catholic terminology a Christian state, that is, a Catholic state. . . .

"When Catholics sincerely protest that they do not regard conditions in Spain or in Latin-American countries normative for the United States, they are handicapped by inability to point to any body of doctrine formulated with reference to a nation in which church and state are constitutionally separate. This is, of course, no business of ours, but it seems only fair to say that what may often seem like distrust of our Catholic fellow citizens in reality is our inability to accept a historical anachronism."

These are lucid, forthright words that go to the heart of the Catholic-Protestant controversy in the field of religious liberty.

The foregoing sketchy outline of trends, tensions, challenges, and opportunities in the religious area are from the two addresses that most definitely marked the first day's proceedings. It is not our purpose in this section of our report to make any general comments. We seek rather to give a running story, bringing out those facts most distinctive of the session and most significant for our thinking. Next week we shall discuss further this notable Protestant gathering.

Guarding Our Liberties

By H. H. Votaw

MANY, maybe the most, of our church members have been expecting that the union of church and state, of which the Bible has prophesied and about which we have been so carefully warned by the writings of the Spirit of prophecy, would come through the passage of a Sunday law. Doubtless such a law will be passed, but there are other developments that may precede this. Certain things will at least bear careful watching. A financial alliance between church and state is hardly less dangerous than a full-fledged legal union.

In many places the American Catholic hierarchy is pressing hard to obtain public funds for purely sectarian purposes. The sad fact is that in a number of States concessions have been made to this power by the civil authorities that are entirely contrary to American principles. Two things which recently occurred will be of interest.

School-bus Issue in Wisconsin

In the last session of the Wisconsin Legislature, right at the close of the session, a bill was passed to provide for a referendum on the question of transporting parochial school children in public school busses. Protestants generally saw the threat in such legislation, and a number of Protestant churches worked together for the defeat of the proposition. The president of our Wisconsin Conference and his committee showed a commendable zeal in their efforts to enlighten the people of the Badger State on what was involved in the question to be decided. At their request the Religious Liberty Department prepared a four-page leaflet containing a terse statement of what might be expected if the referendum carried.

The Wisconsin Conference circulated 250,000 of these leaflets through Adventist churches in different parts of the State. The campaign was an intense one. The Catholic Church used the public press for the presentation of its strongest arguments, including most striking cartoons, to convey the idea that an injustice was being done Catholics when their children were refused the right to travel on public school busses. *America*, a Catholic weekly, boasted that of the forty-eight daily papers in the State only two opposed public transportation for Catholic children.

Eleven were neutral, and all the rest favored the referendum.

We are glad to report that the measure was lost by over a hundred thousand majority. We have every reason to believe that our activities not only helped to defeat this dangerous referendum but also made us some strong friends among Protestant leaders all over the State of Wisconsin.

New Jersey Law Under Question

Some time ago the State of New Jersey, which has a constitutional provision prohibiting the use of any public monies for sectarian purposes, faced the question of providing parochial school children with transportation in public school busses. The State legislature had passed a law that this could be done. A taxpayer entered suit in the matter. The court of primary jurisdiction held that the law was unconstitutional. A higher court ruled it unconstitutional. The highest court, the Court of Error and Appeals, held that it was constitutional. The Supreme Court of the United States accepted jurisdiction in the case, because it had been argued that some Federal constitutional questions were involved. Oral arguments on the case before the United States Supreme Court were heard on November 20, but the decision has not yet been handed down.

While the General Conference was not directly connected with the suit, its executive committee secured the services of an attorney, Mr. E. Hilton Jackson, to present a brief of *amicus curiae* to set forth our position on the question involved. The attorney representing the taxpayer's cause was gracious enough to give our attorney the thirty minutes of time allowed for rebuttal. Those who heard Mr. Jackson believe that he made a masterly representation. One point is worth special mention.

The attorney representing the parochial schools referred to the fact that more than a dozen of our commonwealths either provide free textbooks for parochial schools, free transportation in public school busses, allow nuns and priests to wear their distinctive religious garb while acting as teachers in public schools, or use parochial school buildings, with sacred pictures and holy-water fonts, as public schools. Probably very few people in the United States are aware of the extent to which such un-American things have gone. There must be millions of Americans who, if they knew the facts, would rise up to protest against the use of their tax money for such purposes.

In referring to all this, Mr. Jackson brought out the point that violations of the Federal Constitution can never be advanced as a reason for changing that immortal document. Rather, the fact that abuses occur should arouse liberty lovers to protest against them and fight for the preservation of all the sacred rights given by God to man and guaranteed under the Constitution of the United States. The Religious Liberty Department is the denomination's agency for watching dangerous trends and sounding a warning against them.

Ablaze for God

By ADLAI A. ESTEB

John "was a burning and a shining light." John 5:35.

Ablaze for God made John a shining light—
Ablaze for God and for His cause of right.
We all will shine when we are all aflame,
Consumed by passion to exalt Christ's name.

Ablaze for God will purify desires
And unify our hearts by purging fires.
Ablaze for God will bring us holy power;
Ablaze for God—the need of this great hour!

The Source of All Life

By A. G. Stewart

ANYONE who attempts to elucidate the profound theme of "Life Only in Christ" soon finds his veneration for the central figure in the theme so profound that he hesitates to proceed, for his mind fills with the thought expressed by the apostle Paul when he exclaimed:

"And who does not admit how profound is the divine truth of our religion?—it is He who was 'manifest in the flesh, vindicated by the Spirit, seen by angels, preached among the nations, believed on throughout the world, taken up to glory.'" 1 Tim. 3:16, Moffatt. Paul also says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

God manifest in the flesh constitutes the greatest of all mysteries. It can be comprehended only by the agency of the Holy Spirit.

Changed by Beholding

The story is told of one of the most famous of German sculptors, Johann Heinrich von Dannecker, who, in early life, believing that he had not long to live, conceived the idea of giving to the world, before dying, a masterpiece which would be treasured forever. He felt that a noble statue stood a better chance of surviving the ages than any other work of which human hands are capable. He set to work and soon acquired world-wide fame with his *Maas*, his *Ceres*, his *Bacchus*, his *Sappho*, his *Hector*, his *Psyche*, and his *Driadne*, which still adorn the great European capitals. But Dannecker was not satisfied. None of these impressed him as bearing the stamp of immortality. Therefore he gave himself to meditation and prayer.

One evening as he pondered his New Testament he came upon the verse already quoted above, which in the Authorized Version begins with the impressive words: "And without controversy great is the mystery of godliness." He read the verse through. Fascinated by its theme, he read it again and again. Could he capture its thought and spirit, and reproduce them in eloquent marble? He would try. He prayed for grace and guidance, and his entire personality and genius were consecrated to the exalted task.

At length he completed his first caste of the statue of Christ. He then invited a number of children to visit his studio and inspect his work. After gazing admiringly at the figure, one boy was heard to exclaim, "He must have been a very great man!" The artist was disappointed, for the impression of greatness was not what he aspired to convey. Again setting to work, he completed his second caste and sent for a fresh group of children to visit him. This time they smiled their appreciation and seemed drawn toward the lovely figure on the pedestal. It was a girl who broke the silence, saying, "He must have been a very good man." Dannecker was less disappointed than before but still unsatisfied. He would make a third attempt. When the third caste was prepared and the children came, he scrutinized their faces as they entered the studio. To his delight, the boys snatched off their caps as they caught sight of the statue, while one of the girls fell on her knees. Dannecker felt that at last he had expressed the adoration that was in his heart. He completed his work, and the statue is to this day the pride of his native city of Stuttgart.

It is said of the artist that the concentration and intensity with which he applied himself to his statue of the personality of Christ undermined his health but transfigured his personality.

Any time or effort spent in consideration of the real purpose of the incarnation, life, death, and resurrection of the Christ is time and effort well spent. Dr. Philip Schaff said in the introduction of his book *The Person of Christ*:

"Eighteen centuries have passed away since He appeared, in the fulness of time, on this earth, to redeem a fallen race from sin and death, and to open a never-ceasing fountain of righteousness and life. The ages before Him anxiously awaited His coming, as the fulfillment of the desire of all nations; the ages after Him proclaim His glory and ever extend His kingdom. The noblest and best of men under every clime hold Him not only in the purest affection and the profoundest gratitude, but in divine adoration and worship. His name is above every name that may be named in heaven and on earth, and the only one whereby sinners can be saved. He is the Author of the new creation, the Way, the Truth, and the Life."

