

## The Power of God's Word

By ELLEN G. WHITE

**H**OW often those who trusted the Word of God, though in themselves utterly helpless, have withstood the power of the whole world—Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness, against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, against Nebuchadnezzar on the throne; Daniel among the lions, against his enemies in the high places of the kingdom; Jesus on the cross, against the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains, led to a criminal's death, against Nero, the despot of the world's empire.

Such examples are not found in the Bible alone. They abound in every record of human progress. The Vaudois and the Huguenots, Wyclif and Huss, Jerome and Luther, Tynedale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's Word against human power and policy in support of evil. These are the world's true noblemen. They are its royal line. . . .

The knowledge of God's grace, the truths of His Word, and temporal gifts as well—time and means, talent and influence—are all a trust from God to be employed to His glory and for the salvation of men.—*Review and Herald*, Dec. 24, 1908.

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## ITEMS OF INTEREST

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

¶ PUBLIC school education has failed in its responsibility to create an awareness of religion in the minds of youth, it was charged in New York in a report of the Committee on Religion and Education of the American Council on Education. The fifty-four-page document is the culmination of a three-year study of the relationship between religion and public education made by the committee, which is composed of public and private school educators and representatives of the three faiths. Dr. F. Ernest Johnson, professor of education, Teachers College, Columbia University, is chairman of the committee. While "holding to the principle of separation of church and state," the report deplored the "strained application of that principle in our school system."

¶ A NEW religious textbook is being prepared to meet the needs of Protestant school children in Austria. The book contains the Old and New Testaments, sixty Protestant hymns, and Luther's Small Catechism.

¶ A CAMPAIGN to enroll 100,000 children in vacation Bible schools has been launched by the Missouri Lutheran Synod in Saint Louis, Missouri. The drive is a part of the denomination's child evangelization program aiming to strengthen the religious education of children already church members and to reach those who have no church affiliation. It was estimated that 8,000 teachers will be required to handle the expected enrollment for the three-week sessions, which will begin late in June.

¶ DEPLORING the recent United States Supreme Court decision which upheld a New Jersey school board in providing public funds for transportation of parochial school pupils, the Fall Mountain Fellowship of Churches from six Vermont towns went on record as favoring continuance of the traditional policy of separation of church and state. The same action was taken by the Birmingham Protestant Pastors Union in Birmingham, Alabama, and the Mobile, Alabama, Baptist ministers.

¶ ROMAN CATHOLIC physicians from all over the world will meet in Lisbon, June 17-23, for the second Congress of Catholic Doctors. Purpose of the Congress is to correlate the clinical with the spiritual and moral side of medical treatment. The first congress was held in Brussels in 1935. The second had been originally scheduled for Rome, but was changed because of transportation and lodging difficulties in Italy.

¶ PROTESTANTS and Roman Catholics have agreed that religious education should be introduced into the public school of New Brunswick, Canada, according to C. H. Blakeney, minister of education for the province. Members of the two faiths have already made formal request that this be done, Blakeney said, and are now working on a plan that will be generally acceptable.

¶ AN antismoking campaign has been launched among Catholic boys and girls in Newry, County Down, by the Rev. James Boyd, president of the local St. John Bosco Club. He is urging youngsters to increase participation in outdoor games as a means of overcoming their craving for cigarettes.

¶ THE clergy committee of the Westchester County Mental Hygiene Association voted unanimously to join in a psychiatric, medical, and legislative drive to curb the "disease" of alcoholism. The drive was proposed by the Westchester Combined Action Committee on Alcoholism.

¶ TURNING swords into plowshares has come almost literally true, according to reports made to the Board of Home Missions of the United Church of Canada, in a session held in Toronto. Recently the board bought a small warship from the War Assets Corporation, and sent it to sea as one of a fleet of seven craft to do mission work on Canada's eastern coast and around Newfoundland. It has been named the *Ryerson* because of special gifts and interest taken in it by Ryerson United Church, Hamilton, Ontario.

## 75-50-25 YEARS AGO

1872

¶ MARIA L. HUNTLEY reports that at the recent quarterly meeting of the New England Missionary and Tract Society held at South Lancaster, Massachusetts, the following items received consideration: The purchase of the South Lancaster campground, for which four hundred dollars were pledged; the subject of an Educational Society, for which a number of shares were taken; and the health and dress reforms received considerable attention, a uniformity in dress being strongly recommended.

1897

¶ A REPORT from G. B. Tripp from our mission station in Matabeleland, Africa, states that the food crisis, which they have been facing for months, is past, and that the people are not pleading from morning to night for food. He says that they come now and say that they are full—*suti sibili*. The children which the missionaries took under their care are contented and happy.

¶ S. THURSTON recently held a series of meetings in the new church building at Garden Grove, California. Seven were baptized and ten united with the church. The indebtedness of the church was canceled, the building painted, and the subscription list to our various periodicals was increased.

1922

¶ THE dedicatory services of the Arkansas City, Kansas, church took place recently. The city symphony orchestra furnished music, and soloists from the First Presbyterian and First Christian churches assisted in the services. The dedicatory sermon was preached by F. W. Paap, and the prayer of dedication was offered by F. L. Abbott.

REVIEW AND HERALD

# EDITORIAL

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## Associated Church Press Gathering

**E**DITORS of Protestant church journals and representatives of religious publicity services met in New York City for three days in the middle of April to consider the interests of the Associated Church Press. These meetings are held to foster understanding and fellowship, and to give study to important issues of the day that should be featured in religious journals. Various men who are experts in their fields are asked to address the gathering.

The chief note that was sounded this year was one of crisis and challenge. Without revival of Christian standards man's moral decline cannot be arrested, and its consequent dangers cannot be avoided. The church must begin to occupy a larger part in the affairs of the world and take its place as an active agent in shaping a moral order. More co-operation among the churches must be manifest if the Christian forces are to properly carry on this task. These were the thoughts expressed. Revival and unity are the key words heard in most any general church gathering these days.

### A Dark World Picture

Paul Hutchinson, managing editor of *The Christian Century*, who has just returned from a world tour, gave the opening address. As a modern-thinking scholar he was plainly embarrassed to have to strike a pessimistic note. He did not talk as the liberal wing of Christianity have usually expressed themselves in the past. He said he did not like to bring back from his travels such a bleak report, but that he had to state the facts as he saw and understood them. However, Dr. Hutchinson was not the only one at the conference who spoke in such terms.

At the outset of his remarks, in which he covered the terrible devastation both physical and moral in Europe, the general unrest in Asia, and the struggles being put forth to rebuild a new nation in Japan, Dr. Hutchinson said that it was most difficult to walk on the narrow line between a "boundless despair and a baseless optimism." He declared that there is an "almost universal loss of hope because the problems of the world have become so insolvable." The moral crisis "the limits of which are beyond the conception of any man" is the most alarming feature of the world picture, he averred. The moral devastation in Europe is much worse even than the physical devastation, he said. "How can tens of millions of people who have been kept alive for years by lying, stealing and killing, be rehabilitated morally?" he asked. "Not only must we say that religion has the answer, but we must tell how it can work out the answer to the world's needs," Dr. Hutchinson concluded.

The crowded room of clergymen and religious editors seemed somewhat stunned at this forthright speech. There was little said about the remedy. The situation was laid bare in all its ugly features and despairing angles, and nothing was said to gloss it over. Of course, something must be done about it, but what? seemed to be the baffling question he left with us.

Another speaker was William W. Waymack, of the Atomic Energy Commission. He said that the world is presented with "a new tree of knowledge." "If good and evil have been involved in every activity in the past," he stated, "the invention of the atom bomb has multiplied

the potentialities of good and evil a million fold as it stands at present." He warned that release of atomic energy is only in its infancy. Only a fraction of the energy contained in the atom is now made available either for good or evil. How much greater will be the issue presented to man when atomic fission is multiplied a thousandfold? he asked.

No wonder those who understand what is taking place are thinking of that indeterminate factor in the situation, human nature. But Mr. Waymack asserted, "We cannot look for a change in human nature," meaning that other remedies must be found to put atomic energy under control.

Thus again the atom bomb was brought to the forefront of our discussions. There seems to be no way to evade it when men are gathered to consider the serious problems of the day. One of the clergymen attending the meeting said that he had been asked to address a certain church assembly in the city, but he was told, "Don't say anything about the atomic bomb." Yes, the masses and the laymen may weary of it, but those who have to do with the affairs of life dare not forget it.

Henry S. Leiper, ecumenical secretary of the World Council of Churches, also addressed the group. He came in from a meeting of the provisional committee of the World Council of Churches then taking place, which was working out the final plans for a general gathering in 1948 in Europe for inaugurating a World Council of Churches.

### A Call for Unity and Co-operation

Dr. Leiper likewise touched upon a dramatically changed scene. He said that when he went to college, the general outlook and teaching was that progress was inevitable, but now the general thought is that progress is impossible. He said he believed the truth was somewhere between the two extremes. Once men talked of many nations; now we talk of one world; but, he declared, never before was it necessary for the world to be held together. Now we must say not only, "My town," "My country"; but "My world," as well. He emphasized the need of unity and co-operation in political and religious spheres of life, and stated that the proposed World Council of Churches is one means to help bring this about. The speaker seemed to suggest that the answer to pessimism regarding progress is the co-operative spirit and that with more of that spirit man can surmount his difficulties and go forward.

The editors of the church journals were asked to keep the general world situation before their constituencies and do all they can to bring about a feeling of unity and a willingness to co-operate in interchurch enterprises.

The Associated Church Press represents over two hundred religious periodicals, with more than 2,000,000 readers. It is evident that if it could speak with one voice it would be a powerful influence in the nation. But the fact is that it speaks with many voices; therefore it is unable to meet the united challenge of the Roman Catholic press, which has 332 church publications, with a circulation of nine million.

More and more a sense of frustration and something akin to helplessness is felt on the part of Protestant groups as they view with alarm the growing influence of the Roman Church in America. Disunited as forty-two

million Protestants are, Protestantism has little chance of competing effectively against a united Catholicism with twenty-four million members. Already this is being manifest in the little interest that the secular press of the nation shows in Protestant affairs and the lively interest it shows in Catholic events. It also is shown in the inability of Protestant protests over a period of years to bring about a change regarding the unauthorized representative at the Vatican.

Because of the crisis situation in the world and the growing influence of Catholicism, Protestants in every phase of their activity are calling for a united front and common action. At the core of Protestantism such a front is forming, and many are hoping that when it has become solid and large enough the Catholic hierarchy will see light in uniting with Protestant plans to shape a new world.

Thus in the play and counterplay of events today, confusing as they are, one can see the dim outlines of the last phase of human history as portrayed in Bible prophecy. Confederacy and power seem to be the only answer that men, either in the world of religion or in the world of politics, can think of to stay the process of disintegration now seen on every hand. But should not religious leaders know the answer that God has proposed, and sound it far and wide? "Behold," He declares, "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." F. L.

## The First Angel's Message

### Part II

THE godless attitude so widespread at the time Adventism arose, has only increased during the century since then, until it has become almost universal in our time. Indeed, the very idea of God has been strongly challenged within the church itself by a school of thought called Humanism. The name Humanism indicates that those who hold to it believe that humanity, not God, is the proper object of religious concern and worship.

Speaking on the subject "The Recovery of Our Sense of God," J. D. Jones, moderator at the Fifth International Congregational Council, declared in part:

"The facts are that at the moment the Church is to a large extent neglected, and religion seems to be losing its hold over vast masses of mankind. And this neglect of the Church and decay of religion is a symptom of something deeper and more serious still. That deeper and more serious thing is this—the very existence of God is being challenged and denied. The Church all down the centuries has had to contend earnestly for the faith once for all delivered to the saints. It is familiar with battle. But when I think of the conflicts through which it has passed—the fight that raged around the question of the Person of Christ, the fight which Luther fought for the freedom of the Christian soul, the more recent disputes and controversies about the Bible and its inspiration, and the dates and authorship of its various books—they all seem to me to be affairs of 'outposts' and 'outworks' compared to the fight that is upon us today. The attack today is not upon the outworks but upon the citadel itself. It is the existence of God that is being called in question.

"Popular writers like H. G. Wells practically repudiate the idea of a personal God; Bernard Shaw talks about the 'life force'; others dissolve Him into 'the sum of all ideal values'; while others like Bertrand Russell deny Him altogether and declare that 'the individual soul must struggle alone with what courage it can command against the whole weight of a Universe that cares nothing for its hopes and fears.' The teaching of the Scientists, backed by certain of the New Psychologists, who reduce God to a projection of the human mind, percolates

through magazine and novel into the minds of the men and women of our day. It creates their intellectual atmosphere, and in that atmosphere, touched by what Mr. Walter Lippmann calls the 'acids of modernity,' belief in God, in the Christian God, has simply dissolved."—*The Congregationalist*, July 24, 1930, p. 103.

