

Praying "the Adventist Way"

By J. C. Culpepper

EDDIE attended Seventh-day Adventist meetings near his home, for he lived in the neighborhood of the Curaçao Mission Station in the Netherlands West Indies. His parents were not interested in the Seventh-day Adventist faith, for they were very devout Catholics. One time when a relative of the family came to visit at Eddie's home, her baby became violently ill. The doctor was called, but found the baby to be dying. However, in order to spare the family as much grief as possible, he urged that an ambulance be called to take the baby to the hospital.

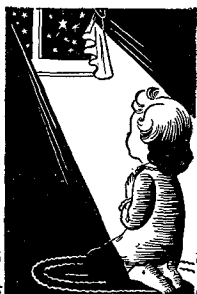
The ambulance came, but Eddie said, "Let us pray that God will spare the life of this baby!" So while the ambulance waited, Eddie, only twelve years of age, prayed earnestly for God to spare the life of the baby. The ambulance then carried the little one to the hospital late that night. The doctor prescribed some treatments, gave injections, and so forth; but soon left the hospital, after stating that he would return early the following morning to fill out the death certificate, as there was no reason to hope that the child would recover.

The mother of the baby returned to Eddie's home late that night, weeping bitterly. Upon her arrival she asked that Eddie pray *again* for the baby. He did. And every two hours during the remainder of the night she called Eddie and pleaded that he pray *again*, "the Adventist way." This he did several times, but finally he said, "The Adventist way to pray is just to pray once, and then have faith in God that He will heal. Therefore, it isn't necessary to repeat prayers."

The next morning very early the mother went back to the hospital, but with a heavy heart, for she was expecting to find the baby dead. As she approached the hospital, a nurse called from a distance and said, "Come quickly!" The mother thought that the baby was just then dying; but, at the direction of the nurse, she hurried to the place where the little one lay. To her great surprise she found the baby sitting up in bed playing with some toys!

Shortly after the arrival of the mother, the doctor entered the hospital and asked the nurse to bring him the necessary blank form so that he could fill out the usual death statement. But the nurse said, "Come and see the baby! He is sitting up in bed, playing!" Of course, the doctor was greatly surprised, and presently he said, "Surely the prayers of Eddie have saved this child's life!"

As a result of this experience Eddie's mother and the mother of the baby have become members of the Sabbath school, and are now praying in "the Adventist way."



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POETRY

The Shepherd, p. 13

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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.]

¶ THE United States Circuit Court of Appeals ruled at St. Louis, Missouri, that Jehovah's Witnesses had a right to hold a series of meetings last year at Lacona, Iowa. The court also granted the Witnesses an order to obtain an injunction against Lacona city officials who had blockaded roads and highways leading into the town to prevent the meetings. By its decision, the Circuit Court overruled Federal District Judge Charles A. Dewey, of Des Moines, who had dismissed the Witnesses' attempt to enjoin Warren County and Lacona authorities from interfering with the meetings. The road blockade had been thrown up after the first of the meetings had resulted in fisticuffs.

¶ CO-OPERATING with the United Advertising Corporation, of Newark, New Jersey, the American Lutheran Publicity Bureau in New York will sponsor 150 standard-size highway posters during the months of November and December. The posters will be displayed on the most frequently traveled roads in the State of New Jersey. Two posters printed in colors will be used in the campaign. One features a "Go to Church" message, with an illustration of the Good Shepherd and the twenty-third psalm. The second, stressing that "17,000,000 Children Are Without Religious Instruction of Any Kind," makes a plea for parents to send their children to a Sunday school.

¶ CONDITIONS in Europe are growing steadily worse both morally and physically, Dr. Otto Dibelius, Bishop of the Evangelical Church for Berlin and Brandenburg, declared on his arrival in New York. A guest of the Federal Council of Churches and the Evangelical and Reformed Church, the bishop will address church groups in the East during his stay in this country. Bishop Dibelius said the coming winter would be "perhaps the worst in our whole lives." "The harvest in Europe," he explained, "has been very unsatisfactory and the lack of fuel is

acute. In cities like Berlin nearly 2,000 people die by starvation and malnutrition every month, and during last winter an equal number died from cold."

¶ A NATION-WIDE organization to "insure the separation of Church and State" was created in Washington, D.C., at a gathering of sixty Protestant leaders from all parts of the United States. Presided over by Methodist Bishop G. Bromley Oxnam, of New York, the group appointed a nine-man committee to draw up the organization's constitution and platform. The committee will present the constitution for approval when the group convenes again soon in St. Louis, Missouri.

¶ A NEW government decree, signed by President Boleslaw Bierut and published in the official gazette, Warsaw, gives full legal status and recognition to three non-Catholic sects, which had either been discriminated against or occupied a minor status under former Polish regimes. They are the Evangelical Reformed Church, the Mariaviten Church, and the Old Catholic Church. Although Roman Catholic leaders have so far issued no official comment on the new law, the consensus among them appears to be that its purpose is to weaken the prestige and influence of the Catholic Church by encouraging proselytizing activities by the non-Catholic sects.

¶ FRANCISCAN theologians from all parts of the world took part in a special congress in Madrid to discuss the movement for the definition of the dogma of the assumption of the Virgin Mary. Belief that the mother of God was assumed bodily into heaven shortly after her death is universally held by Catholics, but has never been proclaimed infallibly by the church. The Franciscan congress was held with the official approval of the Spanish Ministry of Education. Many Catholic communities in Spain have joined in signing petitions to Pope Pius XII, urging a definition of the assumption as a mark of special honor to the Virgin Mary and to secure her intercession for world peace.

75-50-25 YEARS AGO

1872

¶ MARIA L. HUNTLEY sends a report of a meeting of the Missionary and Tract Society of New England. S. N. Haskell and J. N. Andrews were present at this gathering. It was recommended that the work *United States in Prophecy* be placed in libraries; that the circulation of the *Health Reformer* be enlarged by introducing it to reading rooms and hotels; and that the REVIEW be sent on trial to individuals expressing a willingness to read it. A Health Reform Association of thirty-three members was formed at this meeting.

1897

¶ BEFORE leaving for his new field of labor in Australia, A. T. Robinson, accompanied by O. A. Olsen, made a tour of the churches and believers in South Africa. Some time was spent at Kimberley, where our work in Africa first started. The Diamond Fields Benevolent Home is doing good work in this place. J. C. Rogers and Brother Moko are conducting an evening school for the natives. There are forty believers at Klipdam, where F. D. Starr is working. Two days were spent at Port Elizabeth, where I. J. Hankins and H. J. Edmed are holding meetings. Several services were held at Rokeby. There are six families of believers in and near Johannesburg.

1922

¶ THE Australasian Union Conference, with its great island fields, now takes its place as a division conference of the General Conference organization. J. E. Fulton has been appointed vice-president for Australasia, and W. W. Prescott, field secretary. F. A. Allum is being called from China and L. H. Wood from America to connect with the work in this field.