Christ as Creator

His beloved disciple, in introducing his Gospel, sets Christ forth primarily as the Creator. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men."

"The Stranger of Galilee"

By F. A. ALLUM

ART Thou only a stranger in Jerusalem?" Luke 24:18. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

Fundamentally the world has no need of a new order or a new plan, but only the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order—an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold to the eternal message. In the twilight of today I see on the horizon, not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee.

I see Him going around villages and districts, teaching and spreading His message of a new kingdom, healing the sick and suffering. His message is, "Cherish in love your fellow man, irrespective of race or language. Cherish and keep the divine idea in your heart as the highest good." This is the message also for the church of today and for mankind milling around like frightened sheep without a shepherd.

General Smuts, prime minister of the Union of South Africa, wrote this beautiful tribute to Christ:

"The Man of Galilee is, and remains, our one and only leader, and the church, as the carrier of this message, should follow Him alone."

John 1:1-4. Dr. James Moffatt translates verses 2 and 3 as follows: "He [the Logos] was with God in the very beginning; through Him all existence came into being, no existence came into being apart from Him."

This, then, is surely a very firm foundation upon which to base this fundamental doctrine in the great plan of salvation from sin and death that in Christ only is life. The One who was with God in the beginning as the active Agent in the operation of creating all things now became the active Agent in the new creation, for, "in Him was life; and the life was the light of men." In the beginning God planned that all life should emanate from His Son. The only way to retain that life was by obedience; separation from the source of life must result in death. So when man sinned and separated himself from God, the only way to redeem man was to take away his disobedience and restore him to the source of all life.

Man Is Not Immortal

There is a fundamental reason for Christ's incarnation in the human form. The apostle Paul so plainly states it: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21, 22.

It was on condition that man should obey God that he was permitted to enjoy all the privileges of the Edenic home in which he was placed. One prohibited tree in the midst of the garden was the means of test. God plainly told Adam and Eve that "in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Therefore, man was made mortal, or subject to mortality.

It was the voice of the enemy that untruthfully said, "Ye shall not surely die." This was the first sermon on the immortality of the soul that mankind ever heard, but unfortunately it has been repeated many thousands of times since. Indeed, this doctrine has so permeated the ministry that to deny or contradict it is considered by many to be tantamount to a disbelief in the teachings of God's Word. Yet we know conclusively that there is no truth more plainly taught, more diligently insisted upon throughout the Bible, than this: that the future existence of man depends absolutely upon either a resurrection from the dead or a translation without seeing death, and that through the power of Christ.

To this Paul eloquently gave expression in Philippians 3:10, 11: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

Man's Need for Christ

Strange indeed, that notwithstanding these clear pronouncements in the Word of God, so little is heard today in the church papers and pulpits of the land concerning this cardinal teaching of the Bible. On the contrary, preachers are continually giving voice to the thought that our departed have entered a higher and happier sphere, that they have passed immediately into the presence of God. Yet no teaching in all the Scripture is more clearly stated than that which tells of man's losing eternal life through disobedience:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:12, 18, 19.

"After transgression, Adam at first imagined himself entering upon a higher state of existence. But soon the thought of sin filled him with terror. The air, which had hitherto been of mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels. . . . Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot. They would be subject to disappointment, grief, and pain, and finally to death."—*Patriarchs and Prophets*, pp. 57-59.

"Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem man from the curse of the law, and bring him again into harmony with Heaven. . . . Christ would reach to the depths of misery to rescue the ruined race."—*Ibid.*, p. 63.

And what the poet writes we all gladly endorse in our praise:

"Christ has for sin atonement made
What a wonderful Saviour!
We are redeemed! The price is paid!
What a wonderful Saviour!"

The Loud Cry

By Clifford B. Howe

THE loud cry to awaken a sleeping and doomed world to the imminent and glorious advent of our Lord and Saviour will reach its crescendo "when the men and women comprising our church-membership rally to the work, and unite their efforts with those of the ministers and church officers."—*Gospel Workers*, p. 352.

The outpouring of the latter rain and the loud cry are inseparable—the one cannot take place without the other. This grand event, the most mighty demonstration of God's love and power this world has ever witnessed, must synchronize with certain spiritual attainments in the remnant church.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Review and Herald*, July 21, 1896.

"We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from the various other branches of work, and sent forth by the Lord to give this message to the world."—*Testimonies*, vol. 7, p. 270.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Ibid.*, vol. 9, p. 221.

The unfolding of world events before us today reveals that we are living in no ordinary times. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

"Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee." Isa. 60:2-5.

At this dark hour when hope is well-nigh departed from the hearts of men, when the church should be strong and full of courage to arise and shine, it might be well if we ponder these words in our hearts.

"The world will be convinced, not by what the pulpit teaches but by what the church lives."—*Ibid.*, vol. 7, p. 16. "While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern."—*Ibid.*, vol. 6, p. 261.

"Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man. They sealed their ruin, not only for the future but for the present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being."—*Education*, pp. 264, 265.

"As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. . . . The quickening, sanctifying influence of the Holy Spirit will be poured out upon them."—*Testimonies*, vol. 6, p. 267, 268.

In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before."—*Prophets and Kings*, p. 716.

The swelling of the loud cry into its mighty crescendo to awaken and warn a sleeping world of the wrath to come and to lift Him up who is mighty to save will be accomplished, "by thousands of voices all over the earth. . . . Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Great Controversy*, p. 612.

"A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Testimonies*, vol. 6, p. 333.

Facing the New Year

By Donald Yost

THE holiday season is past. We come back to our work with new vigor, added strength, to begin the new year. How is this new year different from the last? How do we know that things will not go on the same as before?

The world has never before experienced so great advancement in knowledge, which is to our advantage! This, too, will be the second year of so-called peace. We have greater opportunities to introduce to the world the doctrine of everlasting peace in the coming kingdom of Jesus Christ. Then, this is a *new* year. We have never gone over this path before, and we will never go over it again—never.

Yes, peace is here. "And here to stay," someone says. Perhaps for a while, but not for long, we know. The world is too swiftly drifting toward the rapids of destruction and ruin for any peace to last. This, then, is reason for taking full advantage of it while it is here, for with peace comes opportunity. The businessman now looks beyond the shores of his own country to other lands where the markets are opening for his goods. So also the worker for the Lord looks to the lands across the sea, where he once more may enter to offer without price the goods of the kingdom.

He goes forward to accomplish tasks that he could

not have done before, and which will be circumscribed in the future. This is the "appointed time." During the war we saw as never before that man "is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1, 2. Therefore we must work now, for next year may be too late. Men are crossing our paths today whom we may never see again. We must lift their eyes from the ground to the skies, in anticipation of the coming of the Saviour.

Beware of Spiritual Paralysis

By John F. Knipschild, Jr.

THE Holy Spirit, realizing the proneness of humanity to be easily tossed about by every wind of doctrine, "by the sleight of men, and cunning craftiness" (Eph. 4:14), inspired Paul, in Second Corinthians 13:5, to pen this solemn warning: "*Examine yourselves, whether ye be in the faith; prove your own selves.*" Today, more than ever before, the ruler of darkness is taking possession of the minds and thoughts of the religious leaders of the world, using them as his means of lying "in wait to deceive" the gullible, shallow-minded public, those who are spiritually and mentally lazy, also those affiliated with a church who are resting on their spiritual laurels, so to speak.

So it must be with many in our own ranks, who after hearing some Sunday religious broadcast, perhaps comment on the "wonderful presentation So-and-So gave in his radio message," not being able to discern the threads of error that are so cunningly woven into a "Thus saith the Lord."

Paul, writing to the Galatians, said:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:6-9.

Dear reader, there is no excuse for our not knowing the truth for this day and age, and being aware of the off-color presentation of doctrine. We cannot be excused for superficial knowledge of the Scriptures. In one of the distinctive chapters of our message the Master in Matthew 24 states something very definite for our benefit today: "Take heed that no man deceive you." If we are not sure of what truth is, it is high time we did some deep heart searching upon our knees in communion with God and expend some time in searching out the precious gems of truth in God's Word. We will never attain a knowledge of God's Word by merely having a Bible in our possession. It makes no difference how long we have been Adventists; unless the light of the truth of our message is becoming brighter and brighter, and illuminating our lives, we are stagnant spiritually. Stagnant water is dead water; so if one is spiritually dead, eternal death is the eventual greeting for the one possessing such an experience.