### God and Moral Standards

Now, when God disappears from men's minds, what is the inevitable effect upon the Christian ethics—that is, upon Christian standards of morality? The Congregationalist moderator immediately answers thus:

"With the dissolving of the belief in God has come a challenge to the whole Christian ethic. Huxley and Tyndall, whatever may be said of their materialistic philosophy, were men of high ethical standards. I remember hearing Dr. Fairbairn describe John Morley (as he was then) as the best Christian in the Cabinet of which he was a member, though he was a professed agnostic and spelled the word 'God' always with a small 'g.' That was the peculiarity of the agnosticism of fifty years ago—while rejecting the Christian faith, it accepted and observed Christian ethics. But that position could not for long be maintained. Flowers will not grow if they have no root, and the Christian ethic has no compulsive authority apart from the Christian belief in God. This is the point Mr. Walter Lippmann stresses in his book, *A Preface to Morals*. Men no longer believe in a Sovereign God, a God who rules this world and who by the hand of Moses issued a moral code for His subjects, and therefore that moral code has lost its binding authority."

An eminent scientist of the early twentieth century, the late Henry Fairfield Osborn, offers similar testimony in the following admission:

"It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the chief causes of human decadence in conduct, in literature, and in art."—*The Earth Speaks to Bryan*, p. 63.

These quotations are typical of many that might be given in proof that the disappearance of the idea of God, which distinguishes our day, results in a disappearance also of Christian standards of morality. Without belief in a "sovereign God, a God who rules this world," the "moral code" has no "binding authority." The relationship which the Bible sets up between forgetting God and falling into sin and immorality is proved true again down here in the last days of earth's history, even as it has been proved true innumerable times before.

### Godlessness a Chronic Condition

We believe the chief reason this present-day general departure from God has not reflected itself more sharply in a lower moral level as compared with that of former generations is that a great majority of those living in earlier generations were also without God. We state no contradiction. In the colonial era in America only about five per cent of the population were church members, the ninety-five per cent presumably had no clearly defined Christian idea of God to lose from their minds. In England, and certainly on the Continent, spiritual conditions were no better. Wesley's preaching to England's unchurched masses vividly illustrates this fact. But in earlier generations the clergy all held to the elementary doctrine of a personal God, and to the limited number who actually came under their influence they taught this doctrine.

In our very modern times the apostles of world progress have pointed with assurance to the fact that more than fifty per cent of the population in the United States are church members, as though that in itself proved that

the country was far more Christian, far more moral, than in past generations. But what they forget is that the ministers who preach to this fifty per cent—or those of them that attend church—have been deeply tainted with skeptical, godless theories, some of them even to the point of accepting Humanism, which is simply a “poetic form of atheism.”

In former times the uneducated and often unchurched masses might have little consciousness of God, for lack of positive training in religion. In our present day the generally educated masses, though feeling much more the impact of the church, often have an actively negative attitude toward God because of the skeptical theories they are frequently taught in church as well as in school. Thus it proves true that a day of great intellectual enlightenment does not produce a generation lighted by the truth of God. That is why darkness continues to cover the earth and gross darkness the people.

All this is but another way of saying that the call to men to worship the God who made heaven and earth (Rev. 14:6, 7), which was timely in 1844, has gained increasing timeliness as the years have passed by. This fact we need to realize and to stress in our preaching.

F. D. N.

#### Heart-to-Heart Talks

### Our Ministers and Their Message

**T**HE minister of Christ is given this solemn charge by the apostle Paul:

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” 2 Tim. 4:1-5.

The minister should represent the holy principles of that word in his own life experience.

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Meditate upon these things; give

thyself wholly to them; that thy profiting may appear to all. 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 4:12-16.

Naturally, one who preaches the word should believe that word. That should be true of those who proclaim the message for this day and generation.

Our conferences issue credentials to their ministers. When they are sent out in this representative relationship, their brethren understand that they believe the teachings of the denomination whose accredited representatives they are. How can a person honestly receive such credentials if he is discrediting in public or private the doctrines held by Seventh-day Adventists? Surely no fine sense of honesty or honor or Christian duty will lead him to do this. If honest, he will frankly say, I cannot accept these credentials; I do not hold with you regarding the coming of the Lord, or the Sabbath, or the nature of man, or the sanctuary, or the Spirit of prophecy; or some other fundamental doctrine in which he may have lost faith.

It is interesting to see how the editor of a great political paper, the *Washington Post*, regards this question. He said:

“It is certainly not tyranny or persecution for the authorities of a religious body to require common honesty in the conduct of its ministers. No secular organization permits its agents to violate its rules and impair its strength. . . . No minister has a moral right to use the influence of his position in spreading dissension in the denomination whose commission he bears, and to whose creed he pledged fidelity as a condition precedent to his ordination. The world is wide. It has room enough for all creeds and all beliefs and their advocates. No man is compelled to belong to any church or to preach any doctrine. But an honest man, having been ordained to preach any particular doctrine, will step down and out, on his own motion, when he becomes convinced that the doctrine or creed is not true.”

In these days, as never before, God wants men and women as standard-bearers who are true to the word of divine revelation. It is no time for cherishing doubt; it is a time for faith, for stability, for confidence, for assurance.

#### Preserving Simplicity

The following statements from Mrs. E. G. White are worthy of thought in this connection:

“We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart.”—*REVIEW AND HERALD*, March 22, 1892.

“There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time. . . . We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.”—*Testimonies to Ministers*, pp. 227, 228.

#### Like People, Like Priest

In every age the gospel minister has been in danger of lowering his message to meet the lowered standard of the people. Like people, like priest. This is a temptation facing the ministry of the Seventh-day Adventist Church.

No selfish consideration must tempt us to hold back the straight testimony. We need to heed the admonition addressed to Israel of old, an admonition we may well take to heart today: “Thus saith the Lord, Stand ye in

### Should I?

By GERALD A. JONES

Should I, whose burden's small  
And light to bear  
Be less brave in bearing  
My allotted share  
Than martyred men?  
For Christ, new risen,  
Their load  
Of dungeon, death,  
And iron goad,  
Uncertainty, and pain  
(Heritage of Christian men)  
Was not in vain.  
So why fail I  
This gentle test of  
Just divinity  
When on my arm  
His hand  
Is sure and strong?

the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16. To this gracious invitation backslidden Israel responded, "We will not walk therein." Of their experience we may well say in the words of the apostle Paul: "Now all these things happened unto them for ensamples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:11,12.

We need to give careful heed to the lessons of history. We are risen up in the place of the fathers of this movement. We need to bear ever in mind the lessons of zeal, sacrifice, and simple godliness revealed in their lives. Declares the Lord's messenger: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." May God help us to bear these lessons in mind. Woe is unto us if we do forget, for then God will raise up others to do the work we might have done, in order that His church may be safeguarded unto the day of final victory.

### Personal Experience

In their own personal experience God calls His ambassadors to lives of consecration, to be examples to the believers. In dress they should be neat and modest, conservative and dignified; in conversation and deportment, models of propriety and good judgment; in social life, representative of Christ even as in the pulpit; in business dealings, honest and upright; in morals, above reproach, so that the tongue of slander shall find no just cause for gossip.

Heaven has charged us with a great and solemn message for this generation. Many agencies and units have been brought into being in its promulgation. We possess an organization requiring much labor in its operation. We need to guard ourselves that we be not so cumbered with much serving, as was Martha of old, that we shall miss the better part chosen by Mary. We must be careful that we do not lose the Lord in working for Him. In the midst of our busy activities, which are most necessary, we must find time for prayer, for study, for meditation, or we shall miss the way and become leaders only in name and not in reality.

We must feed upon the living Bread ourselves in order to feed the flock committed to our keeping. And we must feed the flock if we would shear the flock. In return for the support and loyalty of a noble, sacrificing people, we must feed and water their souls, and we can give only as we ourselves receive. Our lives will preach louder than our words. But our preaching, backed by godly living, will carry a message of conviction to those to whom we minister.

### Power of Holy Spirit

Let us ever remember that it is not by might nor by power, not by plans nor methods, not by argument nor eloquence, but by the Holy Spirit that God will finish His work and cut it short in righteousness.

The material facilities of the apostolic church were few and meager, admitting of no comparison with our equipment today. With no regular system of employment, with no schools or publishing houses or sanitariums, with only scrip and staff, dependent upon friendly homes for harborage, the heralds of the cross penetrated the darkness around them, proclaiming the gospel of the crucified and risen Christ. Their only recourse to help was the Holy Spirit, who witnessed in mighty converting power to their simple story. Oh, if this power were ours in fuller measure today, what might we not

do for God! This is our supreme need. Received by faith, the Spirit will bring every other blessing in His train.

For the illuminating, vitalizing power of the Holy Spirit we should earnestly pray; and this divine power, we are told, awaits our demand and reception.

F. M. W.

## The Bricks of Babel Bear Witness

A LITTLE time ago I was talking with one of our missionary sisters from India, who had visited the ruins of ancient Babylon since last I had met her. I asked about her impressions as she looked on the foundations of old Babel. She told me:

"While looking at the place where the Tower of Babel is supposed to have been built, we were impressed with the evident skill of those ancient builders. And we realized that nothing but the Almighty Hand could have stopped their work.

"The tower still stands, thirty or more feet of it upright above the shattered foundation, or mound. As we looked at this bit of the standing tower we could see streaks running down it as though a bolt of lightning had struck and run down it, melting the mortar and the bricks. These were fused, or welded, together and burned dark, very much like pitch in places.

"We brought home one piece of burned brick from the tower. It was unusually hard. Our son, who is a worker in metals, cut it into pieces and said that it took the teeth off his saw. It was very difficult to make pieces smooth or to polish a surface."

Our sister felt that they were looking at something that had indeed been stricken by the judgment of God in the very childhood of the human race.

This agrees with the description given us by the Spirit of prophecy. We are told of the intervention of divine power to frustrate the plans of the Babel builders:

"Their confederacy ended in strife and bloodshed. Lightnings from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens."—*Patriarchs and Prophets*, p. 120.

In the ancient Sibylline oracles, this part doubtless composed by Jewish writers in the Roman-Greek times, there is preserved a tradition of these judgments upon man's early rebellion:

"And when he would the starry steep of heaven  
Ascend, the Sire Immortal did his works  
With mighty blasts assail; forthwith the winds  
Hurled prostrate from its heights the towering pile,  
And bitter strife among the builders roused."

In the twelfth century Benjamin of Tudela visited Babylon and wrote of it in his *Itinerary*. A modern translator, A. Asher, gives the following note on Benjamin's story of the tower of Babel:

"The tradition still exists that the place was destroyed by fire from heaven, and it originated probably in the appearance of the large vitrified masses described by Rich."—Volume 2, p. 140.

No wonder our missionary sister was impressed with awe as she looked at the ruins of this most ancient structure of man. She told it more graphically than I have been able to repeat it here. One poet makes it stand out before our eyes in his lines on "Babel":

'Tis hoary Babel glooms before you now;  
The tower at which the Almighty's shaft was hurled,  
The mystery, fear, and wonder of the world."  
"High on its brow a dark mass rears its form,  
Defying ages, mocking fire and storm;  
Struck by a thousand lightnings, still 'tis there,  
As proud in ruin, haughty in despair. . . .

—MITCHELL.

W. A. S.



## The Beginnings of Life on Our Earth

By Frank L. Marsh

**M**AN has ever been interested in the problem of the origin of life on our earth. Even though he has not always sensed the vital significance to himself of this origin, at least the problem has intrigued him. Twice in the history of our earth all men living on the circle of its globe believed that living things were formed during creation week by the word and hand of a creator. These unique periods were, first, for a duration following creation, and second, for a comparatively short span of years during and following the Noachian Flood.

There was also a period of time, beginning in the twelfth century, when practically all individuals whom we today would call scientists, were special creationists. The centers of learning at that time were the Catholic universities of the schoolmen which, in the European cities of Leipzig, Paris, Oxford, and so on, numbered their students by the tens of thousands. Largely as a result of the weight of the hand of the Roman Church upon all who were not creationists, scientists of that day who did not at least outwardly accept the story of Genesis were as few in proportion to the creationists as are creationistic scientists today when compared with evolutionists. This is one illustration of the proclivity of man more or less periodically to swing from one extreme to the other in his views.

### From Creationism to Evolution

That the popularity of the creationistic point of view was not short-lived is demonstrated by the fact that it was still taught in Cambridge University, England, at the time the biologist Charles Darwin was graduated from that institution, in 1831. However, owing in a large part to the extreme narrowness of the exposition of the doctrine of creationism in those great centers of learning, the teachings of the doctrine were found to be out of alignment with the rapidly accumulating store of biological facts.

At the same time the discovery of the operation of natural laws in biological phenomena had the strange effect of causing many scientists to decide that, if, for example, the blood circulated as a result of the laws of hydrostatics instead of as a result of the directly, specifically, and mysteriously applied power of God, God was no longer necessary in a philosophy of living things. As inexplicable as this sad fact is, nevertheless it was generally true that the more knowledge the biologists accumulated, the less dependence they felt upon a supernatural power.

In a comparatively few years a feeling of self-sufficiency and egotism had so completely possessed the scientists that, in their acceptance, the majority departed from the simple story of origins in Genesis and looked upon the few remaining creationists as hopelessly ignorant, dogmatic, and prejudiced, and withal quite unfitted to be classed with the scientists.