Postscript to a Long Journey—Part 1

We Live in a Fool's Paradise

THOSE who have been reading these columns during the last few months are aware that we have been traveling in far lands, in Europe, the Middle East, and a portion of Africa. We concluded our editorial correspondence with the remark that some general impressions had been made on our mind and that we might comment on these after we returned home.

Yes, some very real impressions, drawn from the journey as a whole, have fastened themselves upon us. The first and strongest impression is the vast contrast between America and the rest of the world, or to be more exact, between America and the twenty-four countries we visited. If these countries are typical of the rest of the world—and our conversation with world travelers impresses us that they are—then we are justified in making a comparison between America and other lands in general.

And what is the feeling that takes hold of a man as he returns to this land of peace, prosperity, and relative stability? That we in America live in a fool's paradise! We really do not know how the rest of the world lives. We are blissfully unaware of the tragedy and chaos that has engulfed scores of nations. We fume over high prices. We fret over delay in delivery of a car. We vex our souls over the housing shortage. We inveigh against high taxes. We cry out against what we believe is unwarranted governmental interference with our affairs. To the man who has just come from far lands all such fretting, fuming, and fussing sounds unimpressive at best, and silly at worst. Why? Because in most other lands the inconveniences, the hardships, the restrictions, the taxations, the housing shortages, are so much greater that they make our problems here appear petty and trivial.

Specific Comparisons

Perhaps butter is high in America. Many times when we were abroad we ate our bread without butter. Incidentally, we really discovered what bread tastes like. On one occasion at a large union meeting of our brethren, we had, not butter, but a synthetic brand of margarine that looked, smelled and tasted like vaseline. That is no exaggeration.

Perhaps the new model car we ordered is slow in being delivered. In most of the lands we visited our brethren had neither old nor new models of cars. And when we did ride in a car our chief wonder was how it held together, for it was almost always of ancient vintage and made very strange sounds. In some conferences and even in some unions not a solitary worker owned a car. In many cases the brethren considered themselves fortunate if they owned a bicycle. Oftentimes they simply walked. Our trip abroad taught us more of the art of walking than we had known in many years here.

Perhaps the housing problem *does* bring us personal inconveniences. But we have seen the basement hovels in which unnumbered hosts of people live in various devastated lands. We have visited the cramped and uninviting apartments in which some of our believers live in certain countries. We still remember vividly the incident in connection with our visit to the Polish Union Session in Warsaw when the brethren folded up the

chairs at the close of the night session, laid a little bedding on the floor, and wrapped themselves in it to sleep for the night.

Perhaps taxes *are* high in America. It looks as if they may even go higher. And unquestionably that will affect our standard of living. But we do not know what taxation is, compared with many countries. And even though our taxes may be high, the money still left in our purse has a very real and well-defined purchasing value. That is not so in many lands. The whole financial structure of the world has been shaken to its foundations. In America during the war we did know a little about black markets in various products, but we have known nothing of the blackest of black markets, the one that deals with the currency of the country. That kind of market is flourishing in many lands, and reflects the financial instability, if not the bankruptcy, of numerous countries. In Austria, for example, the legal—we were going to say artificial—rate of exchange set up for the shilling is ten dollars for a hundred shilling note. In Switzerland, where all money can be bought and sold on the open market for its true value, a hundred shilling Austrian note can lawfully be purchased at the bank for eighty-two cents. Similar startling comparisons can be made with other currency.

Collapse, Physical and Spiritual

But the economic collapse and the vexations over housing shortages, food shortages, and the like are only a part of the picture. The collapse goes much further than money and all that money represents. It is more than buildings that have fallen down. Men themselves have fallen down—physically, morally, spiritually. There has been a physical collapse for unnumbered thousands, and for reasons too well known to need repetition here. When we were in Germany and Austria, military officials expressed great hope that the harvest would be plentiful and that a real increase could be made in the food allotment. We know now that their hopes were ill founded, which means a greater measure of physical collapse for multitudes. It is a program of slow starvation.

But bad as that is, that is not the worst. There is a moral collapse. We use this word *moral* in its broadest meaning. Yes, there has been a collapse of morals in the narrow sense of the word. You cannot break up homes, you cannot rob lands of millions of their youth, you cannot leave girls of tender years stranded in desolate cities, without creating a moral problem of appalling dimensions. This kind of problem we like neither to talk about nor write about, but we wonder whether some of our people sense the extent of it. It is an inevitable accompaniment of war and destruction, for war destroys not only buildings but homes, and all the standards that homes should represent.

Concept of Right and Wrong

But there is a moral collapse in a larger sense of the word. All moral standards, all conceptions of right and wrong in regard to every one of the ten commandments, are defied and desecrated by war. For years and years men were engaged in the business of killing each other, of lying, or stealing, or doing innumerable other unholy acts to defeat the enemy. We may think of many extenuating circumstances in connection with dark deeds and de-

partures from the moral code, but that does not alter the fact that the departures took place, and for an extended period of years, and that the effects are found permanently marked upon the very moral fabric of millions of people.

Collapse is the best word to describe what has happened in many lands in recent years—collapse of everything that stood for stability in the physical, moral, cultural, and economic realms. Whenever we looked at a wrecked church in our travels, and we looked at many of them, we could never quite escape the feeling that the wreckage was a symbol of the collapse of the highest values, the rarest possessions of mankind.

Wholesale Destruction Not Understood

Here in America we do not know what the phrase *wholesale devastation* really means. And it is our inability to picture the meaning of that phrase that is partly responsible for our living in a fool's paradise. We grieve over our loved ones who died on the battlefield, and well we may. If a family lost more than one son, they were in a special class. Only infrequently did more than one member of a family die. Not so in Europe. In many places scarcely a home escaped a death notice. Often two of a family gave their lives, sometimes three. Then, of course, there were the interminable air raids that wiped out whole families. Indeed, the total death roll of America hardly equals the number of those whose lives were suddenly wiped out in great air raids on certain key cities of Europe. Two years after the war you are keenly conscious of death as you travel abroad. It matters not whether you look at great cemeteries, the empty chairs in certain homes, or the withered wreaths on the rubble in Hamburg.

Why should we set forth this gloomy, if not morbid, picture, this tragic review of a collapsed, chaotic world? Have all of us not heard enough of it already? The answer is no.

Before we traveled abroad we had read, rather extensively, of the devastation of war. But we did not truly realize it. You have to see some things in order rightly to sense them. You have to talk with people, you have to feel their handshake, see their tears, in order truly to understand their tragedy.

Why This Tragic Recital

But someone will respond immediately, "Is it not just as well that we in America do not know all of the tragedy; that we do not see and hear the horror of it?" Again we answer no, and for a very real reason, a reason that we believe is the justification for these sorry paragraphs. A failure rightly to realize the kind of world in which we are living today, creates for us the very fool's paradise in which most of us are living. And living in a fool's paradise does disastrous things for us. In the first place it makes us selfish, self-centered, and wholly consumed with our own interests, problems, and inconveniences. That in itself is destructive of our spiritual natures, for we can never have a true interest for others if our minds are focused on ourselves. And certainly if we do not maintain an interest in those who live in other lands, and maintain that interest for a long time to come, even worse tragedy is ahead. On this point we shall speak more fully next week.