Pressing Toward the Light

Last winter my car slid off the road into a snowbank. About a mile across the fields I saw the light of a farmhouse, so I started out walking toward the light, knowing I would find rescue from my predicament. So it is in one's Christian experience; as Solomon states, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. In order for that light to grow

brighter and shine more and more clearly, we must move toward it. The Christian life is a series of progressive steps that will make the light of truth become clearer and clearer as one travels along.

There are too many in the church who are unable to point out scriptures in support of our fundamental truths. So when a speaker comes along over the ether waves, giving a perverted picture of the 2300 days, the millennium, the seven seals, Daniel 2, etc., they are unable to distinguish truth from error. Test yourself, now, my brother and sister, and see whether you are measuring up to the light that should be in your possession.

With the knowledge of this spiritual paralysis in our midst, the words of Paul should impress us.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:11, 12.

In order to be awake and have the ability to cast off the works of darkness we must of ourselves know where we individually stand in relationship to our message. The messenger of the Lord states the following for our admonition:

"Let church members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not be ashamed. Day by day they

Rise Up and Build

By LOUISE C. KLEUSER

O church of Christ, rise up and build!
Behold thy walls in ruin laid,
Are rubble heaps that challenge skill
To better build! Be unafraid
And open wide thy gates of health,
To share thy blessings and thy wealth—
The kingdom is at hand!

O church of Christ, rise up and build!
Rise from defeat, with courage soar;
Past ages thou didst build to please—
The present hour demands much more!
Our God hath laid man's pride in dust,

But gave to thee a sacred trust
The gospel to proclaim!

O remnant church, rise up and build!
Build more than monuments of stone;
Mold warped lives, build character,
Reach heathen wrecks—we must atone
For patterns poor, foundations weak;
Let God, not man, to nations speak—
Our Christ is at the door!

are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of men and women in Christ,—wholesome, cheerful, grateful Christians, led by God into clearer and still clearer light. If this is not their experience, they will be among those whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved!"—*Testimonies*, vol. 9, pp. 47, 48.

"But there are many, many in our churches who know little of the real meaning of the truth for this time. . . . We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard."—*Ibid.*, vol. 8, p. 252.

We are in grave danger of feeling that we have the truth and know it, but, as He warned the chosen

people of Israel, God warns us of our wretched, miserable, poor, and blind condition, trusting that we will accept His warning where the former did not. "For if God spared not the natural branches, take heed lest He also spare not thee." Rom. 11:21.

As a sure remedy against this danger of spiritual indefiniteness, Paul says, in his counsel to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. This is sound advice to the remnant living in the last generation of sinful posterity.

May God make us sincere searchers of truth, ready to drink deep of the well of salvation, that we may at all times be able to discern the imitation from the real, and quickly recognize error in any form so that we can rightly divide the word of truth to His glory and our credit in the great ledger book of heaven.

"Thy Word Have I Hid in Mine Heart"

By C. M. French

I RECALL that in our Sabbath schools and church services of eighty-five years ago, when I was a boy of nine, and before we had such well-developed and systematized furnishings in our Sabbath schools as we have at this day, aside from a better way of presenting Bible truth as is the case now, the same identical message taught then is taught now.

My teacher, a godly German brother whose name I have forgotten, was very diligent and positive in teaching his class of boys that "the law of the Lord is perfect." The texts we used in our study and research were committed to memory by the boys in our class, and one of them was the following: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." Ps. 19:7-11.

We were just boys, like other boys, but we clearly understood the meaning of these scriptures. The texts I learned then are indelibly fixed in my mind to this day and hour. It seems to me that we were a little more enthusiastic about the message then than we are now; but it seems more sure in these last times. Perhaps we were more emotional then than now, but our hearts were thrilled by the simple story of the advent message, so much so that we could not keep back tears of joy that filled our eyes. The old-time religion of that day was our very life. Blessed days they were.

One of the grandest moves to help us learn our Bibles was the institution of the "daily lesson study." There are many of us who are not studying our weekly lessons "daily." We have the greatest system of truth ever given to the world, and perhaps we feel "rich, and increased with goods, and have need of nothing" more. But the words of the Bible are fathomless; we never can reach the bottom, and that fact makes it more certain that we should study daily to know the will of God better, that we may be able in the final account to give a good testimony. We will need what we learn now when we are deprived of our Bibles in the time of real trouble that is to come.

Obedience to the Law Necessary

By Mrs. E. G. White

WE SHOULD seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see His life and character, the less we shall think of ourselves.

There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth or shall we compare their characters and doctrines with the Word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments.

Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what He required of Adam in Paradise before he fell—perfect obedience to His law. The requirement that God makes in grace is just the requirement He made in Paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's Word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God.

Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's Word? We want the truth of God's Word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example.

Who Is Our Captain?

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and

then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven.

God has a constitution and laws to govern those whom He has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticize do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? . . .

Sanctified Through Obedience

We want the sanctification that God Himself gives, and that sanctification comes through doing His law. We hear the heavenly benediction pronounced upon the obedient by Christ Himself: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare His Son one jot of the penalty? Behold Him when He was in the garden praying, "If it be possible, let this cup pass from Me," and the bloody sweat pressed through His pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out, "It is finished." The law finished?—No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter.

Could it have been possible for Jehovah to change His law to meet man in his fallen condition, then Christ need not have left His glory, His majesty. It was because the law of God was changeless as His throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,—opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify Him, crucify Him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory.

When Satan found that the tomb could not hold the Son of God, but that He had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when He died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ Himself says: "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—*Review and Herald*, July 15, 1890.

Conducted by Nora Machlan Woolley

Our Books

By Ivanette G. Dunbar

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

THINKING of books, I recall looking up from my reading one Friday's eve to see a little boy touch lovingly the volumes by turn as they stood on the shelves. He was trying to decide which ones to choose. Soon he was by my side with, not one or two, but a whole armful of books for me to read. They were "Sabbath" books.

Many times, at our house, we feel it is really lamentable that there is anything else to do but read; and if there is a possible way to keep our duties incidental to homemaking at a minimum, we try to find that way. Why, our books furnish material for our thoughts. They furnish patterns for our play, and, indeed, our ideals are shaped by them. They substitute for the farm life we crave, and through them we make the acquaintance of gentle country folk. From our books we learn to ride horses—ride out in the wind and watch the jack rabbits scare from behind the mesquite bushes. We climb the mountain trails—and sometimes get lost, too, in their forests. We travel the oceans and touch at romantic and history-famous places, living for the moment in their environment. We visit the markets of the world, eat at the tables of kings, and enjoy the company of learned people, who wrote of things as they saw them. We grow to love the characters on those pages, and like to renew our acquaintance from time to time. Hours spent alone are enjoyable and profitable with good books as companions.

What a pleasure to browse where books are sold. Only limited finances can curb our insatiable appetites, for there we shall find a most luscious bill of fare—books of poems, books on nature, travel, gardening, folklore, the arts, history, homemaking, biographies, recipes, maps, books on how to build things, and a wealth of others.

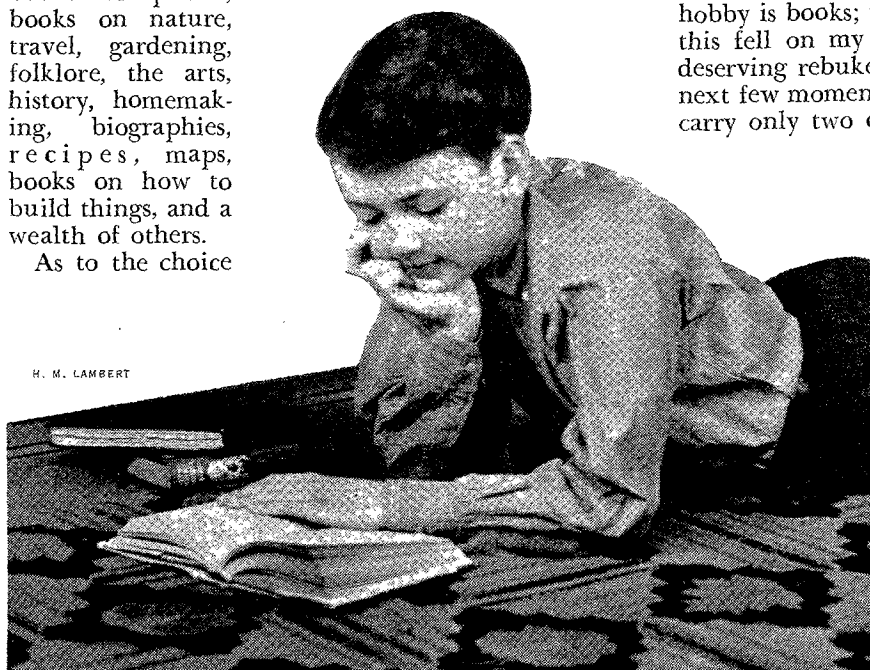
As to the choice

of our books, much could be said; but only this in passing—we choose them as we would choose our friends, except with much bolder discrimination, for we may read them or leave them alone with no social obligations involved.