One of the factors responsible for the rapid advance in scientific discovery beginning in the Renaissance and continuing to our day was the employment of the scientific

method in research. Ideally, the scientific method requires that the investigator carry on his study with a mind free from any preconceived notions, unbiased by the work of others and entirely open to the revelations of his investigations. The application of this principle, as far as humanly possible, is an extremely valuable tool in the discovery of truth in the field of natural science. However, an abuse of the method became more and more common. Scientists began to apply it in realms entirely unsuited to such attack. Natural processes were amenable to this type of investigation, but such problems as the origin of life on our earth were not.

### The Conception of Uniformity

The reason for the application of the scientific method of study to the problem of origins was that the extremely complex biological processes, such as digestion, circulation, respiration, and excretion were being demonstrated to result from the operation, in the living protoplasm, of laws of chemistry and physics. The mysterious nature of life processes began to vanish in the intensifying glow of scientific discovery. The psychological effect on the investigators was amazing. Instead of experiencing a deepening sense of reverence as they thought the thoughts of God after Him, they experienced a growth of the feeling of self-exaltation and self-sufficiency. They concluded unjustifiably that if the life processes of organisms were the result of the operation of physiochemical laws, then it was very likely that life itself first appeared on the earth as the result of purely natural processes.

Thus the conception of uniformity was born. This opinion held that the natural processes now in operation have *always* been in operation and were the cause, not only of the appearance of the first life on our globe, but also of a gradual evolution of complex plants and animals from simple forms. If the assumption of uniformity were a correct one, then it should be possible to demonstrate the first appearance of life by an application of the scientific method. However, the vast amount of labor to that end by mechanistic biochemists since the synthesis of urea by Wöhler in 1828, notwithstanding, the first glob of living protoplasm has yet to be synthesized in the laboratory.

If we were not acutely aware that a mighty spiritual controversy is raging between the Creator-Sustainer and the destroyer, accompanied by titanic supernatural influences, it would be difficult to understand how scientists so uniformly turned their backs upon the story of Genesis and accepted the unproved and unprovable assumption of uniformity. But the fact stands today that modern scientists, as a group, ignore completely the logical possibility of the origin of our earth at the hands of a creator, an alternative equally probable with uniformity and infinitely more sensible, and accept the idea of uniformity as a proposition so obvious, from their point of view, as to be accepted without question.

Thus the average modern scientist will dismiss the suggestion of the origin of living things through creation

with a mere wave of his hand and a recitation of the magic words, "The theory is not scientific!" How pathetic indeed to see man, who is by nature worshipful, imaginatively whittle the profundity of the universe down to the size of his own narrow and earthy comprehension, and then fall down in obeisance to the scientific method, a golden calf of his own molding!

### Who Is Unscientific?

The effect of the acceptance of the scientific method as applicable to the problem of the origin of living substance has caused mechanistic scientists to look with marked disapproval upon the method of using the Scriptures as the basis of a philosophy of the science of biology. They criticize such an approach to the subject as being unscientific. This is true, they say, because the Biblical approach builds certain mental biases and prejudices which warp the student's interpretation of natural phenomena and invalidate his conclusions in his study of the problem of the origin of life.

The creationist agrees with the evolutionist in the matter of the formation of mental biases and prejudices when the Biblical approach to biology is employed. But at the same time he calls attention to two facts which are of extreme importance here. First, the mechanistic evolutionist, in his explanation of the origin of life, is just as unscientific as is the creationist whom he is accusing. Second, it is just as logical to assume that man in his study of the origin of life must start with certain basic assumptions which are undiscoverable in a natural way, as to assume that he must start with a mind completely open and unbiased.

That the evolutionist is unscientific in his assumption that the idea of uniformity includes even the origin of life on our earth, becomes evident as we understand that in exchange for the idea of living things originating in a creator, he would have us believe that the first life came to our globe from some other part of the universe or arose spontaneously on our earth from nonliving substance. The first of these two assumptions merely attempts to sidestep the issue by moving the problem of origins to another point in our universe.

But even if we ignore this fact, the scientific impossibility of such an occurrence is markedly evident. Most evolutionists themselves admit that the idea is fantastic because if this protoplasm survived the extremely low temperatures of interstellar space it would surely be incinerated as its vehicle plunged through our atmosphere. Thus such an origin would be unnatural, and therefore unscientific.

### Life Only From Life

Concerning the second suggestion, that of spontaneous generation, an unnatural event is again assumed. It has been known from time immemorial that the larger organisms never rise spontaneously. Then, with the careful investigations of scientists from 1668 to 1872, the spontaneous generation of small and microscopic forms was conclusively disproved. Today the dictum "Life only from life" stands as one of the most firmly established principles of biology. Therefore, the origin of life upon our earth by spontaneous generation would be entirely unnatural, and, therefore, unscientific.

It thus becomes obvious that the mechanistic evolutionist, in his refusal to consider the possibility of the origin of life by a creator because such an idea is unscientific, is forgetting to look into the mirror. If he were to examine his own primary assumptions he would find them just as unscientific and incapable of laboratory proof as are the assumptions of the creationist.

However, of the two theories, incapable of laboratory

proof as they both are, that of the mechanistic evolutionist is entirely illogical because it assumes such impossible things as a universe originating itself and developing itself organically out of itself from beginning to end, and continuing to develop itself unceasingly. This is as impossible and unnatural for a universe to do for itself as it would be for a man to lift himself by his own bootstraps.

Contrariwise, the assumptions of the creationist are entirely logical in that they picture all things as originating in the omniscient, omnipotent, and omnipresent Creator. According to this view, life comes from preceding life, in that it springs from the great Life-giver. Due to its logical qualities, the view of the creationist requires much less faith in its acceptance than does that of the evolutionist. The assumptions of the former are so logical as to be quite natural, whereas those of the latter are so illogical as to be completely unnatural. In their attempt to rationalize the beginnings of nature, the scientists have thus departed further from demonstrable fact than they were when they accepted the doctrine of creation.

### Instructed in the Scriptures

Returning to the question of appropriate mental attitude in approaching the problem of origin of life, the evolutionist says the student must have no preconceived notions. This would be true provided the problem is one which can be solved by mere investigation of natural processes. The alternative possibility, that life originated as an act of creation, could not be discovered by scientific methods. Biologists have proved conclusively that life comes only from life. Thus the natural method applied to origins comes to a dead end.

That the Creator knew the discovery of the fact that life was created was not ascertainable by natural methods is indicated by the fact that in the creation of man He did not leave the man to wander about wondering whence he had come. The man was instructed as to his origin. Again, in the education of the Israelites the children were not to be left with open minds regarding beginnings. The teaching of the law of God was to be woven into every activity of the student's life (Deut. 6:6-9), and holding a prominent place in that law is the declaration that "in six days the Lord made heaven and earth, the sea, and all that in them is." The correct approach to problems of origin was again demonstrated in the life of Christ, our Example, who made the Scriptures the foundation of all His study.

Thus in studying the problem of the beginnings of life on our earth, both the evolutionist and the creationist must make certain basic assumptions which are unscientific because impossible of demonstration in the laboratory. Limiting himself to natural processes, the mechanistic evolutionist cuts himself off from any possible solution of the problem. The result of his labors is a series of illogical guesses which require a vast amount of blind faith for their acceptance, and the reward is an opinion that man is part and parcel with the beasts, an organism which faces the discouraging prospect of never being able to rise higher than he can raise himself with all his bestial impediments.

By contrast the Scriptures present the creationist with a theory that is completely logical and harmonious with natural facts. The creationist learns that all organisms originated by the word and hand of an all-wise and loving Creator who continues as the beneficent Sustainer. He learns that he is, in fact, the son of Adam, who was the son of God, and that by accepting his birthright and by connecting himself with his Source he is able to attain the highest aspirations that can enter the heart of a son of God, and will eventually tread the shining path to celestial infinities.



## The Far-ventured Life

By J. Ernest Edwards

### Part II

**A**T A Sabbath morning church service the pastor challenged each member to do God's will by being about his Father's business, to use his talents in God's service, to reconcile men to God, and to be spent in the *far-ventured life*. His stirring appeal concluded: "Will heaven's book of remembrance record that you adventured your life far for souls?"

The next day the pastor greeted a businessman of his church with the words, "Brother, the Lord calls you to a far-ventured life." Already disturbed by the directness of the sermon, this personal reference brought forth from the businessman the pointed remark, "That's not my business; I'm leaving that to you." The pastor opened his pocket Testament and kindly requested this member to read Acts 8:4. He read aloud, "Therefore they that were scattered abroad went everywhere preaching the word."

### What Does the Verse Say?

"That's right, the disciples went everywhere preaching; that's what I mean," was his tart reply.

"What does verse one tell us?" In dismay the member looked at Acts 8:1: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles*."

Today we (not only the ordained worker) are also specifically admonished to go "everywhere preaching the word." Christ depends on us. He calls for sacrificial heroic action on the part of all His people in witnessing for far-ventured service to save souls and for a full surrender of talent and time.

You may consider your experience different from that of other members and endeavor to excuse yourself from

service. Prayerfully scan the convincing answers given in the table below:

*Are You Saying?*

1. "I can't do much."

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Testimonies*, vol. 7, p. 30.

"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Ibid.*, vol. 6, p. 333.

2. "I haven't the time."

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory."—*Christ's Object Lessons*, p. 342.

"Those who are on their farms, are not to think that it would be a waste of time for them to plan to go out and visit their neighbors, and hold up before them the light of the truth for this time."—*Words of Encouragement to Self-supporting Workers*, p. 12 (1909).

3. "I don't like missionary work."

Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

4. "Others can do it better."

"Your duty cannot be shifted upon another. No one but yourself can do your work. If you withhold your light, some one must be left in darkness through your neglect."—*Testimonies*, vol. 5, p. 464.

"To every one work has been allotted, and no one can substitute for another."—*Christian Service*, p. 10.

"Christ commits to His followers an individual work,—a work that can not be done by proxy."—*Ministry of Healing*, p. 147.

5. "No one will listen to me."

Thousands upon thousands will listen who have never heard words like these."—*The Great Controversy*, p. 606.

"We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves."—*An Appeal*, p. 23.

"Many are waiting to be personally addressed: In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ."—*The Desire of Ages*, p. 141.

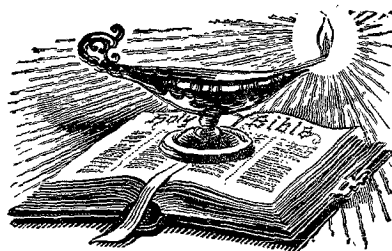
## Bible Cheer

BY MRS. GEORGE BROWNELL

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

**W**HEN we accept this promise in a direct, personal manner; when we can hear the Lord saying it to us individually, then we can receive the real benefit which God intended it to be. A promise of general help to everybody is good, but a promise of definite assistance to you and to me personally is even better. This promise is for you when you read it. God says to you, "Fear thou not; for I am with thee." God's love extends to all, and yet it is exercised toward us in as definite and personal a manner as if there were not another individual upon the earth.

In analyzing this promise we notice first the admonition to fear not. Fear is a terrible thing. It is a detriment to advancement, a weight which holds us down, a corroding emotion which eats the very heart out of us. It is manifested in many different ways and is the result of many different causes, often of no apparent cause at all. Surely to be free from fear, especially the unreasonable, anxious fears, would



be a great blessing. The text tells us why we are not to fear. "For I am with thee," the Lord says.

To have Him with us is the answer to all our fears. His presence is the real influence which banishes fear and brings peace and joy to the soul. Then the Lord promises three other things in the text—to "strengthen," "help," and "uphold." To strengthen will counteract all weakness, both physical and moral. To help will cover sinking beneath the weight of any and every trial and sorrow. How complete and comprehensive is God's care for us. How tenderly He offers every assistance we desire. How lovingly He meets our every need. With what understanding and foresight He holds out a helping hand to us just when we need it most. Let us therefore go forward with courage. Has He not promised us everything we can possibly require?

6. "The circumstances are against me."

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—*Prophets and Kings*, p. 260.

7. "I am waiting for a more favorable time."

"The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. . . . The scenes of earth's history are fast closing. We are amid the perils of the last days."—*Testimonies*, vol. 1, p. 260.

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Ibid.*, p. 261.

"On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service."—*Christian Service*, p. 43.

8. "I'm not needed."

"God requires every one to be a worker in His vineyard."—*Ibid.*, p. 9.

"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."—*Testimonies*, vol. 9, p. 30.

9. "My professional standing prevents my doing this humble work."

"Whether you are rich or poor, great or humble, God calls you into active service for Him."—*Ibid.*, p. 129.

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."—*Gospel Workers*, p. 188.

10. "I may fail."

"We are to co-operate with One who knows no failure."—*Christ's Object Lessons*, p. 363.

11. "If people come to me, I'll tell them."

"[The disciples] were not to wait for the people to come to them; they were to go to the people with their message."—*Acts of the Apostles*, p. 28.