But great as is the danger in our becoming selfishly self-centered and forgetting the needy abroad, there is an even greater danger that lurks in our failure to sense the kind of world in which we live today. There is the

danger of our being satisfied with ourselves spiritually. Here in America, where relative peace and stability exist, where our churches are not destroyed, where we worship in security and liberty, we are in grave danger of relaxing spiritually on the false theory that all is well with us.

A Great Question Would Loom

If only we could travel abroad, each and every one of us, we would never quite be able in the future to feel as we have felt in the past. There would be a certain uneasiness of soul, a certain question mark always looming up in our consciousness, the question of whether the future holds for us here the same tragedy that has come to much of the rest of the world. Meditation on that question takes away all the smug self-satisfied feeling that anyone might be tempted to have in this fool's paradise called America. And when we face that solemn question in the setting of the prophetic picture we have of the last days, we are even more startled. Again, when we face that question in view of what atomic scientists keep dinning into our ears, we are quite shocked out of our wits.

The moral of all this recital is that we in America, this land where the Advent Movement began, and which holds within its borders no small part of the membership of the movement, need to be startled, shaken, and shocked into an attitude of mind that will produce certain great and continuing spiritual results for our lives. We need to become acutely aware of the instability of our whole world. We need to become aware that in large areas of the earth it is now possible to see with the natural eye the very picture of calamity and disintegration that Bible prophets and the Spirit of prophecy have described as distinguishing the last days of earth's history. You cannot return from a journey to devastated lands without thinking repeatedly of the solemn lines of the hymn:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? Is creation
Groaning for her latter day?"

We will live sublimely and in conformity to this grand and awful time only as we truly sense the kind of world in which we are living today.

F. D. N.

A Veteran's Experience With the Spirit of Prophecy

IN THE year 1881 our pioneer leader and organizer, James White, died. Many observers in the world seemed to think that now this Seventh-day Adventist body would begin to go to pieces. Opposers had always freely predicted disintegration and scattering, from our beginning in the 1844 days. But the work had continued to grow in strength. "Well," some acknowledged, "that man James White seems a powerful leader. He has kept it going." So they thought when he should die the slipping would begin.

Continuous Growth

But there was no falling apart or letting down after 1881. Observers saw this cause growing faster and stronger every year. In the REVIEW volume for 1881 George I. Butler, who had followed James White as president of the General Conference, wrote an article to inform people as to various agencies and gifts that the Lord had pro-

vided for the continuous carrying forward of the work.

Elder Butler, as a boy, had seen the beginnings of our movement. Some of the earliest meetings conducted by our pioneers were held in his father's house, in Waterbury, Vermont. Commenting on the prosperity attending all departments of the work, and referring to the institutional enlargements required to provide for the publishing, educational, and medical expansion, Elder Butler wrote:

"Our opponents are surprised at these things, and are not able to account for them. How do they attempt to explain these facts?—On the supposition that some of our leading men were persons of great ambition and breadth of mind, and by their superior ability saw the necessity for these instrumentalities, and had the good sense to provide them. But, of course, they infer that when these men die, the work will soon collapse. In saying this, they give too much credit to the talent of our leading men. The honor belongs to God, whose hand has led in this work in every important movement from the first. It is an undeniable fact, that most of these movements were initiated by the testimonies of the Spirit of God, which have been connected with this work from its commencement. . . .

Known by Its Fruits

"As a people, we are despised by many because of our belief in the visions; but in almost everything connected with our work which our opponents are forced to admit is creditable, showing wise forethought and good sense, the testimonies have had by far the most important influence in originating. . . . Those of us who know the facts, know this to be true.

"In saying this, we do not depreciate the services of our leading men, . . . who have nobly toiled and wisely planned. . . . They have all felt that their wisdom consisted in following the suggestions of the testimonies when they pointed out moves to be made and faults to be corrected. . . . If the visions were, as our opponents claim, a manifestation of fanaticism or deception, would this not be strange? . . . There is scarcely one of the enterprises and organizations of which I have spoken which could ever have been made a success, but for the influence exerted by them [the testimonies]. . . .

"God's leading hand has thus been with His work from its commencement. Oh how many times have we received special light when in distressing perplexity! And when we have followed it, we have never been brought to shame by so doing, but have been greatly benefited. So while we should be thankful that God has given us faithful men who have toiled and worn themselves out in His cause,—men who should be honored for their work's sake,—we should be still more grateful for the light He has bestowed upon us. . . . Never has His cause stopped because men have died."—*Review and Herald*, Sept. 27, 1881.

The Work Done Answers to the Prophecy

Many still living and working in this cause can confirm these statements by one of the early administrators in the movement. All the gifts of the Spirit are essential to the prosperity of the work. The Spirit gave to the church not only the gift of prophecy but the gift of apostles (administrative work and leadership), and also of evangelists, pastors, teachers, and other helpers. (Eph. 4:14.)

But when the prophecy of Revelation 12:17 more particularly described the closing work of the gospel, it foretold that the remnant church would be distinguished by the keeping of the commandments of God and by having in its midst one special New Testament gift—the testimony of Jesus, which is "the Spirit of prophecy." (Rev. 19:10.) Against these two features in the remnant church the evil one was to bring special opposition. And so it has come to pass. From early days to our own time, those two features have drawn the attacks of opposers. If such were not the record, something would be lacking in the fulfillment of the prophecy.

When the agent called to exercise this gift of prophecy was growing old in the service, the question was sometimes raised, What if Mrs. White should die? She re-

peated the question and gave the answer: "The books that she has written will not die." The testimony still speaks by the printed page. Its voice is heard now in languages unknown to us when the agent of the gift passed away, in 1915. And these writings are receiving more attention from the believers of the remnant church than ever during the lifetime of the writer of all these many volumes.

And many thoughtful observers in the world (men not of our ranks) have recognized exactly what Elder Butler's paragraphs have been telling us—the important guidance under this spiritual gift which has contributed powerfully to the growth of the movement. When the agent died, the editor of the *New York Independent*, a great interchurch organ of that time, took occasion to review the progress of Seventh-day Adventists, with their publishing, educational, and medical missionary activities spreading over the earth, and their evangelistic efforts showing fruitful results in many lands. The editor said:

"And in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor."
W. A. S.

The Spirit and Sanctification

THE nature of the Holy Spirit is a mystery. We read that we cannot "define just what the Holy Spirit is."—*Acts of the Apostles*, p. 51. However, the office work of the third person of the Godhead is clearly stated by Christ in the New Testament. "When He is come, He will reprove the world of sin, and of righteousness, and of judgement." John 16:8.

Men are convicted of sin by the quickening influence of God's Spirit. They are also stirred to realize their obligations to worship God, keep His commandments, and thus prepare for the judgment. It is the spirit that reveals Christ to the convicted sinner and lifts Him up as a personal Saviour from sin. "He shall receive of Mine," said the Saviour, "and shall shew it unto you." John 16:14.