There was the "Long Book." Just how it came to be in the society of the other books at our house we shall not mention, but one day we found it there. It was replete with the most attractive illustrations and colors. There were all kinds of stories—weird ones, wild ones, sad ones, and funny ones. Oh, such a book! The family was at once alerted of its nature. It was a heretic of the most infamous sort, a gentile in our midst, and was regarded with curiosity and suspicion. But the "Long Book" was so friendly, so appealing. It seemed almost to climb down from the shelves by itself and lie on our tables, there to flaunt its charms before our eyes. Presently we found ourselves looking at the pictures, then selecting a tale here and there. But suddenly the "Long Book" disappeared! After that the days and weeks passed serenely by with scarcely so much as a memory of the book until one day, while house cleaning, we came upon it high on a shelf among paint cans and brushes. We had to smile as in our imagination we saw a little man of four years perched on a chair or stepladder reaching far above his head to place the culprit volume out of circulation. The "Long Book" had failed to meet his standards!

One summer during camp meeting an older boy said to me, "Today is hobby day at the primary tent." That announcement tormented me. I felt condemned for failure to do my duty as I now saw it. Just what that child could call his hobby, I did not know. Then the same sweet voice spoke again: "I would say my hobby is books; wouldn't you?" Like a gentle melody this fell on my ears and brought me comfort as if, deserving rebuke, I had been mercifully spared. The next few moments were spent in prevailing on him to carry only two of his favorites rather than the stack he had selected. He left for his meeting, one arm in a sling (for it had been broken a few days before) and the other clutching his precious hobby.

Just the other day, on smelling a sweet aroma from the direction of the boy's room, I made a trip of investigation. I was greeted somewhat as an intruder, but by pressing a question or two I was shyly informed by the occupant that he was putting on a clean shirt for his club meeting. Mind you, this club existed only in his fertile imagination. His pompadour was wet and smooth and the talcum powder can stood near by. He asked whether it would be all right if he went



out among the neighbors and secured club members of his own age, whereupon I asked whether I might join and the two of us hold a meeting at once. This plan seemed to be agreeable, so we chose a suitable spot and called the club to order with the singing of a national anthem and "Maryland, My Maryland." We then read at length from two books—both old favorites—and closed the meeting with another familiar song. So again our books helped us through an hour of need, and as we went about other interests the bond of comradeship between us seemed to have strengthened.

As I write, it is nearly suppertime, and out yonder my neighbor's roofs are wet with rain. We are warm and cozy, and I can hear the children's voices as they play. God is good, that life for us should hold such blessings.

Only matters of grave importance could call us from our home tonight, for this is the time we all love best: a lamplit hour to spend in relaxation and companionship with those delightful friends—our books.

A Sabbath Soliloquy

By Mary Covey O'Neil

YOUR out-of-doors is beautiful today, God! A Sabbath hush pervades the earth, and I am stilled and comforted. My weariness is gone. Courage and hope for the burdens of a new week seem to be enveloping me.

No greater blessing could have been given man than that of a regularly recurring day in which he might, in a very special way, walk and talk with you, my Father.

You have been very good to me. The little one beside me, so intent on seeing a bird friend before I do, has been a veritable blessing to me. I thank You so much for her. There, she has spied a flock of warblers! The little yellow spot between their wings gleams brightly as they fly. Now, she has seen a new bird which we do not at once identify. There are a whole flock of them, all alike. Crests and queer light markings are discernible on all. "Mother," she says, "they are cedar waxwings. I know from my bird game." I believe she is right. We must check when we get home. What an incessant noise they make! Not a song but a plaintive "tse, tse." Some are constantly flashing out from the telephone wires for a billful of insects and swiftly flying back to their places.

There is beauty wherever we look. The fields look purple in the afternoon light. The hills are peaceful contours. The tree forms are expressions of grace and symmetry. The earth must have been intensely beautiful before sin found an entrance here. But how lovely it will again appear when all traces of transgression have been obliterated. We must talk about it much, my little one and I, for a beautiful new earth and eternity with Thee must be a tangible reality to us. Most of the wild flowers are gone, for it is late August. Yet beside our path grow innumerable tall, hairy, wild sunflowers. We stop to look closely at some of these. Many of them are higher than our heads. The stout stalks and heart-shaped leaves are thickly covered with soft hairs. Their large flower heads are made up of yellow, three-clefted ray florets surrounding a hard, brownish-yellow center made up of tubular florets. Their bright faces are turned toward the sun, and I am reminded that their botanical name, *helianthus*, means "sun." I have heard that they follow the sun all day long and "live happily in dry, poor ground." Surely there is a lesson here for me.

It has been a good day. You, dear Father, have literally walked with us. In the earth made new, some Sabbath days You will be our very own Guest, and we will resume some of the walks we have taken here.

The shadows are lengthening. Venus, that greatest of all the sun's reflectors, has appeared. How beautiful she is! We remember Professor Newton's explaining all about her phase changes while we watched her through the big telescope at the college. We agree to ask Jesus to let us visit Venus someday and to help us now to reflect His goodness as well as she does the sun's bright rays.

Off in the brush an evening wren sings a weary bit of song. We, too, are tired, but it is happy tiredness. So as we follow the friendly little path back home again, we express our peace and joy in song:

This is my Father's world,
And to my listening ears
All nature sings,
And round me rings
The music of the spheres.

This is my Father's world;
I rest me in the thought
Of rocks and trees
And skies and seas—
His hand the wonders wrought.

Family Sharing

I HAVE never bought anything important, not even a book, but that it was first taken under consideration by the council—the two boys and me. It was our home. "But," says the younger, "didn't you buy it with your money, Mother?" "No," I replied, "with our money." It is just as much their home as mine, I give them to understand. So—we'll fix it up together, and many a time those lads have worked industriously at home, cleaning and improving the grounds when neighbor boys were urging them to come play ball—something they dearly loved to do.

When the elder lad was entering his teens he was given the responsibility of keeping house while I worked one summer. I gave him fifty cents a day to buy the vegetables and other things for our lunch. Having had cooking in school the year prior to this was some help, but it was quite a study for the lad. He shopped about for groceries, learning where he could get certain items for a little less and yet as fresh. It was an interesting experience for him, too. We had the most beautiful salads, the most daintily arranged sandwiches, the most delicious cookies, we've ever had. We had a well-cooked vegetable, too. In fact, it was a well-balanced meal generally. If any of the fifty cents was left, it was his. What with some vegetables in our own little garden there was usually a little over; and so the boy got an idea of the "inner workings" of housekeeping and balancing a budget. The lesson was well learned and still stands him in good stead. It seemed to make the child feel like a definite part of the corporation.

When the boys were quite young, we made a practice of each one relating at the evening meal an event or happening at school or some item of general interest. This not only added zest to the meal but precluded any unpleasant discussions or arguments that might have arisen. Later, when the lads were more 'schooled,' we would quote memory verses, one after another. This was both pleasant and profitable.

Another thing that made home pleasant for us was our mutual love for singing. We could practice evenings by the hour, and as we produced harmony in song there seemed to be a corresponding harmony in our lives.