### Call for Volunteers

One morning over in North Africa, a battalion of recruits was standing at ease after inspection. The colonel addressed his men: "I have just received word from the commanding general concerning a dangerous mission." Without divulging the nature of it he explained that those who went might never return. He continued, "I could order the necessary men to go, but I am asking for volunteers. We have been together some time, and I value your comradeship. You may have a few minutes to think it over. Those who are willing to volunteer with me, step forward three paces."

Turning away from his men, he waited a few moments, then facing them again, he scanned each row. Not a man out of line! Apparently no one had volunteered! The colonel attempted to control his rising temper, but finally he snapped, "Do you mean to tell me there is not a man in my battalion willing to die for his country?"

At last a corporal who had recovered from the blast exclaimed, "Sir, every man has stepped forward three paces!"

That is the spirit which Christ calls for: A determination to abandon all for Him, a willingness to adventure far in His service.

Will you step forward into the ranks of the far-advanced soul winners?

Are you saying, "I am willing, but what can I do?" The answer is given in next week's article.

## Behold Ye the Glory of God

By Lars Sneitz

THE time has come for the people of God to look up, and lift up their heads. It is the command of our beloved Saviour. Where shall we look now, when darkness covers the earth, and gross darkness the people? The curse of Satan is to be seen in all the borders of the earth, but our heavenly Father exhorts us to look up and behold His glory.

Do we really understand what it means to look upon the glory of our beloved Father? The apostle Paul writes to the Corinthians: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

The Lamb of God is the glory of God, and John says to us: "Behold the Lamb of God, which taketh away the sin of the world." We must behold Christ and learn of Him, who is meek and lowly in heart. What have we learned from our beloved Master? The most important thing He ever will teach us is how to become victors over the world. He came to this world to take away your sins and mine. "For all have sinned, and come short of the glory of God," but Jesus will return this heavenly glory

### Happiness

By A. M. LOVINGOOD

Our happiness within us lies;  
It cannot be seen with human eyes.  
Our words and deeds alone can tell  
Of the happy spirit that within doth dwell.

Some search through fields both far and wide  
To find this joy which dwells inside,  
But never, O never, can it be found  
If our lives with self and hate abound.

Unselfish thoughts and kindly deeds  
Are paths to which this triumph leads.  
Material things become as nought  
When such eternal bliss is sought.

to us by taking away our sins. We possess a very precious promise of this in 1 John 3:2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

The heavenly command for us is to let the glory of God be seen upon us among all the nations of the world. Says Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Over a hundred years we have already said with a loud voice to the inhabitants of the earth, "Fear God, and give glory to Him."

Do you remember what happened when Solomon had made an end of praying at the dedication of the temple? It is written that fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. That was a solemn and inspiring moment in the history of Israel. Heaven and earth were linked together through the glory of the Lord. In 2 Chronicles 7:3 we read how Israel was affected at that time: "And when all the children of Israel saw how

the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good, for His mercy endureth for ever."

Now is the time for God to renew this wonderful experience for His children. My dear brethren and sisters, are we prepared to receive this blessing? Let us prepare for it in our hearts, in our homes, and in our churches.

## ESPECIALLY FOR YOUTH

### Youth and Temptation

By Arthur L. Bietz

**A** MINISTER on a college campus asked a student, "What topic shall I choose for my next sermon?" The student replied, "Speak to us on temptation. It is the most vital problem confronting young men and women. When you speak on temptation you will always find a ready audience among young people."

To youth it has been a source of inspiration to know that Jesus understands the problem of temptation fully.

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. 2:17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

#### The Character of Jesus

If the character of Jesus is to have meaning for youth it must be the result of meeting similar moral struggles and conflicts. We can neither understand nor imitate a person who does not understand the meaning of our deepest struggles. An untempted Christ would be out of our moral and spiritual world altogether. The deep joy of Jesus would be no virtue unless there had been strong tendencies toward discouragement. His magnanimity would not be so meaningful if there had not been powerful urges toward being revengeful.

Loyalty would not have been a virtue unless there had been temptations to desert the holy cause. Lack of worldliness would not have much value unless there had been opportunities and temptations toward worldliness. His goodness was not the result of a monastic environment. Environmental placidity is too often confused with spiritual vitality.

The character of Jesus stands in such bold and glorious strength because it was the result of a great battle against moral opposites.

#### Opportunities for Spiritual Growth

Great spiritual characters are always the result of great temptations met and conquered. Moses was confronted with the elaborate, scintillating court life of ancient Egypt. He was the heir apparent to the throne. His decision to bury himself in the desert with the people of God becomes more meaningful because of the temptation to take the easier way. One has to be built on Moses' scale to know Moses' temptations. A typhoon cannot operate in a teacup.

Temptation is no disgrace. It is an integral part of the battle toward true character maturity. Jesus was the most tempted of all because He had the greatest power to control. If a man has no battles it is not the sign of

moral nobility; it may rather be an omen of moral insignificance. In this world there is no spiritual growth unless one feels temptation and gains the victory over it by strong decisions.

It was after the fierce storm of temptation in the wilderness that "Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about." Luke 4:14. It was out of the realm of temptation that Jesus gained power to fight larger battles in His public ministry. Nobility of character is impossible if goodness is an untried goodness. God desires victorious virtue rather than untried innocence.

Temptations are opportunities for spiritual growth and conquests. It was thus that James understood temptation when he said, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

#### Not to Seek Temptation

Someone may say, "If temptations are opportunities for growth and moral advancement why does the Lord tell us that we should pray 'Lead us not into temptation?'" An explanation of this apparent paradox is possible. In effect the prayer means that those of us who have been given free will should pray that we may not misuse it by putting ourselves into the clutch of any circumstances which are likely to test us beyond our power. We are not to environ ourselves with evil.

The strongest resolutions are but as straw when a person places himself in situations where fire is allowed to enter into the blood. No one can honestly hope to be delivered from temptation unless he has firmly determined to do all within his power to keep out of it. It is always better to shun the bait than to struggle in the trap after it has closed. God has provided for temptation in the line of duty, but I see no promise of deliverance that provides for escape from temptations which are sought and coveted. No man is ever justified in deliberately seeking situations which will bring him to a test. Avoid temptations whenever you can, but when in the course of positive duty a man encounters temptations, then he may conquer joyfully with the assurance of God's help.

Jesus would always have us carefully consider the road we tread. He does not wish that we should allow ourselves to be placed in situations which are likely to lay us low. He would have us change our occupation, give up things in which we may delight in order to avoid trouble. "If thy right hand offend thee, cut it off." Matt. 5:30. Cutting off a hand no doubt refers to what the hand may find to do. It refers to a man's occupation. If a vocation is likely to bring disobedience to God—cut it off. It is better to give up a job than to bring the whole character to ruin.

Again Jesus says, "If thy right eye offend thee, pluck it out." Matt. 5:29. This is not spoken in a literal sense. A man could be minus an eye and still be a great sinner. What Jesus means by this is that which you focus your eye on. If your right eye is offended by viewing that which offends the spiritual nature—"cut it out." It matters not what the eye may see, if it offends your moral integrity and presents temptations to do wrong it is better to cut that thing out of your view completely.

In other words, it is better to lead what the world might call a narrow-minded existence, a one-eyed life, rather than try to lead a so-called full life and lose your soul.

There is a stern element of negation that must enter into the Christian life. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?"

Mark 8:36. "He that loveth father or mother" and the kindly intimate relationships of life, "more than Me is not worthy of Me." Matt. 10:37.

Jesus did have great inward struggles. Our own experience suggests that great power is always accompanied by the temptation to misuse it. The greater the power a man has, the more self-restraint it requires to use it aright. The masterful powers of Jesus were met by masterful temptations. Temptations are keener when a man is strong than when he is weak.

If an attorney has no ability to win a difficult legal case he is not likely to be tempted by a hundred thousand dollars to get the criminal clear. A brilliant lawyer knows these trials, but an incompetent lawyer knows nothing about them. Temptations always swirl around men's powers. Men with great ability to gain wealth have more temptations than the men that have no such ability. It takes a big country to have a big war. Temptations do not decrease but increase with powers.

In the light of these considerations Jesus was tempted more than we can possibly be. The Jesus of the Gospels lives a real life. He is shown amid the matrix of mal-adjusted religious, social, and political life. He had mean and sordid people around Him constantly. He was no isolationist who lived his righteousness apart from the flux of life's experience. Jesus' perfection does not come from an inability to be tempted but comes from an ability to conquer.

### Christ's Three Temptations

The Scriptures give us a revelation of the temptations of Jesus. Three great trials summed up all possible approaches of temptation. The first approach of the enemy was this, "Command that these stones be made bread." Matt. 4:3. Here Jesus was tempted to use His power selfishly. Many young people are tempted to use their talents for self-gratification rather than for the glory of God. The marvel of the life of Jesus rests not in what He did so much as in what He refrained from doing.

The second temptation was that He should cast Himself down from the temple. Here Jesus was tempted to ask God to suspend divine laws to protect from suffering. Jesus did not ask for the suspension of natural law for His protection. He paid the price of saviorhood. He was tempted to evade the cross. He did not take the easy way out.

In the third temptation Jesus was shown all the kingdoms of the world. This is the ever-present temptation to substitute a temporal kingdom for a spiritual empire. The people begged Him to be king. "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." John 6:15.

This ever-present temptation to substitute an earthly kingdom for a spiritual kingdom still plagues us today. Jesus chose the spiritual values as over against temporary material substitutes. Jesus was gifted with supernatural powers, but never used them selfishly. He was sent on a divine mission and did not expect God to close the lion's mouth. He was offered a temporal kingdom, but He chose to be crucified for a spiritual kingdom.

There is only one sure guarantee against the power of temptation. This guarantee is the presence and fellowship of the Holy Spirit. Only by a stronger passion can an evil passion be expelled. This is what Dr. Chalmers called "the expulsive power of a new affection." Positive goodness is required.

An old legend speaks of Ulysses passing the isle of the seductive sirens. He tied himself to the mast of the ship that he might not be seduced by the sirens' songs. Here we have a picture of man's pitiful attempts at negative goodness. Orpheus also passed the isle of sirens. He

sat on deck as his ship passed. He too was a musician. He could make more beautiful melodies than could the sirens. As he played, the songs of the sirens seemed like so many discords. We must conquer sin by having something more beautiful to put in place of it. We must conquer sin by surpassing it. This comes through positive loyal fellowship and devotion to Jesus.

## NEW TESTAMENT WORDS

### Comfort

By R. E. Loasby

THERE are three unrelated Greek nouns that have been translated "comfort" in the English New Testament. One is used twenty-nine times; another is found once; and a third is used twice: once in the feminine form and once in the neuter form. All three are compound words; and the preposition compounded with the main root is the same in each case.

*Paragoria*, transliterated into English medical language, is found only in Colossians 4:11:

"These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me."

Here Paul speaks of men among his Jewish-Christian fellow workers who were the exception in that they were not envious of him, and became a consolation to him in his imprisonment. The meaning here is that of a quieting influence, making for an alleviation of the strain he was under in not being free to preach the gospel.

*Paramuthia*, is used twice, and translated "comfort" each time. It is a compound of *para*, "alongside," and *muthos*, "speech," or "word," and means a word of admonition or encouragement given in a friendly way, as in Philippians 2:1:

"If there be therefore any consolation in Christ, if any comfort of love."

It means more than mere sentimentality, and certainly not any officiousness, but has reference to that tender word of solace that makes things easier for the one in trouble, just by being spoken; it is an exhortation to one in distress to have moral courage. It is love in action.

The third word, used twenty-nine times, is *paraklesis*. It is found in 1 Thessalonians 2:11 in the verb form, translated "exhorted," with the verb root of *paramuthia* translated "comforted":

"As ye know how we exhorted and comforted and charged every one of you, as a father doth his children."

This third word has the sense of officially to encourage, to educate by exhortation, by direct address. It is the exhortation that precedes affliction, an address to give one the courage to do and dare. The same idea is found in Romans 15:4, where we have the noun translated "comfort": "That we through patience and comfort of the scriptures might have hope." The Scriptures are to be read for our moral encouragement, to establish us in our hope that reaches into the eternal future. But the word translated "comforted" in 1 Thessalonians 2:11, is the tender second word of the three translated "comfort" that is given when one is in a bereaved state, given during or after the affliction. But with *paraklesis* the apostle is not speaking as a tender nursing mother seeking to console her children; the figure has been changed to that of a father who is exhorting to give spiritual education and encouragement.

Conducted by Nora Machlan Woolley

## Radio as Recreation

By E. L. MacDonald

**R**ADIOS are in our homes today because we want them there. But the radio presents problems of character formation which other modern conveniences do not present—unless it be the automobile. This discussion of radio as recreation has no new or different standards to offer. Standards for radio listening are the same as for all other entertainment and recreation. The book *Recreational Plans* has at the end of the first chapter some criteria which are suggested as standards for judging recreation. Do the programs to which you listen—

- Rest and strengthen the body and brain?
- Strengthen resistance to temptation?
- Increase love for purity and quicken enthusiasm?
- Increase respect for manhood and womanhood?
- Draw one nearer to Christ and better prepare one for Christian service?