In our last editorial we referred to the part that the Spirit plays in the work of regeneration. We cannot be renewed in mind and heart except by the influence of the Holy Ghost. "The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures."—*Ibid.*, p. 52. We should understand however, that the Spirit is the agency used of God in the sanctification of our hearts as well as in the work of conversion.

Religious Excitement

Too many have a wrong idea of the function of the Spirit upon the human heart. They associate the spectacular with the work of sanctification. It is thought that the saints are to be constantly under some fevered excitement. There is great danger in this wrong conception of the Christian experience, and many sincere believers live an unnatural life, feeling that the Spirit originates such action. We should remember that the Spirit will never lead us contrary to the Scriptures of truth, and that the Word of God teaches the experience of sanctification as a sensible, progressive, practical growth in godliness. (Eccl. 7:16; 2 Tim. 1:7; Rom. 14:17; 2 Peter 3:18.)

In Luther's day he met this grave problem in the excesses of Thomas Munzer and his deluded associates. "The fanatical teachers gave themselves up to be gov-

erned by impressions regarding every thought and impulse as the voice of God. Consequently, they went to great extremes."—*The Great Controversy*, p. 191. Luther, in meeting the challenge of this fanaticism, resorted to the scriptures of truth to expose the fallacy of their views. And he succeeded to a great degree. It is thus that true religion wars against the devil's counterfeits of holiness and sanctification. We are further told that the inspiration claimed "by Munzer and his associates proceeded from no higher source than the vagaries of the imagination, and its influence was subversive of all authority, human or divine. True Christianity receives the word of God as . . . the test of all inspiration."—*Ibid.*, p. 193.

We would not convey the idea that the Spirit of Christ is not responsible for singular impressions upon the human mind. What we want to emphasize is that "it is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*Acts of the Apostles*, p. 51. We believe that the Spirit of Christ in our hearts will make us jubilant and happy, but never will the Spirit defy the Scripture and run counter to its teaching.

Temptation to Sin

Let us never forget that the reception of the Holy Spirit by a converted man does not free him from further temptation to sin. It is often thought that the apostles who received the Holy Ghost at Pentecost were thereafter rarely tempted to do wrong. That this is a misconception is clearly shown by this quotation:

"Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working, even the weakest, by exercising faith in God, learned to improve their entrusted powers, and to become sanctified, refined, and ennobled. As in humility they submitted to the moulding influence of the Holy Spirit, they received of the fullness of the Godhead, and were fashioned in the likeness of the divine."—*Ibid.*, pp. 49, 50.

It is the Spirit of Christ that graciously works the pattern of Christ's holiness into our lives! Sanctification is nothing more or less than the process by which the Lord reproduces His moral image in the believing, practicing Christian. And how great is the part that the Holy Spirit plays in this work! For the baptism of this divine power we should all earnestly pray. May God help us all by faith to receive this heavenly Visitor as the abiding Ruler of our hearts. We may be sure that we are being sanctified daily as the Spirit works to transform us. He is the great agent of sanctification as well as of conversion. It is the power of the Spirit that will save the church. May God send rich portions of this great treasure to every believer now! It is thus that the work will be finished in us and in all the world.

"Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul-

winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness."—*Ibid.*, p. 55.

D. A. D.

Heart-to-Heart Talks

Who Are Responsible?

WHO are responsible for the condition of the church of Christ? The primary responsibility rests, of course, upon each individual member so far as his own Christian experience and course of conduct are concerned. "Every one of us shall give account of himself to God." Rom 14:12. May every reader take this statement seriously to heart. We each sustain a personal relationship to God. We cannot excuse sin in our own lives by sins we see in the lives of others.

But the minister of Christ is charged with special responsibility for the condition of the church. He is the leader, the instructor, the shepherd of the sheep. And as a leader he is to be, in his own life, an example in Christian conduct and experience to others. How great and solemn is this responsibility. This is faithfully enjoined by the apostle Paul upon Timothy: "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." 1 Tim. 4:12.

The gospel minister is to preach the word.

"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 longsuffering 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 a Watchman

If sin exists in the church, the minister of Christ must "cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Isa. 58:1. Only as he does this faithfully can he deliver his own soul. If he fails to warn the church of their sins, he will be held accountable.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 3:17, 18.

This teaches that God's messengers, the leaders in His work, are required to bear a faithful testimony to the church, and to the extent of their influence they are held responsible for the condition of the church.

We have spoken in recent editorials of some of the sins threatening the church today. Some are saying, "My Lord delayeth His coming," some are "overcharged with surfeiting, and drunkenness, and the cares of this life," lacking Bible study, robbing God in tithes and offerings, trusting to works for salvation instead of to Christ and His righteousness, being slack in Sabbath observance, having the spirit of dissension and unkind criticism, attending theaters and movies, encouraging such attendance by giving similar amusements in some of our institutions. I wish to repeat here what I have said before,

(Continued on page 14)

WORLD TRENDS

A Time of Creeping Suspense

THE gathering of the United Nations in general assembly in September to consider the political issues of the day has not reduced the fears of mankind. Rather, it has added to the uncertainty of the hour. *Time* (September 22) describes the present situation in one crisp paragraph as follows:

"It was a week of creeping suspense. No one event dramatized the fierce acceleration of history. No voice dominated (or clarified) the tumult of clashing policies, hopes and fears. Men suffered piecemeal, but comparatively few minds grasped the totality of civilization's crisis. There was only creeping suspense."

Suspense and uncertainty now dominate the minds of men generally throughout the world. We live in an atmosphere of apprehension and distrust. Every move of man seems to be suspect. Cynicism has taken possession of large masses of people. This is such a change in the human outlook that many are writing about it.

Our Changing Moral Climate

A RECENTLY published book entitled *Postscript to Yesterday*, by Lloyd Morris, reviews the changing mental climate during the last fifty years. He refers to "the tranquil, unhurried look of life in the Nineties" and "the comfortable sense of permanence" that was felt at that time. Mr. Morris says that most people in America in the year 1896 had faith and confidence in the future, and felt quite secure in the good life. But "the mood in 1946 was very different." Although America had advanced materially as no other nation in history, "few Americans considered life as secure and satisfying as it had been fifty years earlier. Confidence and faith had evaporated."

In a review of this book the *New York Times* (October 26) says:

"Nostalgia has become an almost obsessive emotion of our time, and no wonder. In a world whose present is marked by universal uneasiness, it is agreeable to look back on those days when, no more than half a century ago, the mood of most people, at least of those in the comfortable classes, was one of serene security."

This uncertainty is not due merely to the disruption of life by two world wars. It comes because of a feeling that man has learned nothing from these wars, and that he is possessed of a demoniac spirit that will not leave him alone until all his achievements have been laid in ruins.

Paralyzing Sense of Frustration

It is not alone secular journals that are taking note of the disintegrating hopes of men. Religious periodicals are discussing this situation with a keen sense of the challenge it presents to the church and its beliefs. The *Federal Council Bulletin* (September) states:

"No special argument or appeal is needed today to convince people of the urgency of strengthening the forces that hold the world together. Tension, conflict, and fear overshadow men's minds. Bewilderment as to the meaning of the disastrous events together with seeming impotence to influence chaotic international relations combine to produce a paralyzing sense of frustration."