The Moslem Challenge

By Erich Bethmann*

DEAR brethren and friends, you can hardly imagine the joy and gratitude which fill my heart today to be able to stand with you before the throne of our Father in heaven as a free man among free men. It seems to me like a foretaste of the glorious experience the children of God will have on that great day of our Lord's return, which Isaiah so aptly described: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Seven years behind barbed wire, deprived of freedom, fettered and handicapped in all movements, yes, in all utterances, is not a short time, and, as you all know, a burden becomes heavier by the passage of time. Many things happen during such a period; among others, children grow up, and if my daughter or my two boys would step into this room, I should not recognize them, and they would not recognize me. But I am not alone to bear this burden. Hundreds and hundreds have to share the same fate, and many of them without hope. True, captivity is hard; being deprived of the family and normal activities is difficult to bear. But although men may imprison the body, they never can bind and fetter our hearts and our spirit.

How glad I would be if I could give you a report of my old field of labor—Egypt, Palestine, Mesopotamia, the old Bible lands where I worked for fourteen years, but all that I would be able to tell you would be at least seven years old; yet in spite of my absence over such a long period, my heart is still out there, and my thoughts wander again and again back to these lands and ponder over the one great unsolved mission problem—the Moslem problem.

Teeming Millions Yet Unwarned

Having heard the deliberations during this council, being aware of the heavy burdens you have to carry, I hardly find the courage to add another burden to that already heavy load. And yet it is my duty. I have to point it out to you. There remains one great task for us to perform, and that is to bring this message to the nearly 300,000,000 Moslems who are living in the great desert belt of the world, from the shores of the Atlantic in North Africa to the Red Sea, from the Mediterranean to the Persian Gulf, from the Caspian to the Steppes of Central Asia, the 90,000,000 in India, the 40,000,000 in the Netherland East Indies.

You will say, Is not our work established in all these countries? Yes, we have our work there, but in spite of that, we have practically no work among the Moslems. We have been working among the old Christian communities over there. We have been working among the heathen element in those lands, and the Lord has richly blessed us and given us success, but we have never been able to do much work among Moslems. If we have baptized a few here and there, they were stray cases which we got by chance, but not in an organized systematic effort to win Moslems to Christ.

And why is that so? Because the work among Moslems seems so difficult, so utterly hopeless, so utterly fruitless; the doors seem to be blocked.

Why is it so difficult? I don't have the time to give a historical sketch of Islam today. I want to say only this one thing, and that gives it in a nutshell: Mohammed came after Christ, and he came to reform a perverted form of Christianity and to institute in its place a purified form of worship. There are many points of contact between Islam and Christianity, and at the first glance it seems that it should not be so difficult to win Moslems to Christ. Yet by close contact it becomes evident that in all essential points of faith Moslems are in absolute contradiction to our Christian belief. They accept God, but not as the loving Father. He is an arbitrary being. They accept Christ, but only as a prophet, never as a Saviour, and to call Him Son of God is the worst blasphemy ever uttered. They have faith, but know nothing about righteousness by faith, and they know nothing of the love which is above all in Christianity.

How Shall We Reach Them?

You will ask me, Have you a solution to this problem? What are the methods you suggest? And I have to confess also that I have no patent solution to this problem. I have none so far, but I can say this much, I have tried to acquaint myself with the Moslem question as best I could, and I have come to the following conclusions: We have work in Moslem lands, yes, but we have no men who specialize in it. I know by my own experience that it is very difficult and that it is practically impossible to work for Christians and Moslems at the same time. We need men who will get acquainted with the Moslem outlook, with the Moslem train of thought, men who know their questions and know how to answer those questions; men who are able to write a tract intelligently for Moslems. It is not suitable to translate our tracts, because in a tract written for Christians, there are always passages which are an offense to Islamic conceptions. In a word, we need men who work for Moslems, who dedicate their lives for that work. And we have to find for this work men of faith, men of undaunted courage in the midst of dangers, and indomitable patience, because, brethren, this work is perhaps the hardest ever undertaken.

We have to arouse the young people in our colleges; we have to set before them this task, which calls for the most highly prized qualities in a man. We need men of a studious type, who are able to learn Arabic, a most difficult language; who are able to understand a different trend of thought, but who are also imaginative enough to try out new methods, to explore new ways and means; and, most important of all, who are Christians to the very core of their souls. We have to bring this work to the attention of our church.

I am so glad that our church and our people are the most courageous people in the world. Of course, we all rejoice in hearing good reports of how the Lord has blessed the work here and there, how He has opened doors and thousands are flocking in. Our people are brave enough to look stark facts straight in the face. We do not need to hush up facts. Thank the Lord for that. They have courage to face a situation where the going is hard. Here is a need, a

* Remarks at a mission symposium during Fall Council. Elder Bethmann was interned during the war.



Shipment for Europe Prepared by the West Palm Beach Dorcas Society

staggering need. Three hundred million Moslems who, for all practical purposes, have not yet been reached. Millions and millions whose hearts seem not to be open to the gospel message, to whose hearts we have never found the key. But I know the Lord has the key to their hearts. Let us ask Him to give us this key, or, at least, to let us see how He uses the key.

Making Friends

And now, in closing, I should like to relate an experience I had during internment. We were allowed to have an excursion every week, with the understanding that we should avoid contact with the native population. But one day, being very thirsty, I entered a Moslem village and asked for a little water. There was a mosque near by, and the mullah was standing beside it. I asked if he had the holy Koran in Arabic. Yes, he had it; he brought the book with all signs of reverence. He didn't understand Arabic. I read a portion in Arabic, their holy language. A crowd gathered around. They asked me to explain it to them in their language in Urdu (Hindustani). I tried my best, of course.

My Urdu, picked up during the internment, was not good enough to interpret religion, but one thought struck me and has not left me since. Would that not be a method of bringing the message to the thousands and thousands of the Mohammedan religion? Going out two by two, explaining the Koran, preaching the gospel, bringing the people the fullness of light which shines in their book only in a dim way. If they accept us, good and well; if they persecute us, let us go to the next place. This method is perhaps not quite in accordance with our modern ideas, but it is certainly the most orthodox method ever commended. How are we going to reach the thousands and thousands of Mohammedan villages in India, in Egypt, in the Sudan, in North Africa? Shall we wait till all these people know how to read? Shall we build everywhere hospitals and dispensaries? Shall we do it in our Western fashion? We may do it, but are we not in danger of establishing in their minds the idea that Christianity means acceptance of Western habits and standards of life?

I have spent twenty years in the East, and it becomes clearer and clearer to my mind that we have to do it in this simple way, as an Egyptian to the Egyptians, as an Indian to the Indians. If we want to reach the wandering tribes of the desert, the real Bedouins, we have to become their friends, win their confidence, as Arabian riders right into the heart of

the desert to Nejd and Hadhramaut, right on from Tripoli to the Oasis of Kufara and the slave-trade routes to the northern Sudan. Of course, it means sacrifice, sacrifice on a larger scale than ever before undertaken, and I am not certain whether I myself am prepared yet to try this method, but one day it will be done, and if it cannot be done by us as white men, it will have to be done by our native brethren.

Local News Wanted

By Fenton E. Froom

WE WANT local news," stated the religious editor of the West Palm Beach *Post-Times*. This fall our Dorcas Society has been very active. Four barrels and more than a dozen carton boxes were filled with sorted, mended, and labeled clothes for shipment to the New York office for the needy of Europe. The embargo into New York City kept them here for many weeks. While we were waiting to ship the clothes, the plan was conceived—why not have a picture taken of the hundreds of pounds of clothing for Europe and give it to the local paper with a write-up? This was "local news"!

The picture appeared in the Sunday paper going into 25,000 homes. The newspaper was glad to use it. We feel it was an outstanding achievement, for no other local church or organization has done such a large work. Over 2,000 pounds of clothing have been prepared and shipped by the ladies of our Dorcas Society in the last few months.

This type of publicity should certainly break down prejudice and build good will in this city. Each newspaper is different, and we must find out what the newspapers want and then supply the demand. Building friendship and good will through newspaper publicity will, we trust and pray, mean additions to our church and souls in the kingdom of God.

Progress in the Far Eastern Division

By V. T. Armstrong

MORE than a year before the close of the war in the Pacific plans were made to have workers ready to re-enter the fields in the Far Eastern Division just as soon as circumstances would permit. Three months after the surrender missionaries were finding their way back to the field by air and by boat.