Write these standards on a card; then see whether the radio programs coming into your home qualify.

Parents who want their children to enjoy good books, good music, or good radio programs must themselves take the first step in that direction. By discussing and evaluating the radio program schedules in the newspaper, the family may select the best that radio has to offer. If nothing meets the standard, then, for the time being, let the radio be silent. Often parents feel that they are too busy

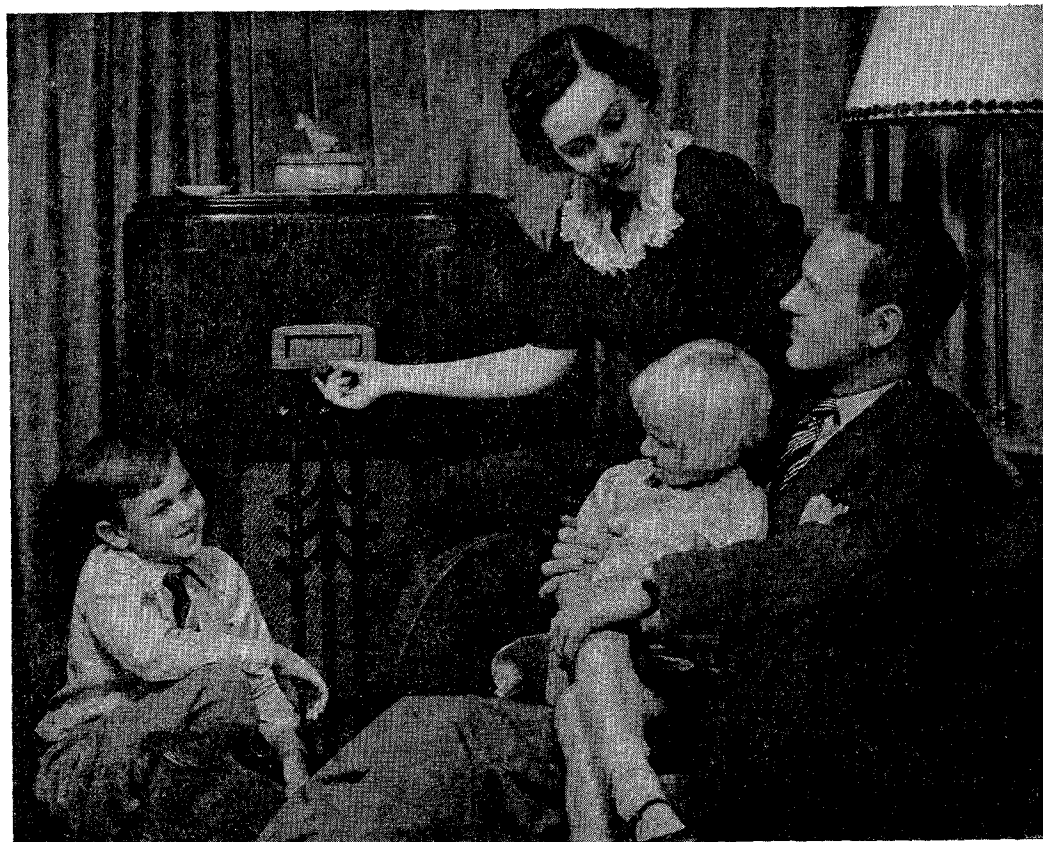
to give attention to these details. It is not to be expected that children will think to evaluate and select appropriate programs if parents are haphazard and promiscuous in their listening habits.

The problems arising from the radio today are many and varied, but they do not defy analysis or solution. The problems, most of them at least, are merely the old problems of home guidance. When radio listening is under consideration, parents cannot say that the school, the church, or the community have led their children astray. Responsibility for programs which enter the home lies directly on the shoulders of parents. Problems that deal with bedtime, sharing, interruptions, sulking, or over-insistence are not primarily those of the radio, for their roots lie far deeper, in correct child training.

There are problems, however, which are concerned with the very nature of the radio programs produced. These have to do with the type of music which accompany certain programs—the melodrama, the jokes, the unreal and exaggerated episodes, or the programs that for the most part are fine but have objectionable spots. Surveys reveal that school children spend, on the average, two and a half hours a day listening to the radio. This is one half as much time as they spend in school! The radio may supplement the work of the school, the church, and the home, or it may counteract the objectives for which these agencies stand.

Surveys also show that children listen to the same types of programs to which adults listen. Different age groups have interests which appeal particularly to them. Any story with suspense or a "continued tomorrow" element will appeal to the school-age group. Knowing these facts, we must be very careful that the natural, normal interests of the school-age group are not exploited by the commercial interests of the radio sponsors. Most programs are controlled by advertising companies. These programs must get a large listening audience and increased sales quickly, or they are discontinued. Sales results tell whether they are to be renewed. Any effect on the minds of the listeners is secondary to commercialism.

In the learning process



Parents and Children Can Enjoy Radio Programs Together if They Are Selected Thoughtfully and Carefully



the reactions received from radio shows are the same as those received from the theater. Joke programs are vaudeville without seeing the motions or the costumes of the actors. Any difference is in the fact that the impression is received through the *ear* instead of through the *eye*. When impressions are received through the ear, the suspense, the sensational, and the overdramatic are magnified. It is to be expected that children listening to "super-drama" will go to sleep only after their excited nerves have been quieted. Surely these pre-bedtime experiences have no place in our homes! The results of family worship, the assurance of the angels' protection, the evening prayer, the good-night kiss, are all neutralized or counteracted if sensational radio is coming into our homes.

Compared to reading, many radio programs are only a different form of "Nick Carter" or the "James Boys" stories known a quarter century or more ago. Habit-forming drama brings repetitious expressions that have become so well known that they are virtually bywords: "Heavenly days," "You nasty man," "Love that man," "I's regusted," and so on. Various forms of whistling, laughing, and calling have also taken on definite meanings. Even sensible, sober people think nothing of using these same expressions.

But the radio is here to stay! What is more, the radio is only the forerunner of television, when all the glories of the theater will be brought right into our homes. In the normal home the radio is needed to keep abreast of our times. The last events of this world will be rapid ones. The problem, then, to the Christian is not one of disposing of the machine but one of its control.

Modern radio programs afford the Christian home an opportunity to exercise the power of choice.

Apply to radio the principles of recreation. Plan the evening's radio time as you would your social gatherings. Teaching children to appreciate radio of which we may approve is not unlike teaching them other things. It is more than for parents to censor the poor programs, approve the better ones, and forbid the use of the radio on the Sabbath. There is more than recreation in planned radio listening; there is character building—coin in the business of eternity!

## Tapestry

By Ivanette G. Dunbar

**W**OULD I might weave you a tapestry of mothers. It would be large and strong and handsome. I would use colors and tones of such purity that the sun's deepest rays could not fade them. I would use the soft gray of winter and the blue of summer; the rose of youth and the silver of age. There would be purples and deep crimsons, sepias and magentas, and the love-

# These I Have Loved

By Irma Brown Jewell

My mother: she is fairer far  
In mine eyes than the evening star.  
What other could have cared for me  
With selfless love, so cheerfully?  
She smoothed my brow when sickness came;  
Through all the years she was the same.  
Oh, mother's love is strong and free,  
And lasts throughout eternity.

My father: who can take his place?  
None, of course! And on his face  
I see the wrinkles around his eyes.  
For laughter often in them lies.  
He always was a pal to me  
And made me jump with joy and glee.  
Yes, "father" is the grandest word  
Among all others ever heard.

My sister: though she's far away.  
I love her dearly every day.  
She's tall and slim, and fair to see;  
I think of her so tenderly.  
She was my childhood's playmate, too,  
And romped with me the whole day through.  
My sister, you have always been  
The sweetest girl that I have seen.

My husband: ever sacred is his name.  
His love burns as a steady flame—  
A comrade true each hour, each day,  
In joy or grief, in work or play.  
When he's away I feel so sad,  
And when he's home then I feel glad.  
Oh, husband, wife, what lovely names  
When peaceful love between them reigns!

His parents: they are good and kind,  
And in their company I find  
Another father, mother, dear,  
Who sweeter grow from year to year.  
His brother, sister—they're mine, too!  
And we'll be friends our whole life through.  
Yes, relatives are lots of fun,  
And how I love them every one.

My friends: they mean so much to me,  
And make the years pass happily.  
I count them o'er and o'er again,  
The golden links in friendship's chain.  
They share my joys, and share my tears,  
And love grows stronger with the years.  
And my prayer until life ends:  
"God make me worthy of my friends."

liest green, as in ocean spray. I would use threads of gold and fine linen, and my fingers would fashion them fondly together into a glorious thing. I believe I shall try.

Surely you would like my tapestry. You would find her there—your mother.

Through desert and woodland, among thorns and rocky places, by flowers and streams, our mothers go marching along. In fancy I see them now with angels by their sides. Our planet is shaken at its very heart by their tread. Good soldiers they are—marching, marching.

Dainty and cloistered are some, and some are youthful and strong. Some are weary and bent, listening for the vesper bells, and others have disappeared over the hills into the sunset's gold. There they go—marching, marching—the world's mightiest army, its greatest victors.

There are some who were too frail for the rigors of the road. They have fallen, exhausted, by the way. See, they rest among the daisies, with loving angels to guard them well. Certain two of these, I am told, went forth bravely and hopefully in the springtime, but their march, so gallantly begun, is now mine to finish. Timidly, yet eagerly, joining the ranks, I would faithfully march. Perhaps I may share the reward.

Still gazing on this grand procession, I see one small figure. (You'll forgive me.) She seems loveliest of all. Such delicate coloring, such grace and composure. Her sweet face is bathed in the glow of the evening. The way has been long and the climbing oftentimes steep, but always she has sung the hours away. She has loved. She has prayed. Patiently she has borne the noontide heat, and there is peace in the deep blue of her eyes.

There, my tapestry is done, and it is seasoned with rich memories of laughter, songs, and tears. Oh, Captain, Thou Designer of mothers, lead on; we follow though the shadows grow long.

## Attending Meetings in Europe

By L. K. Dickson

THE Northern European Division council was held in Stockholm, Sweden, February 11 to 15. The entire division was well represented by its newly elected leaders and the presidents of the four union conferences. The territory of this division of the General Conference includes at present Norway, Sweden, Denmark, Finland, Poland, Iceland, and Holland. The representatives in attendance from the General Conference were W. H. Williams, J. J. Strahle, E. E. Cossentine, and L. K. Dickson.

From the very first meeting of the council, under the leadership of G. A. Lindsay, president of the division, the presence of God's Spirit was manifest. As the presidents of the union conferences presented their reports it was evident that God's blessing had been over the work during the trying years of the great war and that He was touching the hearts of the honest in every nation represented. Every conference showed a good gain in membership and tithes as well as mission funds.

We are glad to note that definite steps were taken by the council looking forward to greater evangelistic programs in all the conferences. Every leader present committed himself to a greater emphasis of the spiritual and soul-winning lines of the work in his field and to a more spiritual leadership.

It was a great pleasure to be associated with these devoted brethren, who had not been able to get together for such a council for the past eight years. There was a spirit of brotherly love and unity manifested, which was most refreshing, and gave promise of a strong forward movement in the Advent cause throughout Northern Europe.

### Skodsborg Sanitarium

From Stockholm we joined W. H. Williams in attending the important meeting of the constituency of the Nordic Philanthropic Society, which is the legal body holding title to Skodsborg Sanitarium, Copenhagen Food Factory, and the Copenhagen Clinic, Fysisk Kuranstalt. This meeting was attended by a full list of delegates, at which time it was decided to extend its constituency to include both the West and East Nordic Union conferences. Some necessary constitutional changes were made to provide representation from the institution and fields in harmony with the regular practice of the denomination. The newly elected board of this society chose as its chairman G. A. Lindsay, president of the Northern European Division, L. Muderspach, secretary, and Christian Hansen, treasurer.

We were pleased to learn through the reports rendered at this meeting of the rich blessing of the Lord upon these three institutions. Dr. A. Anderson, who for many years has faithfully served the Skodsborg Sanitarium as its medical director, and Christian Hansen, the veteran business director and treasurer, gave most encouraging reports of the progress of the work. Much of this institution was held by the German army during the war, but in spite of this, God's hand of blessing preserved the work and the property. The institution has enjoyed a good capacity patronage with a waiting list of patients, and the gains have been excellent.

I was greatly impressed with the fine influence which

has gone out from Skodsborg Sanitarium over all of Scandinavia. Some eighty or more private dispensaries and treatment rooms have been established throughout these countries as a result of the strong influence of this mother institution and those trained there. The spiritual influence of these branches of the work, though privately owned, is being felt in a very definite way in the building up of the work.

We were delighted at the privilege of visiting Hultafors Sanitarium at Hultafors, Sweden, with Dr. I. Unhall as staff physician and Brother Axel Bengtsson as business manager. This institution is patterned quite closely after Skodsborg Sanitarium, and is enjoying an excellent patronage. One could hardly find a more ideal location for this sort of institution than Hultafors, overlooking the beautiful mountains and fiord located there.