The editor of *The Christian Century* is widely awake to the serious times through which we are passing, and is calling out, in no uncertain tones a warning of the dread days ahead unless a religious revival takes place

without delay and turns the tide of evil. In *The Christian Century* (September 3) he writes:

"The church has fallen into the habit of thinking it has all the generations in which to work out its purposes. . . . [But] man is rushing toward his own destruction, and those who would hold him back have not long in which to work. God has the millenniums—but we don't!"

"All even partially informed men live these days under this threat of oncoming disaster. They do not like to spend too much time thinking about it, lest despair overwhelm them. For those in the service of the Christian church, however, these opening days of autumn afford an opportune time for another straight look at the peril in which man stands."

Religious leaders today seem to have little more to offer than others who profess no religious outlook. There seems to be a confusion among churchmen as to the content of their message for a world like this. The tone of religious certainty has been lost somewhere along the road of Biblical criticism and the worship of science. Now that the world cries "help!" the church looks around frantically for something in which it can trust, and it finds no absolute doctrine of faith on which to lean.

The Wistful Cry of a Modernist

THE pitiful plight in which many prominent church leaders find themselves in this troubled hour is pictured in the words of Dr. Harry Emerson Fosdick, that prophet of modernism, which were uttered recently in a sermon entitled "A Confused Generation Wants Religious Certainty." He said in part:

"In this confused era we want faith. Faith that leads to knowledge, not credulity; cogent, creative, venturesome faith. We need not be surprised in these days at conversions from Protestantism to Roman Catholicism. A church that says, 'We infallibly know,' looks like a secure harbor to many storm-tossed souls. Within Protestantism, fundamentalism, with its confident dogmas will make its gains, too. But what shall we do who cannot be Roman Catholics or fundamentalist? We, too, want to be sure. . . . The answer is faith, for faith is desperately needed now."—Quoted in *Watchman-Examiner*, October 2, editorial.

After a quarter of a century of preaching this popular churchman still is looking for a sure and certain faith. Evidently he has not found it in his wide searching among heathen as well as Christian religions, nor has he found it with his scientific yardstick by which he has attempted to measure Biblical revelation. Faith is not some ethereal fancy, beyond reason. It is a belief in something not yet seen but which is undergirded by sufficient substance to make it reasonable and certain. The fact of God is reasonable. We have substance for our belief that He exists. But you could not prove that in a laboratory. Then let us acknowledge that God exists, and that He is active in history. Having gone thus far, how can we refuse to believe that He has given some revelation of Himself and His purposes to man—a revelation that can be known and can be considered certain.

Let us thank God for the faith that is ours. We have a sure and certain hope. Let us press on with increasing faith though others may be halting and fearful. The Son of God knew that this would be a faithless generation. Speaking of it, He said, "When the Son of man cometh, shall He find faith on the earth?"

Therefore, "cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." F. L.

The Second Great Commandment

By G. A. Roberts

AT ONE time a certain scribe asked Jesus, "Which is the first commandment of all?" Mark 12:28. After Jesus quoted to him the two great commandments, the scribe replied, "Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Mark 12:32, 33. Or, "To keep these two commandments is more than all other religious ceremonies combined." When Jesus perceived the discretion of his reply, He said, "Thou art not far from the kingdom of God." Verse 34. And we can well believe that the man of today who so evaluates and keeps these two great commandments is also in the sight of heaven "not far from the kingdom of God."

Who Is My Neighbor?

In another reference to these two great commandments the second is specifically pointed out. When a certain lawyer sought to tempt Him, he asked, "Master, what shall I do to inherit eternal life?" In turn Jesus asked him, "What is written in the law? how readest thou?" Quoting Deuteronomy 6:5 and Leviticus 19:18, the lawyer gave his understanding of the requirements of the law. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Luke 10:27. Jesus confirmed his interpretation and also answered his question when He said, "This do, and thou shalt live." It is very evident that the second commandment troubled this lawyer, for he sought to justify himself by asking, "Who is my neighbour?" Jesus referred him to the man who went down to Jericho and fell among thieves, and asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" Luke 10:36. The lawyer answered his own question when he said, "He that shewed mercy on him." It is plain from this that any man who needs our love is, in that sense, our neighbor. The Master again answered his question, "What shall I do to inherit eternal life?" when He said, "Go, and do thou likewise." Thus his hope of eternal life rested upon the keeping of that second commandment—to love his neighbor as himself.

A tradition had been created and passed down concerning this second commandment, and this tradition doubtless prompted the lawyer's question of self-justification—"Who is my neighbour?" The Master referred to this tradition in the sermon on the mount. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." Matt. 5:43.

The lawyer was willing to love his neighbor if he could choose the neighbor to be loved and at the same time retain hatred toward his enemies. The Master repudiated this tradition when He said, "Instead of hating your enemies, love them." "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. If with our natural

hearts we, like this lawyer, love whom we choose to love and just as earnestly hate whom we choose to hate, we are startled by such requirements and, perhaps with some resentment, ask why the Master demands such unnatural things of us, and we are not without an answer: "That ye may be the children of your Father which is in heaven." Verse 45.

Without love, such love as dwelt in the heart of Christ, *we can never be numbered with the family of heaven.*

"It is not . . . religious privilege, which proves that we are members of the family of God; it is love,—a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate."—*Mount of Blessing*, p. 115.

To give out any other reaction than love reflects most seriously upon him who does it. "Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies."—*Mount of Blessing*, p. 32. (Italics mine.)

"We all need to sow a crop of . . . love. We shall reap the harvest we are sowing."—*Testimonies*, vol. 6, p. 268.

Each time we come to offer our gifts of prayer and praise to God, we are admonished to examine ourselves on our keeping of this second great commandment, and the true keeping of this commandment must precede any acceptable worship we can offer.

"But I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:22-24.

The word *therefore* in the text has to do with all such things of various and sundry nature, for "God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life."—*Mount of Blessing*, p. 89.

Accountable for Words and Thoughts

These texts have to do specifically with the keeping of this second commandment, in our own attitude toward our brother, and not so much with our brother's attitude toward us. Our brother may not even know that he hath "ought against" us, but if we have done any of the things against him specified in this text or anything of a similar nature, our brother has just that against us in the sight of God, whatever it may be, and it is recorded above.

"If any one has feelings of bitterness, wrath, or malice toward a brother, let him go to him personally, confess his sin, and seek forgiveness."—*Testimonies*, vol. 5, p. 646.

"Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If

when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of free-will offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven."—*Mount of Blessing*, 91, 92.

We are not charged in these texts primarily with reconciling our brother to ourselves, nor is our inability to do so held as a barrier to our acceptable worship of God in gifts of prayer and praise. Instead, it is a primary matter of our own heart's full and complete reconciliation to our brother. Our brother may never become reconciled to us, and if so, should his failure to be reconciled constitute a barrier, we could then never acceptably worship God. No man's salvation or privilege to worship rests upon another in this respect. We are admonished, nevertheless, to seek his reconciliation.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matt. 18:15. But before you do that, be sure to tell him your own faults between "thee and him alone," or you may be looked upon by him as an accuser.