Before these returning workers were permitted to go, missionaries who had been liberated from internment camps in the Philippine Islands were back at work doing what they could to meet the need until help could arrive. Seventh-day Adventist servicemen also had visited many of the churches. The total results of their assistance in the time of dire need can never be fully known this side of eternity.

Much has been told and written of the destruction suffered by our work during the war. In some places it has been far greater than at first anticipated. It is encouraging to know that in some other places the loss of property was far less than first estimated.

The wonderful response by our people when the calls were made for funds to rebuild our work and pay the expense of restaffing the fields has brought courage to our missionaries and the thousands of members in our churches throughout the Orient.

The readers of the *REVIEW* who have given so liberally will be glad to know what has been accomplished thus far in the program. While only a small number

of missionaries are at present in the fields, a large number are awaiting transportation and before long we believe, will be on their way to fill needy calls.

Missionaries Return

Following the Autumn Council in 1945, P. L. Williams and his wife, L. F. Bohner, and V. T. and Mrs. Armstrong secured transportation to Manila. After spending some time in the Philippine Union, L. F. Bohner went by plane to Singapore to assist the work in the Malayan Union. Soon afterward Elder and Mrs. P. L. Williams secured passage by boat to Singapore. Miss Elizabeth Rogers, who had also reached Manila, went with them and on to Penang, to assist in the medical work in Penang. Elder and Mrs. Williams took up residence at the division headquarters at 800 Thomson Road, Singapore. They found the office building and mission houses needing heavy repairs, and one bungalow had been destroyed. This house is being rebuilt and will be finished by the end of the year. The other homes and the office building are being repaired.

The union headquarters in Singapore suffered some damage, but no buildings were destroyed. The repairs are being made and already the Malayan Seminary in Singapore is operating, but in a limited way until additional teaching staff can arrive.

In the Netherlands East Indies Union, Pastor K. Tilstra and H. E. R. Schell are doing all they can to carry on until additional help can arrive.

A. P. Ritz, Dr. Ralph Waddell, and E. B. Smith, with their families, are busy in Thailand, which is a part of the Malayan Union. The school buildings at Ubol are being finished and the school in Bangkok rebuilt. The work at the clinic in Bangkok is prospering. The great need is for additional help. An option on a desirable plot of land within the city of Bangkok has been secured and we trust that before long the purchase can be consummated.

R. Bentz and his family have been in French Indo-China all during the war and are in need of a furlough, but they are staying by until help can arrive to take over the work.

Paul Eldridge was granted permission soon after the General Conference to enter Japan without his family. At present he is the only missionary in that field. Captain Kraft, who is there in Army service, has given much assistance to our work. Within a few weeks it is planned that other workers will be going to Japan and Korea.

Large Increase in Philippines

Early in 1946 F. A. Mote, G. A. Campbell, Werber Johnson and his family, and Mr. and Mrs. Russell Emmerson arrived in Manila. When it became necessary for Elder Mote to return to the States, G. S. Campbell was appointed acting superintendent of the Philippine Union. Brother Johnson was appointed secretary-treasurer. Brother Emmerson, the division builder, has been busy with a crew of workmen, repairing the college plant and erecting quonset buildings for temporary homes for workers. At present the new Philippine Publishing House is being built, and three mission homes are being erected. It is hoped that the publishing plant can be in operation early in 1947.

Most encouraging reports are coming from different parts of the division field. The calls for workers are sounding everywhere. It is a wonderful day of opportunity. Baptisms in the Philippine Union for the first nine months of 1946 reached 2,554. This ex-

ceeds any previous year in the records of the field. It is anticipated that there will be a report of 3,000 baptisms by the close of this year. Literature sales are good wherever there are books or papers to sell. The first Ingathering campaign is now being conducted and promises to be very successful.

Without doubt we have reached the time when God is doing great things in the finishing of the work. We know that our people who are so deeply interested in the Orient will continue to pray for the work there.

An Aged Adventist

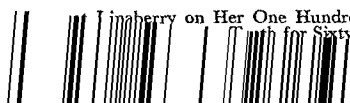
By P. W. Ochs

MRS. MARGARET LINABERRY, resident of Topeka, Kansas, reached the age of one hundred and one years on Friday, November 29. Like many of the pioneers in the middle 1800's, she lived in a sod house. Leaving her birthplace in Hunterdon County, New Jersey, she came west in 1877. It was while living on a farm in the western part of Kansas that Mrs. Linaberry first heard of this message, after she had read books and papers given her by a Seventh-day Adventist family. Her interest in the belief of Seventh-day Adventists grew, and she and her husband were both baptized. It has been sixty-five years since then, but her faith and zeal for the work of God are still strong.

She subscribed to the REVIEW AND HERALD for many years, but because of poor eyesight she has not been



Linaberry on Her One Hundred and First Birthday.



able to read it for some time. However, Mrs. Anna Cowden, eighty-year-old mother of Mrs. Fred C. Baker, read the Week of Prayer readings to her this year. She thoroughly enjoyed the readings and stated again that she knows the work of God will soon be finished in the earth, and she looks earnestly for the second coming of Jesus.

When asked what her favorite text was, she quoted 2 Timothy 4:7, 8; "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." When we think of the age of Mrs. Linaberry and of the many years that she has remained true to this faith, we can understand why this is her favorite text.

She saw Mrs. Ellen G. White many times in Lincoln and was impressed with the messages given by her in camp meetings and on other occasions.

Mrs. Linaberry comes from a family whose members have lived to a ripe old age. Her father lived to be ninety-seven, her mother seventy-five, and her grandfather one hundred years. She resides at the home of Mrs. Fred C. Baker in Topeka and still is able to care for herself.

A Visit to the Churches of Portugal

By E. P. Mansell

ON OUR way to East Africa last summer we stopped over in Lisbon, Portugal, where we visited with our believers. The present government is favorable to religious liberty and now is the time to work. The message is reaching out to the farthest borders and the believers are among the most sincere and zealous Christians it has ever been our privilege to meet. They seem to appreciate in a special way the depths from which they were rescued. With a good school and about eighty students preparing for the work, the future is bright.

The first city to the north is Porto, where we found M. Viegas in charge, with two groups in the outskirts. Soon they are planning to move into their own church property. When a reporter of the principal newspaper of Portugal heard that Mrs. Mansell and I had been prisoners of the Japanese for more than three years, he asked for an interview. For about two hours, during which we gave him our story, he took notes and asked questions, not only about the war experience, but about our faith. Then the photographer took our picture, which appeared on the front page with a full column containing excellent propaganda concerning our mission activities. The Ingathering campaign was in full swing at the time. The meeting places were full, and we believe a good interest has been aroused.

Our next church to the south is at Coimbra, the great university town. One of the oldest Catholic churches in Portugal is located there. This city is also famous in history because of its zealous persecution of heretics. There is a large square in the center of the city called the Inquisition Square. Here we saw one of the principal buildings used in the Inquisition. These are now used to house the poor. What an inspiration to realize that a lamp of truth has been established here and a young man by the name of Manuel Miguel, whom we helped to train years ago in the Azores Islands, is doing a good work. This worker clipped our pictures from the paper mentioned above and, with some Japanese occupation currency notes from the Philippines, made a poster announcing

the meetings which we were to hold there. One of the leading stores allowed him to place the poster in its show window. As a result the church was packed, with people in the aisles and up around the pulpit, while several hundred were turned away.

On the Spanish Border

Next was Thomar, down the line toward Lisbon. A new worker, F. Cordas is working in this place. The youngest church of Portugal is at Entroncamento, just south of Thomar, where we met some very sincere people. In Barreiro, at the mouth of the Tagus, just across from Lisbon, Brother Esteves is in charge while on furlough from the Cape Verde Islands. A little farther south, perhaps an hour by train, is one of the larger cities, called Setubal. We were glad to meet the young people of this church, some of whom were planning to go to our school at Portalegre.

We next visited a city on the Spanish border—Villa Real. On the day we arrived, there was a *fiesta* just over the line, and although we were quite sure we wouldn't be allowed to accompany the pilgrims from this side, we thought it would do no harm to ask. We were told that this was a privilege granted to the Portuguese nationals only on feast days. We baptized four precious souls at this place.