### Journey Through Europe

From Copenhagen we proceeded down through Germany, visiting our brethren in Hamburg and Berlin, and also viewing the devastation wrought by the war in other parts of that bleeding nation. The hand of God in the preservation of His work was evident on every hand, and we were pleased to find the spirit of our leaders and people strong in a determination to re-establish and press forward the work. Our people expressed their thanks with tears of joy for the wonderful relief which had been sent to them from their more favored brethren and sisters in the other parts of the world field. The appreciation and satisfaction which beamed from the faces of so many who have been called upon to suffer desperately during the war years was ample remuneration for any help which has been sent.

It was our privilege to visit our people as far over in Eastern Europe as Poland and Czechoslovakia. A little time was spent in Switzerland and France before joining the brethren in England and having the pleasure of associating with our strong group of leaders and workers in south England and in London.

We greatly enjoyed our association with W. R. Beach, president of the Southern European Division, and his associates in the division office and also E. B. Rudge and the brethren with him in the leadership of the work in the British Union Conference. We were impressed anew that God is guiding the forces both in Britain and the Continent at this time in their earnest efforts to press forward in the closing chapter of the work in those fields so lately torn by war.

Much help must yet be given to the re-establishment of the work in the fields of Europe. Much more relief for human suffering must be called for before our people will be out of danger and placed where they can care for their own needs. The experiences through which our dear people have passed is in the most part beyond description, and the depressing devastation upon which their eyes must gaze continually can only be bedimmed by the living hope and faith which, thank God, is in their hearts. All these great European fields and workers need our most earnest prayers and faithful generosity.

We were greatly impressed as we met the wonderful army of youth in our schools and churches throughout the European field. There is much need of a strong building up of our educational facilities in every field we visited.

Then, there is the great need of strong evangelists to

enter the large cities of Europe, where so much yet remains to be accomplished. There is a deep realization laying hold of our leaders everywhere that nought but the flood tide of God's Holy Spirit in the latter rain will suffice for the finishing of the great work of evangelism which awaits the people of God in these great cities of the world.

## In the Jungles of Bihar and Orissa—No. 3

By O. A. Skau

THE Bihar local mission of the Northeast India Union Mission is divided into various large districts, or fields, according to languages. The Munda field in the Bihar Mission is located primarily in the Ranchi district. The union office is in the same district. There are 3,953 towns and villages in this district alone. It was for a tour through the jungles of the Munda field that I packed the jeep and drove to Khunti, December 5, 1946. After a brief visit in Orissa I came back to Khunti, December 10, 1946, and then started out for the interior of the Munda section. On our way to Ronhe in the hills we stopped on the road about six miles from Khunti. We parked the jeep under a tree and proceeded by bicycle and by walking to the village of Pandu, where we visited our believers, and then pushed on another mile or so over newly harvested rice fields to Suti, where we had a meeting with our church members. After the service we hurried back to the jeep as fast as we could ride on the narrow bunds between the fields.

### The Going Was Hard

From here we drove on the gravel road for about ten miles and then started out across country to the west. The going was hard, but the jeep went along well. We drove to within three or four miles of Ronhe before we parked the jeep once again under a tree. We then walked across the hills to Ronhe, where we are building a new church and workers' quarters. Our old mud church fell down in a bad storm over a year ago. It is not easy to carry on the work, for we have no worker in this place, and yet it is the center of four villages where we have baptized members. In Ronhe itself we have thirty-six baptized members.

After settling on the location for the new buildings, we visited some of our members and then walked the four miles back to the jeep and pushed on to Ronia, seventeen miles farther west into the hills and the jungles. We were grateful for the jeep, for it helped us to visit more villages and have more meetings.

At Ronia we have a worker who is responsible for ten



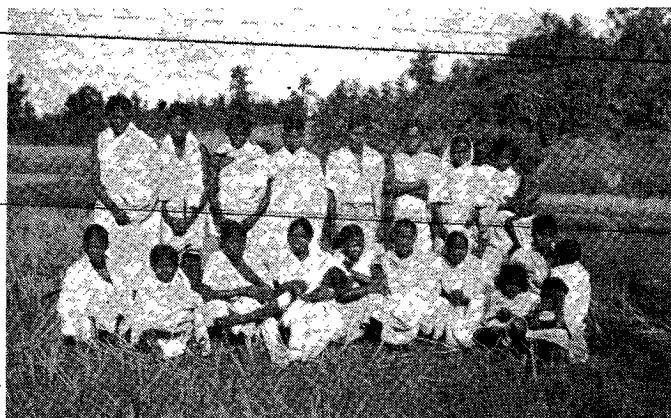
Through the Jungle From Ronia to Cherubeda, Munda Field, Bihar Mission

villages within a radius of fifteen miles. This is altogether too much, and the villages should be divided into two groups with Ronia and Kherkhai as the two centers. Until we get more workers, this will be impossible. As it is now, all the companies up to and including the Ronhe circle, comprising something like nineteen villages, are cared for by the district leader and our two male teachers in our Khunti boarding school, with the help of the bigger boys. Today we have baptismal candidates in all these villages, but we have not workers enough to get around and baptize them all. We are conducting several baptismal classes this month, and there will be more baptisms in 1947.

At Ronia itself we have thirty-nine baptized members and excellent prospects. Our present church, 16' x 35', is too small for the congregation. At the time of my visit we had our quarterly service outside, and seventy-five adults took part. Today we have laid plans for another church, 20' x 55', and a worker's quarters. Up to the present we have not had a place of our own in which the worker with his family could live. At the time of my visit Joseph Tiru, our teacher-evangelist, lived in one small room without windows. It was so dark that Mrs. Tiru had to burn her little native lamp all day.

### Rain Destroys House

Some months ago we built a house for the worker, but the night before we were going to lay the country-made tiles, it began to rain, entirely out of season. It rained steadily for twenty-four hours, and our almost completed house collapsed, and now is nothing but a great heap of mud. I think the devil was permitted to test our faith and spirit, for not only did the rain come out of season but the strange part is that it did not rain anywhere else except in a very small area where the building was going up. Some would say that it was the curse of God upon the Adventists, but I said it was a good thing that it fell down, for we needed that place for a playground for the children. I have now arranged to buy the plot next to our present land, and there we shall put up the new church and the worker's quarters in burned bricks. When I revealed all these things to our faithful believers, they, too, thought it was good that the building had washed down. Yes, I think all things work together for good to them that love the Lord. We do not know just how our bricks will come out, for we must burn them with wood, and that is something new in these parts. The Indian people can burn the bricks with coal, but we cannot get the coal out to Ronia. We would first of all have to haul it one hundred miles, a method that would be too costly. Then, even though we should feel justified in going to that expense, we still would not



Candidates Baptized at Ronia, India

be able to do it, for no truck could get out there. We can manage with the jeep, for it is said that a jeep does not need a road.

On this trip it was my privilege to visit a new village about nine or ten miles from Ronia. I enjoyed my meeting with these simple but good people away out in the hills. We drove to within four miles of Cherubeda and then scrambled over the hills to the village. Once again we had to leave the jeep under a tree, for even a jeep would not be able to go to Cherubeda. The interested people were greatly cheered by our coming and our Bible studies. We found nine ready for baptism. The day was spent in answering numerous questions, and we finished our visit with them in a good meeting, during which I traced the Sabbath from creation to the kingdom restored. It was a real revelation to the twenty-five people present, and all seemed deeply impressed.

### Dedication of Children

After this study the parents of ten children asked whether their children could be dedicated to God. A simple little study on the meaning of baptism and a brief study in regard to the dedication of children followed, after which a simple prayer was offered for the children being dedicated and the parents. Such simple little services are usually very impressive and especially helpful to the parents. Christ said, "Suffer the little children to come unto Me, and forbid them not." We believe it is pleasing to God to have these simple people present their children to Him and to thus pledge themselves to bring up the little ones in the way of the Lord.

By the time this was finished it was nearly dark, and we had to bid these earnest believers good-by and hasten to the jeep. We carefully picked our way back across the hills. It was not easy to follow the narrow footpath through the jungle and over the hills in the darkness, but at last we came upon our jeep. Our time had been well spent, and once more we had come to the end of a perfect day.

The work is growing. Village after village is being lighted with the gospel. We are in the time spoken of by Mrs. E. G. White when she said she saw little jets of light shining forth in many places. Are we doing all we can to help? There are many openings and calls. We must be in the final movements. Pray that we may have the men needed to instruct the seekers after truth.

## The Graduate School of Medicine

By H. M. Walton, M.D., *Dean*

THE College of Medical Evangelists, in response to repeated requests and in harmony with definite trends in medical education and practice, has for the past several years been offering refresher and graduate courses in the principal fields of medical practice.

In view of the success attending this program of teaching the recognized need for graduate courses as a means of assisting College of Medical Evangelists alumni to become qualified for specialized practice, the board of trustees recently authorized the formation of a Graduate School of Medicine.

The Graduate School, which functions as an integral part of the College of Medicine, seeks to foster and assist in achieving the over-all purposes and objectives of the College of Medical Evangelists, which are to properly qualify men and women to become Christian physicians of the highest order. With the inauguration of the Graduate School approved, advanced specialized training for the College of Medical Evangelist alumnus can be offered within our own ranks. This program will make an

important contribution to the medical work of the denomination by assisting men to become qualified in various clinical specialties for positions of responsibility in institutional and foreign mission service.

During the past ten years rapid strides have been made in graduate training and the recognition of specialty certification by the various American specialty boards. The advances thus made lead to the need for qualified specialists in Seventh-day Adventist sanitariums and hospitals, and teachers in the College of Medicine. The Graduate School of Medicine, therefore, comes into existence to assist materially in providing this necessary advanced education and training.

At the present time nine months' graduate courses are being offered on a full-time basis in the fields of general surgery, internal medicine, and obstetrics and gynecology. A total of thirty-eight student physicians have been enrolled in these full-time courses for the current year. Graduate work in otolaryngology and in urology is to be added for the 1947-48 session. Because of present limited space and facilities the school has been unable to accommodate all who have applied for enrollment.

In addition to the number of enrollees in the full-time courses, more than 475 physicians have been enrolled for part-time or short refresher courses on the graduate level in various fields of clinical practice.

Members of the teaching faculty of the College of Medicine and a large number of highly recognized specialists in the Los Angeles area have given generously of their time and talent in contributing to the success of the graduate training program, which constitutes a timely added function of the College of Medical Evangelists.

## Alabama-Mississippi Conference

By H. J. Capman

IN THE deep South, in the heart of the Gulf States, is the beautiful city of Meridian, Mississippi, where the headquarters of the Alabama-Mississippi Conference of Seventh-day Adventists is located. This conference was organized in 1932, and comprises the States of Alabama and Mississippi and ten counties of northwest Florida, with a total population of over five million people.

Prior to the year 1932 the State of Alabama was a conference by itself, with conference headquarters at Clanton, Alabama. The former Louisiana-Mississippi Conference had its headquarters in Jackson, Mississippi, until 1932. When the Alabama-Mississippi Conference was organized in 1932, a dwelling house in Meridian was purchased for the sum of \$2,250. This house has served the conference well for the past fifteen years, during which time the membership has increased from 1,261 to 2,349. There was no room in the old office for the 20th-Century Bible Correspondence School or the publishing secretaries and practically no storage space for Bible House supplies.

In May, 1946, the conference purchased a twelve-room brick structure. The former office was sold for \$11,500. This was applied toward the purchase price of the new building. The new conference office, which cost \$22,000, provides ample space for our Book and Bible House, which did a \$100,000 business in 1946. There are also rooms for every department of the conference and spacious rooms upstairs for the storage of supplies. The workers of the Alabama-Mississippi Conference feel that this new location is a direct answer to prayer, because the owner stated that he gets a personal satisfaction from the knowledge that the building is now used for the Lord's work.



The New Alabama-Mississippi Conference Office

The fifty-two colporteurs in this territory delivered \$132,189.64 worth of denominational literature in 1946. The tithe income from the thirty churches of the conference reached the total of \$164,774.21 last year. The Ingathering campaign for 1947 is the best one in the conference history, with a total of \$40,300 now in the treasury. This conference was the first one in North America this year to reach the Minute Man goal of \$17.38 for its entire membership.

The conference workers have covenanted together by the help of God to reach the goal of 2,500 members in 1947.

## The Michigan Conference

By T. G. Bunch

**T**HE following is a summary of the Michigan Conference report given during the recent Lake Union Conference session.

The 11,674 members are divided into 43 districts of 140 churches and 16 companies. During the five years covered by the report 3,104 united with the church by baptism and on profession of faith. The number added during 1946 was 677. The loss of 913 colored members as the result of the organization of the Lake Region Conference cut the net gain to 156 instead of approximately 1,200.

During the period 4 church buildings have been erected, 11 purchased, and 90 redecorated, repaired, or remodeled. More than 20 other repair projects are still incomplete, and 15 new church buildings are being planned for the near future.