"If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."—*Ibid.*, p. 92.

If, after you have done all in your power to reconcile your brother to yourself, and have failed, but on the other hand have fully succeeded in reconciling your own heart to him, you can then freely and acceptably worship God.

"All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather

than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil, and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly, and leave them with your heavenly Father. You have delivered your soul; their sin no longer rests upon you; you are not now partaker of their sin. But if they perish, their blood is upon their own head."—*Testimonies*, vol. 2, pp. 53, 54.

This whole matter of keeping the second great commandment, thus keeping the first, is summed up in First John, chapter four:

Verse 7. "Let us love one another: . . . every one that loveth [another] is born of God."

Verse 8. "He that loveth not [another] knoweth not God; for God is love."

Verse 12. "No man hath seen God. . . . [But] if we love one another, . . . His love is perfected in us."

Verse 17. "Herein [by loving one another] is our love made perfect, that we may have boldness in the day of judgment."

Verse 20. "If a man say, I love God, and hateth [or loveth not] his brother, he is a liar: for he that loveth not his brother *whom he hath seen*, how can he [or, "he cannot," Weymouth] love God *whom he hath not seen*?" In this one verse we have the whole picture of the two commandments, the keeping of the first depending upon the keeping of the second.

1 Thess. 3:12, 13: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

The Harmful Use of Sugar

By H. W. Vollmer, M.D.

THE psalmist sang of the Lord, "who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:5. Satisfying the mouth with good things suggests the satisfying of the normal appetite with the delicious flavors found in the wholesome food the Creator provided for man, and at the same time satisfying the nutritional needs of the body.

It has been truthfully said that "the appetite may accept foods that do not serve the body needs, but the body will accept no substitute." It was the original plan of the Creator that the appetite was to serve as a guide in the selection of the kind and the amount of our food; but the appetite has become perverted and as a result often craves unwholesome foods, and, therefore, is no longer a safe guide in this respect.

Among other symptoms of a perverted appetite is the abnormal craving for sweets. The excessive use of sugar unbalances the diet. It leads to overeating and also overweight. Indulging the appetite for sweets not only unbalances the diet but may lead to other intemperate habits. This is pointed out by Dr. R. S. Carroll, author of the book *What Price Alcohol*.

"Faulty diet produces another fundamental defect in the average drinker. He has partaken of high caloric foods from youth up, eating when and as he pleased. He has used sweets until his system has grown dependent upon frequent food-energy renewals. This continual habit of food-stimulation has checked normal nutritional unfolding, and he reaches puberty already a toxic dependent upon soda-counter dopes, hourly

confections, ham and fried egg sandwiches, hot dogs, hamburgers, or barbecues. Without their fortifications he promptly is restless and has a gnawing emptiness. Already a vitality-deficiency has developed; it is but a step from this food-crave to the quicker satisfaction of some artificial pick-me-up. So far from being the adult who works and strives in comfort on three square meals a day, he is nutritionally but an overgrown infant, still bottle-fed."—*What Price Alcohol*, p. 53.

Sugar From Natural Sources

Wholesome sugars are a normal constituent of our diet. As far as possible our sugar should be obtained from natural sources: Fruits, honey, maple sugar, or cane sugar in its natural state, as the refined white sugar has been robbed of its vitamins and minerals. Rich pastries and desserts especially those made with large amounts of sugar, milk and eggs are not wholesome. Our desserts should be simple. Fruit furnishes the most wholesome dessert. Many people add sugar to their cereal. This is largely a habit and is objectionable. It is far better to cultivate an appetite for the natural flavor of the cereal, and this can readily be done in a short time if we will but masticate our food thoroughly. If something sweet is desired, dates, figs, or raisins may be used on the breakfast food. These are wholesome and furnish good food value.

One of the grossest violations of health principles is the excessive use of sugar and other refined food, especially the refined white sugar. The rationing of sugar was

a great blessing to the people of our nation. The gross annual per capita consumption of sugar in the United States had increased steadily from about 10 pounds in 1821 to more than 100 pounds in 1931.

Many authorities on the subject state that one great reason for the malnutrition which so largely prevails is the fact that so many are gratifying their appetite by the use of sugar and other refined food at the expense of wholesome and nourishing food. This is especially true among children.

Note this comment on the subject by a leading medical journal:

"It is the opinion of the Council [on Foods of the American Medical Association] that the present restrictions in the use of sugar will help improve the nutritive quality of American diets. From the health point of view it is desirable especially to have restriction of such use of sugar as is represented by consumption of sweetened carbonated beverages and forms of candy which are of low nutritional value. The Council believes it would be in the interest of the public health for all practical means to be taken to limit consumption of sugar in any form in which it fails to be combined with significant proportions of other foods of high nutritive quality."

A Factor in Malnutrition

That the excessive consumption of sugar in various ways has been a large factor in the cause of malnutrition has been revealed by investigators:

"The White House Conference on Child Health and Protection reports that of forty-five million school children of our country, six million are suffering from malnutrition and 26% had serious defects. This condition of malnutrition among these millions of our children is not the result of an insufficient amount of food, but of a lack of the proper kind of food."

From the records of the Bureau of Home Economics, Department of Agriculture, of more than 2,000 families of wage earners, clerical workers, and nonrelief, nonsharing cropper farm families from all sections of the country, it was learned that 43.6 per cent of those families failed to receive a fair diet, and 76.2 per cent did not get a good diet.

Children and adults are satisfying their perverted appetite by the excessive use of sweets and rich desserts, a sweet roll or doughnut, and coffee at the expense of wholesome food. Eating between meals, the use of soft drinks which, even though many of them do not contain caffeine, contain sugar, are largely responsible for a large number of cases of malnutrition. Sugar is a habit-forming food. It has been found that a deficiency in the diet of riboflavin, one of the vitamin B group found in green plants, mature seeds, milk, and eggs may create an abnormal craving for sweets.

The Spirit of prophecy states:

"I frequently sit down to the tables of the brethren and sisters and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain."—*Counsels on Health*, p. 150.

How this is brought about has been pointed out by food chemists. During the process of digestion all carbohydrate foods are changed into glucose. In order for glucose to be utilized by the body in the form of heat and energy, it must pass through a cycle of changes by the process of oxidation or slow burning. During this process pyruvic acid is formed as an intermediary product which under normal conditions is still further changed into lactic acid. Vitamins, especially B₁, are needed to complete this process, as it governs the utilization of the body fuel. When vitamin B has been removed from the food, such as in the case of refined cereals and refined sugar, and these products are used to excess, the cycle of the process of oxidation is not complete. As a result pyruvic acid ac-

cumulates in the tissues and especially in the brain, the seat of man's intellectual activities. This is one way in which sugar may clog the system and affect the brain.