Our next stop was Portalegre, which is near the Spanish border and nearly midway between north and south. This is the place where our seminary is located for the present, and here we have an earnest group of believers. One of our teachers at the seminary this year is a converted Jesuit priest who at one time attended college in this same building. The seminary is under the direction of Ernesto Ferreira, an ex-Franciscan friar who accepted the message through reading some of our literature, which had been given him to burn along with other kinds of prohibited literature. He loves this message and is happy to have a part in training our youth who will later enter those more backward provinces where as yet there is not a single Seventh-day Adventist.

There is a great mission field within continental Portugal, but we are also preparing workers for Portuguese colonies and possessions in Africa and the Orient. A. D. Gomes, the president of this field, has recently returned from the General Conference. He has many plans for the work here, one of which is to get the Voice of Prophecy on the air and into the homes of the people. The plan is well under way, and he seems very hopeful for its success. Pray for this needy field where the Reformation is still to reach out with power.

Voice of Prophecy Reaches Hearts

By Christine Rutledge

FOR nineteen months I have been working at the core of one of the greatest evangelistic campaigns in the world—the Voice of Prophecy radio broadcast—and I would like to share with you some of the things that have deeply impressed me as I have learned how the work is carried on at headquarters and have seen day by day what is probably the most interesting and unusual mail that comes from radioland to the Voice of Prophecy office.

H. M. S. Richards' office gets the letters of praise that are written, eulogizing the program. It also receives the letters of rebuff and criticism. It gets the special mail which calls for a personal reply from the speaker, also the letters which carry substantial offers for the support of the work.

Not having been directly connected with evangelistic work previously, I have, of course, been greatly impressed with the work of the Voice of Prophecy. In the first place I had never dreamed that in this modernistic world of ours so many people were taking religion seriously. It is apparent to me that everywhere people are intensely interested in religion. This is true not only in the United States and Canada but in all parts of the world.

Only last week we had a letter from a man in India who is studying the Christian religion and is trying to learn how he can harmonize his life and business with Christian principles. A young man in British Guiana has written, inquiring how he can become a gospel minister. From Panama we receive letters requesting all the gospel literature that we have for distribution.

From Alaska the letters come in, requesting more and more of the Bible correspondence lessons and telling how these studies are influential in changing the hardest characters into sweet Christian men and women. Word comes from the Philippine Islands and from Japan, pleading for literature and for the Voice of Prophecy program to be broadcast locally. A letter was just received from Nigeria, West Africa, asking for an explanation of certain Bible passages. Yes, everywhere people are interested in religion. Their hearts seem to be crying out after the God of heaven.

Helping the Distressed

Another thing that I have been interested to observe is that the Voice of Prophecy actually is reaching these people and bringing them a message of hope and salvation. For instance, not long ago a letter came from San Francisco, marked "Urgent." It was from a woman who said that she was getting ready to end it all when our program came on the air, and she heard the words of that touching song:

"There is a place of sacred rest
Near to the heart of God,
A place where sin can not molest,
Near to the heart of God."

She listened through to the end of the broadcast and instead of killing herself, wrote a letter with this touching appeal—"Voice of Prophecy, help." A return letter from the director's office brought just the help she needed.

The Voice of Prophecy has reached a drunkard in one of the big cities of the East. I believe his letter was the most touching I have ever seen. He had been a respectable businessman, of a good family, but a series of tragedies in his life had proved too much for him, and, in an effort to get away from it all, he started drinking excessively. But he had not found relief. Instead, he had lost his business, his social standing, and even his closest friend had turned him down. In his extremity he turned to religion, found the Voice of Prophecy radio program, and called us to intercede with God in his behalf. Each week, he writes, he searches for our program as one searching for water in a desert. And now he has found God and has quit drinking and is once again a respectable citizen with a worth-while position.

I remember a letter last summer from a young man in a penitentiary, who said that he listened to our program and wanted to learn more about the Bible. He asked for a Bible and for some religious books.

In the current mail is a letter from a woman who wants to know whether she is doing wrong by staying away from church on Sunday and listening, instead, to the Voice of Prophecy broadcast, because, she does not hear the Bible

Reaches All Classes

I have been impressed also by the fact that the Voice of Prophecy reaches people in all walks of life, not just the needy and the uneducated. A railroad man in the East wrote a sincere letter of appreciation for the Voice of Prophecy program. He said that although he is on the job and seldom can hear the broadcast himself, he is pleased that his family can listen each Sunday morning to such a program. Similar letters have come from other railroad men. We hear from doctors, from lawyers, from manufacturers, from teachers, from entertainers. We hear from children, from parents, from shut-ins, and often letters come from those who are tottering on the grave. Yes, the Voice of Prophecy touches a responsive chord in the hearts of all types and classes of people.

Some of the finest letters have come from ministers—ministers of various faiths. Perhaps this is because one who has a first-hand knowledge of the problems and the joys of preaching the gospel can more readily recognize and appreciate the far-reaching results of the work being done by the Voice of Prophecy.

While the Voice of Prophecy is touching hearts in radioland, I want to assure you that the great listening audience is touching hearts in the home office. When approximately one hundred and twenty workers meet at eight o'clock each Thursday morning for the weekly prayer circle, you may be sure that every worker is touched with the appeals for help that are read, and each one receives blessings and inspiration. Every worker makes a special effort to be present. Why? Well, there is something about it that knits our hearts to the dear people in radioland who request our prayers and who write about answered prayer. We are all one big radio family, and we wouldn't for the world miss being present when letters from the unseen members of our family are presented and the prayers are offered.

And so, from my vantage point I have seen for myself that the world is still crying out after God, that the Voice of Prophecy is bringing hope to those within its radius, that people of all professions appreciate the program, that by God's blessing the work is growing steadily, and that the Voice of Prophecy employees have their hearts in the work and are in reality part of a great radio family.

Alaska Juniors Swell Ingathering Total

By Manley L. Miles

SIX Juniors of the Anchorage Seventh-day Adventist church solicited a total of \$310.68 in five Saturday nights during the months of September, October, and November of 1946.

Because of the seasonal employment characteristic of most Alaskan communities, the Ingathering is done in Anchorage in the late summer and fall months. This year a large source of contributions was cut off by a city ordinance which closed certain business houses against solicitation of funds.

The church turned to the children for aid, and the Juniors rose to the challenge. The Dorcas ladies, with the aid of the church school teacher, fashioned white nurses' caps for the girls, and capes of dark material, and white aprons. The boys dressed in their Sabbath clothes.

A few days before the Saturday night the children were to go out, a short note was placed in the daily paper, explaining that on the following Saturday night the Juniors of the Seventh-day Adventist church



Anchorage, Alaska; Junior Ingathering Solicitors. Left to Right: David Jacobson, Cherie Brown, Joy Miles, Erma Brown, Nancy Jacobson, George Berg.

would solicit money for the support of the world-wide uplift work carried on by the church.

The Juniors met with much favor. A few people gave as much as five dollars, but the average gift was twenty-five cents. Blue ribbons, furnished by the North Pacific Union Conference, were flown from Portland, Oregon, and presented to five of the Juniors who solicited over \$50 each during the five Saturday evenings that they were out.

Tract Distribution by Airplane*

By O. O. Mattison

I WOULD like to lead you to where we have over two hundred million Hindus to whom this message of the kingdom must go before Jesus comes. I know of no problem that presents a greater challenge to Christian missions today than the great masses of India.

Wherever you go in India, you are in the midst of people. It may be on the railway train, it may be in the bazaar, in a village, or wherever you go, you are surrounded all around, all the time, by people. So if you are seeking isolation, do not go to India.

India today has those two great conflicting masses that are a puzzle to other nations besides India, the Mohammedan hordes and the Hindu hordes. In our great Northwest field we have endeavored in a small way to approach the masses of India as they gather together from time to time for their religious festivals. We are fortunately situated to do this, as in the Northwest India Union we have five great sacred places where the Hindus gather together to wash away their sins; especially to that most sacred city of Benares, where they gather together by the thousands, year after year; and Allahabad, interpreted as "The Dwelling Place of God."

Melas or festivals are held each year, but every twelfth year between six and eight million people gather together where the Ganges and the Jumma rivers meet. We have gone to these festivals with our literature. I am sure that is a bigger congregation than any seen in America by our evangelists. But we have endeavored to do all we can among those masses with our literature.

Our Roorkee training school has chosen the Hardwar mela at the headwaters of the sacred Ganges as their special missionary project. Our boys have done a great missionary work there, and they have met with marked success.