The Michigan Conference employees number 90, and will soon be increased to 100. Counting department heads, there are 23 in the Lansing headquarters' offices.

A total of \$3,827,043.89 was paid in tithe and \$1,296,829.94 in mission offerings, representing a gain over the previous five-year period of \$2,204,446.82 and \$639,733.48 respectively. The tithe for 1946 was \$857,559.61, and the mission offerings were \$286,153.63, of which \$182,141.12 was given through the Sabbath schools and \$90,467.90 through the Ingathering. The 158 Sabbath schools, with 12,080 members, raised \$31,850 during 1946 through the Investment plan.

Fifty-five church school teachers are training 1,126 pupils, and 665 older students are in the four academies within the State, each of which is engaged in a large building-expansion program.

Missionary Volunteers, composed of 83 Senior and 56 Junior societies, have a membership of 2,520. These young people distributed more than 150,000 pieces of literature and raised \$30,000 in Ingathering during 1946. In the present year six Junior camps will be operated—one in the Upper Peninsula, one in the northern part

of the Lower Peninsula, and four at Camp Pottawottamie on Gull Lake.

The Michigan Bible School has 10,000 enrollees, and to date more than 40 have been baptized. Many others are preparing to unite with the church. Thirty thousand Signs and 20,000 *Our Times* are making their regular visits to as many families in the State.

Six radio programs are being conducted each week by our local workers, and the Voice of Prophecy broadcasts are heard over 18 stations in the State and several others from without. More than 25,000 have enrolled in the Senior and Junior Correspondence Courses, which number exceeds that in any other conference except one.

During the five years our colporteurs have delivered books to the value of \$663,654.15, which represents a 400 per cent gain over the previous five-year period. During the same time the sales of the Book and Bible House were \$830,025, which was a gain of \$518,860.84 or 166.75 per cent.

Three large evangelistic campaigns are planned for this spring and during the coming fall and winter months. Also many smaller efforts will bring the message to thousands, with the anticipation of a large harvest of souls.

## Another Baptism at Stillwater Prison

By J. A. Nordstrom

**M**ARCH 29 we had another baptism at the Stillwater, Minnesota, prison, at which time four were baptized. The work is carried on by visiting and by meetings. One meeting a month is held, and the men are visited individually once a month. The Bible correspondence school is helpful, and the work is done through the school. The Lyceum baptismal tank was again taken on a trailer to the prison and made ready for the occasion. This was done two days before the baptism was to be held.

The attendance at the Sabbath afternoon meetings has increased, and there was a good attendance at this service. After the service we walked down the hall to the tank, and the four men who were to be baptized made ready for the ceremony. The local elder, Brother Fleming, and the deacon, Brother LeBard, were present also and assisted. They take turns in attending the services. So far eight have been baptized. At the close of the last baptism one man asked me when the next baptism would be held, as he would like to be baptized then. Others are interested, and we are looking forward to more baptisms.

An appeal is hereby extended to all the readers of the REVIEW to remember this work in your prayers, that God may bless these dear souls, who in this way have witnessed for their Lord and Saviour. Pray also for those who are in the valley of decision. After the baptism of one of those who was baptized said, "This is the happiest experience in my life." I asked another whether he was happy. He replied, "I have no reason to be otherwise." Yes, all these men were happy, and their faces beamed with joy as they walked into the baptismal tank.

## Southern Missionary College

By L. A. Skinner

**T**HE students and faculty of Southern Missionary College dedicated the week of March 8-15 to spiritual interests. The daily program was adjusted and student and faculty prayer bands met every day. Under the leadership of E. J. Barnes, Missionary Volunteer secretary of the Kentucky-Tennessee Conference, the



academy and church school were directed in the study of themes pertaining to eternal salvation.

The theme for the week centered on Christ, the power of the gospel, and the planning of a pattern of life for youth of destiny. The music department gave effective support to the spirit of the program. Day by day, as the spirit of the Lord appealed to young men and young women, decisions were made and transformations were wrought. In one of the final gatherings almost the entire student body arose to signify their determination to dedicate their lives to service in the Lord's vineyard. About 200 of these expressed an eagerness to serve as foreign missionaries.

President K. A. Wright and the members of the faculty actively contributed to the spirit of the meetings. F. B. Jensen, chairman of the theological department, directed the spiritual forces most efficiently. The World War veteran group is substantial at Southern Missionary College, and many are planning for service in the army of Prince Emmanuel. A large baptismal class conducted by Elder Jensen is looking forward to the celebration of this impressive ordinance.

An outstanding fact about the young people of this Southern college was the unusually large number engaging in literature evangelism during the summer. Once again the writer was led to thank God for training centers such as this, and to pray that Heaven may bestow a special blessing on the men and women responsible for the training of these potential workers for God.

## Week of Prayer at Union College

By N. R. Dower

**T**HE Week of Prayer at Union College, held from March 14 to 22, was a time of real spiritual advancement and earnest decision for the youth of this school. Services were held twice daily in the church, and special meetings were also held each day for prayer band leaders, prayer bands, young married couples, veterans, and ministerial students. These meetings were well attended, and the spirit of earnest prayer characterized the entire program. The meetings with the faculty were of encouragement to us all as their earnest prayers brought a ready response from the heart of the loving Father.

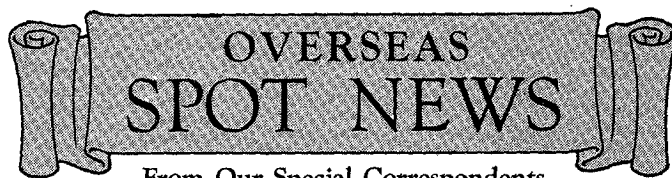
J. O. Iversen, educational and Missionary Volunteer secretary for the Iowa Conference, assisted with the work throughout the week, and counseled the many young people who earnestly sought help. The school administration, the music department, and every other branch of service in this fine institution co-operated in making this week a success.

I was greatly impressed with the earnest desire of the young people for the special blessings of God and definite victory in the life. The Spirit of the Lord was in evidence in every meeting, and as the simple truths of conversion and sanctification were presented to them, these sincere young hearts reached out and took by faith the promises of God. A goodly number joined the baptismal class. Many others determined to return to the Lord from their backslidden condition. The entire student body entered into a pledge of reconversion and re consecration, and their great desire today is that these blessings shall be but the beginning of a deeper and still deeper experience that shall culminate in the mighty outpouring of the latter rain.

One of the most thrilling moments of the entire week was when nearly one thousand young people, with teachers and parents, responded to the call to give their lives and services to the cause of God. In this consecration they were sincere and serious. They are preparing for a place in the Lord's work, and we are sure that the

Lord has a place for them to fill. How we wish that our leaders all over the world and the millions who are longing for light might have witnessed this scene. How their hearts would have filled with hope, joy, and courage. May God confirm this army of youth in their decisions, both to give themselves fully to Him, and to go anywhere He calls them to serve in His holy work.

Robert W. Woods and his fine group of co-workers are doing an outstanding piece of work for the cause of God, and we wish for them and the hundreds of young people with whom they are working the richest blessings of Heaven as they come to the end of another school year, and as we draw so near the end of all earthly things. The school spirit is good, but, thank God, the Advent spirit is better, and this should soon result in a steady stream of workers for the fields, which are now so white, ready to harvest.



From Our Special Correspondents

### Australasian Division

- THE appeal for missions is again making good progress this year. With an aim of £17,325 for the division, just over £27,000 is already in hand, although two of the local conferences have not yet begun work. Three conferences have already doubled their aims, and it is hoped that by the end of the campaign the aim for the division will also have been doubled.
- A NUMBER of local conference camp meetings were held recently, at several of which family tents were again in use, much to the delight of our people, who had not had the use of these during the war years.
- THE president of the Australasian Division, accompanied by other officers, recently visited Monamona Mission, our mission for Australian Aborigines in North Queensland, where a big rebuilding program is under way.
- THE Australasian section of the Voice of Prophecy is experiencing very gratifying results. The Voice of Prophecy, which covers the eastern border of Australia from Cairns in the north to Hobart in the south, operates more than 40 stations. Over 500 letters a week are received in the mail, and the offerings sent in show an excellent increase, from £400 in 1944 to £2,450 in 1946. The Voice of Prophecy is reaching a number of important people, including a State governor, a former premier, leading businessmen, and ministers of other denominations.
- THE fifth mission ship sent out since the close of the war by the Australasian Division to its island mission field was recently dedicated at Sydney. This vessel, the *Fetu Ao* (The Dawning of the Day), is the second of 2 new 65-foot boats that have recently come from the shipbuilders' yard. The *Fetu Ao*, which will be under the charge of John Howse, will be used to pioneer the work in the Gilbert and the Ellice Islands. This means that we shall now be operating in 14 of the 15 groups in the South Pacific, only the Phoenix Islands remaining unlighted by the Advent message.
- THE *Veilomani*, the other new 65-foot vessel, is just completing her maiden itinerary, having visited the Solomon Islands via Port Moresby and Rabaul with a division delegation aboard. The *Veilomani*, following her return to Rabaul, will serve in New Guinea waters.
- AT the Australasian Missionary College opening exercises for this year, teachers, students, and friends thronged the chapel, and many others had to stand outside the building. The new principal is W. G. C. Murdoch, who was recently principal of the Newbold Missionary College, England. G. W.

Greer, who recently arrived from the United States, is in charge of the music department of the college. The new business manager is P. A. Donaldson, recently secretary-treasurer of the South New South Wales Conference. The enrollment is over 300, and in addition to students from Australia and New Zealand, there are 3 from Java, 2 from Russia, 1 from India, 1 from Fiji, and 1 from Singapore.

## NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

### Atlantic Union

- THE Czechoslovakian Church, organized in New York City six years ago, gave 92 cents per member to missions during 1946. In the Ingathering campaign a per capita of \$24.48 was raised. Over one thousand dollars' worth of food and clothing was sent to the suffering in Czechoslovakia. The pastor, Andrew Yakush, is conducting evangelistic meetings on Sunday afternoons in the Labor Temple, New York City. On May 1, 3 new members were added to the church by baptism.
- R. D. MCGANN has been called to the Greater New York Conference as secretary of the publishing department.
- THE Southern New England Conference has invited N. W. Becker, of the Northern Union, to connect with the working force as district superintendent.
- THE Spring Week of Prayer at Atlantic Union College was conducted by Daniel Walther.

### Canadian Union

- TODD MURDOCH, with his wife and children, have arrived in Oshawa from Great Britain to take over the management of the farm at Oshawa Missionary College. Mr. Murdoch has spent a number of years in charge of the farm connected with Newbold Missionary College, England.
- HAROLD BEAVON and his wife, who have been working in the eastern townships of Quebec, will soon be leaving Canada to take up mission service in the Belgian Congo, South Central Africa. Emmerson Hillock and his wife will take over the work formerly carried by the Beavons.
- A FEW weeks ago we reported that two of our lay brethren had purchased a boat and loaded it with Adventist literature ready for a visit to the inhabited islands off the West Coast of Canada up to the Yukon and Alaska. R. E. Finney, Jr., has just written us that in the first seven days these two brethren took orders for \$1,500 worth of books, with \$800 cash deposits. During the same time they enrolled more than 100 persons for the Bible Correspondence Course. This has brought great encouragement to our good brethren in British Columbia.

### Central Union

- THE students of Union College have launched a campaign to raise \$20,000 to aid in the erection of a new cafeteria on the campus. Because of the greatly increased enrollment at the college, the present cafeteria facilities are entirely inadequate, and plans are being made to erect a new building in the near future.
- A SUCCESSFUL Ingathering field day was recently held at Enterprise Academy in Kansas. Twelve carloads of students and faculty members solicited the surrounding territory and received \$1,168 in cash as well as various items of produce.
- A DISTRICT rally for northwest Kansas was held in Norton on Sabbath, April 12. E. R. Osmunson was the principal speaker for the occasion. During the afternoon service 5 persons were baptized and received into church fellowship.

- A PROFITABLE beginners' colporteur institute was recently conducted in the College View church in Lincoln, Nebraska. C. G. Cross, publishing department secretary for the Central Union, and L. E. Loomer, publishing secretary for the Nebraska Conference, led out in the sales instruction for the new colporteurs.

### Lake Union

- THE Lord richly blessed in Frank H. Yost's ministry to the young people at Broadview Academy in their recent spring Week of Prayer. His topic was "The Reality of the Christian Religion." Many of the young people responded by giving their hearts to the Lord, some for the first time and others in renewed consecration to Him.
- THE Lake Union Music Festival held at Broadview Academy, April 21 and 22, was a complete success. Seven academies in the union participated in this event, and over 150 talented voices took part. J. J. Hafner, from Emmanuel Missionary College, directed the sacred music concert on Sabbath afternoon and the united choirs of all seven institutions sang several numbers in a grand climax. In the evening they enjoyed a festival concert, and the combined bands played the "High Tower March" in closing. It was truly a fine display of youthful consecration to Christian ideals.
- MERLE L. MILLS, who has spent a number of years in pastoral and evangelistic work in the Ohio Conference, will arrive about the first of June to take over his duties as pastor of the Battle Creek Tabernacle.
- INGATHERING in the Illinois Conference is going forward. L. R. Scott called on six automobile dealers in Oak Park and received the sum of \$144.52. From one he received \$50, from another \$25, and four others gave him \$17.38 each. H. L. Calkins has already solicited \$500, with no gift larger than \$50. The church at Macomb has already reached 192 per cent of its goal.