Obviously anything that affects the brain affects the thinking. The free use of the combination of sugar and milk is likely to cause fermentation, with resulting detrimental effects on the body. Concentrated sugar irritates the mucous membranes of the stomach. For this reason candy and other concentrated sweets should be taken sparingly and only during the meal, but never between meals. Excessive use of sugar makes abnormal demands upon the pancreas, and thus becomes a factor in the cause of diabetes, a disease which is taking an increasing toll of human life year by year.

Temperance in Eating

Overeating is another sin of today. The Bible and the Spirit of prophecy and medical science, as well, repeatedly emphasize the importance of regularity and temperance in eating and drinking. King Solomon left us good advice in these words: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." This practical philosophy suggests regularity and temperance in eating, if we are to have clear minds leading us to act wisely and make right decisions.

Note these words from the Spirit of prophecy:

"Many turn from light and knowledge and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination. As the result, the abused stomach rebels, and suffering follows. Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Ibid.*, p. 118.

Excessive use of sweets, eating between meals, and the use of rich desserts often leads to overeating, which is in itself a violation of health principles.

It is the Creator's design that we should enjoy our food. The Bible contains this counsel: "Eat ye that which is good, and let your soul delight itself in fatness." Obviously the word *fatness* as used here is a figure of speech and means wholesome, satisfying food. It is true that fat in the diet makes the food more satisfying.

Food that is not properly prepared does not satisfy the normal appetite and may result in overeating. The

"They Ceased Not"

By ERNEST LLOYD

A missionary thus describes one of the methods of personal work used by the Korean Christians: "Soon after my arrival in Korea, I was assigned to visiting in certain homes, and a little book containing the names of each believer was given me. On each page was a second name, and when I asked what that meant, I was told that was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as she had become a Christian, her name was transferred to another place, and the first sister would select another for whom she would work and pray."

Pretty definite personal work, don't you think? About as definite and systematic a work as that recorded in the last verse of the fifth chapter of Acts—carrying the message from house to house. And "they ceased not" until they had visited "every house." Then came the increase of souls. "In those days" (Acts 6:1-3) the number of the disciples was "multiplied," and the message of salvation went to the world in a short time. The last message will go likewise—when we wholeheartedly give ourselves to the work, as did Paul, saying, "As much as in me is, I am ready." Rom. 1:15.

Are we ready to do the humble work for our Lord? We do not have Paul's abilities, but each one of us can certainly help scatter the printed pages of truth for this hour. Some can do more service, but you and I cannot, perhaps. Surely we can be faithful in the literature ministry, and daily remember to provide the bread of life in this form to those with whom we come in touch. There is joy in it now, and great reward in the hereafter. Remember today, "More literature going out means more souls coming in."

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use of so-called food accessories such as condiments and pickles and the excessive use of sweets pervert the appetite and lead to overindulgence.

Much is being said today about delinquency among children. Observers tell us that many of these cases can be traced directly or indirectly to malnutrition. Very rarely, indeed, does the child who is doing well in school become delinquent. Many of these delinquent children have been found to have failed in their classes. Failure in classwork can often be traced to malnutrition, and as has already been pointed out in this article, much of the malnutrition among children is due to the fact that the child is satisfying his appetite with the excessive use of sweets in some form to the neglect of wholesome food. This should not be true in the homes of the members of the remnant church.

In speaking of healthful food and health instruction, God says:

"If properly heeded, they will be like a bulwark that will pre-

serve our children from the evils which are flooding the world. We want temperance at our tables."—*Fundamentals of Education*, p. 160.

In the REVIEW AND HERALD of October 21, 1884, we find this statement: "Nine-tenths of the wickedness among the children of to-day is caused by intemperance in eating and drinking."

In the year 1890 these words came to us. If they were true then, they are doubly true now.

"Iniquity abounds on every hand, and if the children are saved, earnest, persevering effort must be put forth. Christ has said, 'I sanctify Myself, that they also might be sanctified.' He wanted His disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mothers should take this same position, saying, 'I want my children to have steadfast principles, and I will give them an example of this in my life?' . . . In whatever else we may fail, let us be thorough in the work for our children."—*Fundamentals of Education*, p. 161.

The Missionary a Link Between the Christian and Non-Christian World

By D. E. Rebok

THE missionary is the point of contact between the Christian and the non-Christian worlds. This is true whether we think of the missionary who stays at home or the one who goes overseas. The problem is the same. The qualifications are identical. The missionary must become the representative of that which is good and right—God's man, going out to the ungodly, the unrighteous, wherever they may be. The missionary who stays at home is still a missionary, and his task is identical to that of the one who goes across oceans and deserts, hills and vales, to some outpost of civilization, some more primitive area of the world.

Jesus told the missionaries just what their task really is—"Go ye into all the world and make disciples or Christians." The General Conference leaflet of "Instructions for Missionary Appointees" says, "By every principle of the gospel and by every reason for our existence as Seventh-day Adventists, we are committed, heart and soul, life, money, and all, to the cause of world-wide missions."

We as a people have a deep sense of this responsibility. We stand ready to give of our means and of our men to do that which Jesus has commissioned. Our schools—from the home school right through the church school, the academy, the college, the medical school, and the theological seminary—are all dedicated to the great task of training the missionary. From their earliest years our children catch the idea of being a missionary. They pray for the missionaries, they play missionaries, and they give of their money, time, and effort to promote the cause of missions. Our schools are established to emphasize the foreign mission program, and the results are gratifying.

"The field is the world." The harvest must be reaped simultaneously in every part of the world and with equal vigor. The end of the world cannot and will not come until the work is done in every part of the earth. Jesus has emphasized this fact, and we as God's people must ever bear in mind the import and significance of His word. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not before, not after. He means just what He says, and we as individual Christians must come to realize that we can retard or hasten that day by

the degree of zeal and enthusiasm we put into the task of "making Christians."

Judging from the attitude of a few, it would appear that they do not want the task completed and the Lord to come. The vast majority do, however, take the matter very seriously. They give more money to the mission enterprise, and they work harder for its completion than any other church or group has ever done. But best of all, more and more young Christian men and women are ready and willing to throw themselves into the furrow of the world's great need.

As one writer has put it, "while vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field." Since the number of God's men—the missionaries—are so few in the overseas areas, and since the needs of the people are so much greater in heathen lands, it now becomes the duty of every able-bodied missionary to give evidence and substantial proof as to why he thinks God wants him to stay at the home base and make Christians rather than go to the real dark and oftentimes more dangerous sectors of the world battlefield.

Who Should Volunteer?

Whether or not you should volunteer or be drafted to serve in such places depends on a number of very serious considerations:

1. Your own personal experience in Christ's saving power, whether or not you have a real, vital, personal Christian experience, is perhaps the most important of all. If you are not a real Christian, do not try to make Christians in this land or in any other. The strongest argument for Christianity and the Christian life is a happy, contented, converted, consecrated Christian. The converse is likewise true. How often the cause of God is hindered, and earnest seekers after truth are turned away from God by the inconsistent example of the missionary who does not practice what he preaches.