Our closest contact with Hindus has been at Garmukhtesar on the Ganges. Two million Hindus gather there from year to year. We have chosen literature

that would appeal to those people and their thinking at this time. Our press has printed hundreds of thousands of tracts to be distributed among them. We have printed the tracts in the Hindi, the Bengali, the Urdu, and the various languages of the people that come from all over India to these melas.

A few years ago, as we were endeavoring to do this work, we became rather footsore. We tramped up and down the vast length of that crowd, which is about ten miles long. We used everything at our disposal to make our work as easy as possible; yet our workers were becoming very weary.

One day toward the end of the mela the superintendent of police came in his airplane on a tour of inspection. Only two of us missionaries were on the grounds at the time with our Indian workers, so we felt it our duty and privilege to entertain this official at our camp. In the course of conversation we asked whether it would be permissible to distribute our tracts from the air in his plane. He gladly gave his consent. All of us immediately set to work refolding thousands of the tracts so they would fall separately from the plane. When we went to the plane to get in we found the subinspector of police, who is a Mohammedan, occupying the front seat. Since P. K. Simpson, who got into the back seat, could not take all the tracts in the seat with him, we asked the Mohammedan officer if we could put some in with him. He hesitated to give out Christian tracts, as he was a very strict Mohammedan, but we told him if he did not care to keep them, when he got in the air he could throw them all out. This he consented to do and did a good job of it.

As those tracts fell to the earth all along the way, I thought, "Truly this is fulfilling the words of Sister White, where she spoke of literature being scattered as leaves of autumn."

We have had much success as a result of that experience. A group forty-five miles away came to the school, held up a tract, and said that they had received it from heaven. They wanted to know whether someone could come to teach them the message. We sent a man. After a series of studies twenty-eight accepted the truth. Eighteen boys and ten girls from this village eventually went to our school. Many youth today are studying in our high school in Roorkee and Spicer College, that they may go back to their people and teach the message—all as a result of one tract that they received from the sky.

Lay Evangelists' Institute in Texas

By L. L. McKinley

OCTOBER 3 to 6 is a date that will long be remembered in the history of the Texas Conference. Seventy-six men were chosen by church boards, and brought to Keene, Texas, preparatory to engaging in a lay-evangelistic program. God is anxious for the work to be finished, that His Son may come in all His glory to gather His faithful and honest people. I believe in large evangelistic efforts. I believe that they are one of the great avenues of reaching the multitudes in our large cities, but I also understand that God has a plan for the laymen in the finishing of the work in which they are to co-operate with the leaders in giving the last message. This lay-evangelistic program was launched with this in mind.

Excellent help was obtained for this meeting, and very definite, concrete, and practical instruction was given during the days we were together. W. A. Butler, the associate Home Missionary, and the General Conference

* Given at mission symposium at Fall Council.

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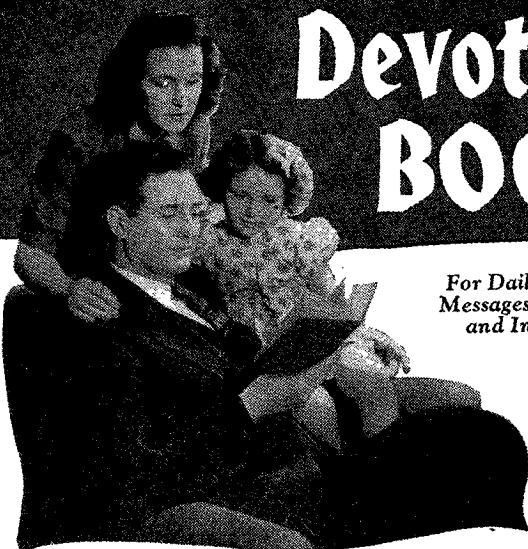
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NEWS AND NOTES

Special Correspondents

ON the masthead on page 23, which gives the names of editors and other personnel related to the REVIEW, will be found a new group entitled Special Correspondents. One such correspondent has been selected for each union in the North American Division and one for each overseas division, though the overseas group is not yet completed. The purpose of this is not to substitute the material from these correspondents for the regular reports which have been coming from ministers and other workers throughout the world. Rather, we wish to introduce another feature into the REVIEW, the immediate, brief presentation of what the newspaper world calls spot news. Thus we hope, in terse paragraphic form, to give at regular intervals the latest important news items of general interest from the world field. This feature will begin to appear in an early issue.

World Edition of the Review

At the last General Conference session, action was taken to publish a sixteen-page monthly edition of the REVIEW, consisting of a summary of important features from the regular REVIEW, for circulation in overseas divisions. This World Edition has just been started, the January, 1947, issue being the first number. The material is prepared in the Review office in Washington, and master copies printed. These are then airmailed to the publishing houses abroad, which translate and print for the different languages. Our Adventist believers in most of the principal countries of the world now have the privilege of reading the church paper in their own language in this condensed form. As soon as postwar conditions improve in certain other lands, the world edition will be published there also. We believe that our readers in America, who have long known the inspiration and unifying value of the REVIEW in their own experience, will rejoice that its influence now spreads throughout the whole world. No small part of the strength of the advent movement is found in the fact that we are one people, no matter where we may dwell. We believe the World Edition of the REVIEW will help to strengthen and make more real this spirit of oneness and sweet fellowship.

Sabbath School Council

FOR the first time in Sabbath school history all the union and local conference Sabbath school secretaries of the North American Division were called together for a three-day council meeting at Denver, Colorado, December 2-5. The sessions were marked by earnest prayer and careful planning that the work of the Sabbath school may continue to be increasingly angelistic in all its activities. Some old plans were discarded and new ones adopted. The five-year graded series of lessons for the Bible Roll, Kindergarten, and Primary divisions, covering the entire Bible, beginning with 1948, will be a three-year series covering the whole of the Bible, but not in such great detail. Henceforth stress will be laid on attendance rather than just membership. The perfect record plan, requiring a statistical record of individual daily lesson and attendance will be ended at the close of 1946. Each Sabbath school member will be encouraged

to study the lesson daily for personal benefit instead of a ribbon.

Plans were laid to improve the Sabbath school lessons for every division, and progressive steps taken which will greatly aid officers and teachers in the fulfillment of their responsibilities.

We greatly appreciated the good help of N. C. Wilson and H. T. Elliott, who were in attendance throughout the council sessions.

J. A. STEVENS.

The E. W. Society of America

DURING the past few months inquiries have been received at the General Conference office concerning the origin of certain advertising matter being sent to our people for individual attention and for general distribution, from "The E. W. Society of America," McGregor, Texas, and offering a health booklet for a coupon and a few cents. Some who have endeavored to learn by direct inquiry the identity of this have been unsuccessful.

The answer to these inquiries is that there is no such society with an office at McGregor, Texas, but this booklet and advertising originate with the Shepherd's Rod organization at Waco, Texas, a small offshoot from the Seventh-day Adventist Church, which originated in Southern California about fifteen years ago. In view of these facts we feel sure that our people will not care to use or distribute the coupons.

A comprehensive statement regarding the work of this organization and the methods employed in its efforts to secure the names and addresses of our people has been placed in the hands of our ministers and conference officials, from whom the information can be secured by those who desire it.

M. E. KERN.

In Foreign Mission Service

THE Seventh-day Adventist YEARBOOK published early in 1946 lists 659 Seventh-day Adventist missionaries, not including children, in foreign mission service. In addition to the workers from North America, 352 more are noted in mission territories from other home bases such as Europe and Australia. Some of these workers were temporarily out of their fields at that time because of furloughs and emergency conditions in the mission lands; but many of them have since returned, and a large number of others have been assigned to overseas service during the current year.

Baptisms in Central China

EVEN from the midst of the ruins of battle and confusion which prevail in China come good words of progress. R. H. Hartwell writes of their work in Central China:

"The Lord has blessed tremendously. Our Central China Ingathering goal was 5,000,000 Chinese dollars, but the Lord has given us 15,000,000 so far, and we still have a week or more to solicit before the Week of Prayer.

"Last week in Honan I baptized 14, which brings their 1946 baptisms to about 270 so far. They have 250 in the Honan academy. Their tithe contribution was 2,000,000 for the year, but they had nearly 7,000,000 for 1946."