### Pacific Union

- THE Fresno English church was the scene of a large baptism March 29. Seven were baptized by C. Bufano, 4 uniting with the Clovis church and 3 joining the Fresno Italian church. C. S. Nicolas, pastor of the Fresno Spanish church, baptized 7. Ten were baptized by A. C. Lien, pastor of the English church, 8 of these being persons with whom he and Miss Marian Rook, Bible instructor, had studied, and 2 who had been brought to the truth by the work of Stanley Hiten in Selma.
- THIRTY young people and children of the Kern Academy and church school, Shafter, California, and of the Delano church school, have joined baptismal classes as a result of the spring Week of Prayer. B. A. Reile, district pastor, conducted daily meetings in the school.
- NINE have been baptized as a result of Sunday night meetings conducted by W. M. Adams, Jr., in Reno, Nevada, and a number of others are definitely interested.
- RICHARD RENTFRO, pastor, reports the baptism of 6 in the Susanville, California, church, April 5, and as many more to be ready for an early baptism.
- THE evangelistic effort conducted by F. F. Schwindt in a tent tabernacle in Redlands, California, has resulted in the accession of 57 to date. The meetings will continue in a hall two nights a week. It is planned to erect a new church building on the lot where the tent has been pitched.

### Southern Union

- THREE years ago, reports W. W. Scott, only 3 Seventh-day Adventists were living in the vicinity of Clinton, North Carolina. They appealed to the conference for help. But conference forces are limited, and calls are many. Then Dr. Kendall moved in, breaking down prejudice and circulating Twentieth-Century literature. Finally the conference was able to send a worker; and now there are 15 baptized members and a Sabbath school of 40. Several more are preparing for baptism.

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● THE Carolina Conference, which has set world records in the colporteur work, is still exceeding its own achievements. Although more than \$300,000 worth of books and magazines were delivered last year, a gain has been registered during the first part of 1947. The March sales were over \$40,000; almost a \$10,000 gain over March of 1946.

● DURING the Week of Prayer at the Pisgah Institute in North Carolina 11 young people joined the baptismal class preparatory to going forward in this rite before the close of school.

● A CITY-WIDE evangelistic campaign in Montgomery, Alabama, with meetings being held in the city auditorium on Sunday nights, has resulted in more than 400 persons being enrolled in the Bible school.

### Southwestern Union

● MANY lay efforts are being held in our Rio Grande Valley of Texas. There is a good interest, and the meetings are well attended. The Society of Missionary Men is sponsoring these efforts.

● RECENT word comes from our Twentieth-Century Bible Correspondence leader, Gordon H. Carle, of the Texas Conference, that a great interest is evident in the lessons being offered. He reports a good enrollment.

● J. R. HOFFMAN and R. R. Biloff, with the assistance of Brother and Sister Lee J. Meidinger, have started an evangelistic effort in Little Rock, Arkansas.

● OUR new Southwestern Mission in this union reports that in a revival just closed in Texarkana, Arkansas, 9 were baptized, and a number of others are planning to be baptized in the near future.

● MANY evangelistic campaigns are planned for our colored people in the Southwest by the Southwestern Mission. Eight new believers have been organized into a company in Wichita Falls, Texas, as a result of the distribution of the printed page. J. H. Williams, pastor of the Dallas colored church, will launch a city-wide effort in May of this year.

● A RECENT tornado which struck parts of northern Texas and southern Oklahoma completely demolished our church at Woodward, Oklahoma. None of our people have been reported killed or seriously injured.

## Camp Meetings for 1947

### Atlantic Union

New York, Union Springs	July 3-13
Southern New England, South Lancaster, Massachusetts	July 11-20
Northern New England, Auburn, Maine (Dist.)	July 25-27
West Lebanon, New Hampshire (Dist.)	August 1-3

### Canadian Union

Alberta Conference District Meetings:	
Lethbridge	June 6-8
Rosebud	June 13-15
Peace River	June 24-29
Beauvallon	July 9-13
Lacombe	July 18-20
Maritime, St. John, New Brunswick	June 26-July 6
Ontario-Quebec, Oshawa, Ontario	June 27-July 6
Manitoba-Saskatchewan, Saskatoon, Saskatchewan	July 11-20
British Columbia, Hope, British Columbia	July 25-August 3

### Central Union

Missouri, Place uncertain	August 13-17
Nebraska, College View	August 14-24
Central States Mission, Place uncertain	August 20-24
Kansas, Enterprise	August 22-30

### Columbia Union

West Virginia, Parkersburg, West Virginia	June 12-22
Potomac, W.M.C. Campus	June 19-29
New Jersey	June 26-July 6
Allegheny, Pine Forge, Pennsylvania	July 3-13
East Pennsylvania, Wescosville, Pennsylvania	July 3-13
Ohio, Mt. Vernon Academy	July 10-20
West Pennsylvania	August 7-17
Chesapeake, Catonsville	August 14-24

### Lake Union

Illinois, Broadview Academy	June 3-8
Wisconsin	
Spooner	June 25-29 (week-end meeting)
Portage	August 14-24 (regular camp meeting)
Indiana, Battle Ground	August 26-31

MAY 15, 1947

Michigan	
Upper Peninsula (District)	June 27-30
Upper Peninsula (District)	July 5-7
Grand Ledge (1st session)	July 31-August 10
Grand Ledge (2d session)	August 14-24
Lake Region, Cassopolis, Michigan	August 8-16 (new academy campus)

### Northern Union

North Dakota	
Jamestown	June 13-21
Butte (Russian)	July 3-6
South Dakota, Huron	June 12-21
Minnesota, Anoka	June 26-July 6
Iowa, Cedar Falls	August 12-19

### North Pacific Union

Upper Columbia, College Place	June 13-21
Idaho, Caldwell	June 27-July 5
Montana, Bozeman	July 4-12
Washington, Auburn Academy	July 10-20
Oregon, Gladstone Park	July 17-27

### Pacific Union

Central California, Fresno	June 6-14
Northern California, Lodi	June 12-21
Southeastern Calif., La Sierra	June 19-28
Arizona, Prescott	July 18-27
Southern California	August 13-24
Nevada-Utah (Regional)	
Salt Lake City	August 22-24
Reno	August 29-31

### Southern Union

Florida, Forest Lake Academy	May 22-31
Carolina, Blue Ridge, North Carolina	May 22-June 1
Alabama-Mississippi, Meridian, Mississippi	May 29-June 7
Georgia-Cumberland, Collegedale, Tennessee	May 29-June 7
South Atlantic, Jacksonville, Florida	June 5-14
South Central, Oakwood	June 5-14
Kentucky-Tennessee, Highland Academy	July 31-August 9

### Southwestern Union

Texas, Keene	June 26-July 5
Texas, Spanish Meeting, San Antonio	July 17-20
Oklahoma, Oklahoma City	July 24-August 3

## CHURCH CALENDAR

April 5-May 17	Ingathering Campaign	Oct. 4	Colporteur Rally Day
June 21	Sabbath School Rally Day	Oct. 11	Voice of Prophecy Offering
June 28	13th Sab. (Inter-American Div.)	Oct. 18-25	Our Times and Message Magazines Campaign
July 12	Mid-summer Offering	Nov. 1-30	Review and Herald Campaign
July 26	Educational Day	Nov. 27	Thanksgiving Day
July 26	Elementary Schools	Nov. 29-Dec. 6	Week of Prayer
Aug. 2-9	Missions Extension Offering	Dec. 6	Week of Prayer and Sacrifice Offering
Sept. 20	Temperance Day	Dec. 27	13th Sab. (Southern Asia Div.)
Sept. 27	13th Sab.		

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

## THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## NEWS AND NOTES

### Death of O. O. Farnsworth

WORD has just been received of the death of O. O. Farnsworth at Angwin, California. Elder Farnsworth was the son of William Farnsworth, first of the Sabbath-keeping group in Washington, New Hampshire. He was one of our pioneer canvassers. Later he was ordained, and labored in England and Ireland, then in the United States, and for a time in the West Indies. To the dear ones left to mourn we extend our Christian sympathy.

### Mission Extension Offering

THE General Conference Committee in session at Spring Council in Los Angeles recently voted to change the date for the Missions Extension Big Week from September 6 to 13, 1947, to August 2 to 9. This makes the date a month earlier than was formerly planned, a change which we are sure will be welcome news to most of our union and local conferences.

Please bear in mind that the Missions Extension Week begins August 2, and the Missions Extension Offering will be taken Sabbath, August 9, 1947.

T. L. OSWALD.

### More Tithe Experiences

A FEW weeks ago we invited anyone who had had a definite experience of God's rewarding faithfulness in tithe paying, to write out the experience and send it to the REVIEW. We have received quite a number of responses. We wish to renew that invitation, not simply to individual church members to tell of their own experience, but also to our ministers to tell of some experience during their ministry in which a church member received signal blessing from tithe paying. Probably there is hardly a minister among us but has a memory of some such experience. Nothing does so much to quicken faith and make the promises of God real to our hearts as to hear of the actual experiences that trusting children of the Lord have had. We extend this further invitation, therefore, to laity and ministry alike. It is our plan to publish the most helpful of these experiences. If you should not wish your name to appear in print, please so state in sending in your experience. Write to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

### Netherlands East Indies

THE Netherlands East Indies Union workers' meeting and business session was held from March 20 to 27 in Batavia, Java. The seven missions of the union were represented, except North Sumatra. Only one delegate was present from South Sumatra.

Reports from the mission directors were most encouraging. Tithe, offerings, and baptisms showed good gains. The membership of the union in 1941 was 5,297, and December 31, 1946, it was between 6,000 and 7,000. Because of troubled conditions, reports from a number of churches have not yet reached the office. When all reports are available the membership will be nearly 7,000. Tithe and offerings will show a remarkable gain, although figures cannot be given until all reports are obtainable.

Many told of severe suffering during the war. Nearly one half the members of the Ambon church died, many of them from starvation. Many of the workers carry scars

as a result of persecutions and torture. L. M. D. Wortman, principal of the training school, and M. R. Van Emmerick, a teacher in the school, died during internment. The field has scarcely any literature, and it is difficult to get any printing done.

We were not permitted to meet during six years of war; consequently, today the needs of the field are before us demanding early consideration. Hundreds of children and youth are pleading for Christian schools. Scores of colporteurs are anxiously awaiting literature so they can again take up their work. Travel from place to place is very expensive and difficult and in many sections impossible.

K. Tilstra, superintendent of the union, spent the war years in the internment camp in Sumatra. Sister Tilstra died in a camp in Java. Brother Tilstra must be relieved soon for his much-needed furlough. The committee requested that D. S. Kime be appointed acting superintendent when Elder Tilstra leaves for furlough. I. C. Schmidt, who spent many years in the field but who has been in America for some time, has returned. He was appointed educational secretary for the union. It is hoped the training school can be repaired and opened to receive students before many months.

K. Klop and Mr. and Mrs. E. Van Alphen, new appointees from Holland, arrived in time for the meeting. Elder Klop will foster the work in the Dutch churches and Brother Van Alphen has been appointed union publishing secretary.

V. T. ARMSTRONG.

### Recent Missionary Departures

ELDER AND MRS. G. O. ADAMS and their son, George Bryant, of British Columbia, left New York, April 11, for London, en route to South Africa, Brother Adams having accepted appointment as union evangelist for the Zambesi Union Mission.

Elder and Mrs. Oswald Krause and their daughter, Ingrid, returning from furlough to Peru, South America, sailed from New Orleans for Callao, April 11.

Mr. and Mrs. Bert Elkins, of Seattle, Washington, called to evangelistic service in Paraguay, South America, left Miami, April 16, for Buenos Aires, en route to their field of labor.

Miss Helen D. Furber left New York for Johannesburg, April 16, returning from furlough to Africa, where she is connected with the Lower Gwelo Mission, in Southern Rhodesia.

Mr. and Mrs. H. E. Walker and their daughter, Laurel Jeanne, of Southern California, left Miami, April 20, for Rio de Janeiro, Brother Walker having accepted a call to evangelistic service in the East Brazil Union Mission.

Mr. and Mrs. Robert C. Newberg, nurses, of New York, called to connect with our hospital in Addis Ababa, Ethiopia, sailed from New York, April 25, on the S.S. *Steel Artisan*.

Elder and Mrs. Herbert Hanson sailed also on the S.S. *Steel Artisan*, returning to Ethiopia from furlough.

Elder and Mrs. E. L. Longway and their son, David, returning to China, sailed from San Francisco for Shanghai, April 26, on the S.S. *President Polk*. Sister Longway was among the China workers interned in the Philippines during the war, while Elder Longway spent the war years in China.

J. I. ROBISON.