2. Belief in and acceptance of the actual divine power

in the inspired Scriptures, the Word of God, is vital. The power to transform lives is in God's Word, not yours. It is the truth, the Word of God, which sanctifies and purifies. Neither you nor any Hindu, Confucianist, or Buddhist is much impressed by the cantankerous, ill-tempered missionary who can repeat from memory every Bible proof text for each and every one of the grand themes of the Word. If your life has not been transformed by the truth, then *you* had better not go as a missionary.

3. Knowledge that this Advent message is of God, and that it is *the truth*, the threefold message for these last days is essential. Unless you believe it, know it, and will lay down your life for it, *you* had better wait a little longer before starting out to be the point of contact between those who believe in the Advent of Christ and those who do not.

4. The training and experience in making Christians here in the homeland will be a pretty good evidence that God can and will use you in the same capacity when off by yourself in some faraway, lonely, isolated mission station. A sea voyage is not enough to make a good missionary in Africa out of a poor, inefficient missionary in New Mexico or New England.

5. Freedom from financial or other obligations has often meant the difference between success and failure of missionaries, especially in distant lands.

6. A personal conviction that God has called you to overseas service is perhaps one of the best assurances of a man's success in the foreign mission enterprise, and yet we do not want to be confused as to what constitutes a call.

If we insisted on the same kind of call for service in the homeland as for that to overseas duty, perhaps fewer of us would remain here and more would be ready to go to the most distant and difficult places.

The Call to Foreign Service

If we waited for a call to medicine as we wait for a call to be a foreign missionary, without doubt we should have fewer doctors and more of something else.

Robert E. Speer says, "If men are to have special calls for anything, they ought to have special calls to go about their own business, to have a nice time all their lives, to choose the soft places, and to make money, and to gratify their own ambitions. How can any honest Christian man demand a call not to do that sort of thing, and say that unless he gets some specific call of God to preach the gospel to the heathen, he has a perfect right to spend his life lining his pockets with money?"

Dr. Speer then adds something for each and every one of us to cogitate very carefully, thoughtfully, and prayerfully: "We believe surely that God has an interest in the evangelization of the world. If He has an interest in the evangelization of the world—I mean any particular interest in it, that leads Him to desire to have it done—He must have 'called' enough men, on the theory that He does call men in that special way, to evangelize the world. Well, it has not been evangelized. So either God has not called them, or else He has called them and they have not gone."

When I first caught the significance of that statement back in 1917, it caused me to turn down three very fine offers for service here in the United States and to go off to be a missionary in China for twenty-three years. I hope that a thousand young people, or even ten thousand, who read these words today will be struck in the same way by their force and inner meaning.

Are you waiting for a call such as Isaiah or Paul records? If so, then you are asking for more than David Livingstone, William Goodell, Henry Martyn, William Carey, and about ninety per cent of all other great missionaries

We Are Christ's Witnesses

By F. A. Allum

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me." Isa. 43:10.

A young man riding in a bus wore on the lapel of his coat a ribbon signifying that he had signed the total-abstinence pledge. In a joking manner a fellow traveler asked, "How much do you get for wearing that ribbon?" The young man replied, "I cannot tell you, but it costs me one hundred thousand dollars a year." He had worked for his father, a very wealthy brewer, and had been receiving that amount yearly until he accepted the Lord Jesus as his personal Saviour. He wore the badge to bear witness to his changed life.

All Christians are to be witnesses for Christ. This is His chosen method of revealing to the world His love and goodness. A businessman once went to the pastor of a certain church and asked whether he might join the church secretly, explaining that he feared church membership would interfere with his business if it were known. The pastor wisely replied that the Lord accepts no silent partners in His work.

The true Christian bears witness to the goodness of the Lord by his words. He cannot keep from praising Him for His love and tender mercy. And his everyday life in the home and about his work, in private and in public, bears witness to the marvelous power of an indwelling Saviour to transform character and to keep from sin.

What does it cost us to witness for Christ? Not one hundred thousand dollars, but the surrender of self. At every step we must deny inclination, that we may please God. How much do we receive for witnessing? Ultimately, the gift of eternal life.

ever had. They went because they had no call or other good reason to stay in the homeland. It is unsafe to depend upon dreams, or feelings, or hunches in such a serious business as being a missionary—the point of contact between the Christian and the non-Christian worlds.

It is the will of God that all men should be Christians. It is the will of God that all Christians should go and make other Christians. It is the will of God that you and I be His co-workers, His fellow laborers, in the greatest undertaking in the world, the foreign mission enterprise of the Christian church. Therefore, the call is to every individual to go and work in God's vineyard. Only those who can give an adequate and satisfactory reason why they should not go can conscientiously be excused.

The Missionary as a Man

Let us now turn to the missionary himself and look at him as a man:

The missionary must be a Christian and the world must be able to see Jesus in him.

The missionary must be a messenger with a very definite message.

The missionary must be physically fit.

The missionary must be morally a worthy example.

The missionary must be keen mentally and able to learn a difficult language.

The missionary must be spiritually a man of power.

The missionary must be socially a man among men.

The missionary must be a thinker, a planner, an organizer.

The missionary must be adaptable, capable of fitting into difficult situations and be happy in them.

The missionary must be a willing follower and an able leader.

The missionary must be able to get along with those above him—his superiors and with those under him—his fellow workers or followers.

The missionary must and does so identify himself with the people that they soon forget he is a foreigner, and think of him as one of them.

Of Dr. Albert D. Helser, a missionary in Nigeria, it was said that "he is not only a real educator, but a white African, if ever there was one."

Two Japanese children were playing and talking

together. "Look," said one of them, "who is that foreigner over there?" The second child looked and looked, and finally replied, "Where? I see no foreigner." The first child somewhat exasperated shouted, "Right there," and pointed at the man.

"Oh, that man! He's no foreigner; that's Dr. Norman. He lives here," was the quick reply.

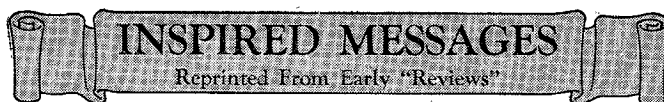
Many missionaries have become so much a part of their community that children and grownups never think of them as foreigners, but rather as just missionaries—those who belong to the people to whom they have been sent to represent God and live as God's men, in God's place, doing God's work, in God's own way, and to God's glory.

As we leave this topic we do well to quote a remarkable paragraph from McAfee's book *The Foreign Missionary Enterprise*:

"Christians know that they did not invent the Christian religion; it came to them from others who cared enough for it, and for them, to bring it to them. Carrying it on to others looks like mere common decency. The faith is not their exclusive possession. They did not make it; they have not maintained it. Rather it has made and maintained them, and they frankly acknowledge themselves defective exponents of it. They hope that those who receive it will do better with it than they themselves have done. They do not pass it on as a gift from themselves. It is precisely because it is not theirs that they give it. It belongs to men everywhere; that is how they come to have it. Giving it to others is the best way they can show their sincere regard for others and their conviction that all others are as good as they are themselves."

It should be remembered that almost all the dominant religions of the world were foreign to the countries in which they are now found to prevail. Very few are indigenous religions. Islam was carried by missionaries to India, China, Malaya, and Africa. Buddhism was carried by missionaries to China, Korea, and Japan. The same is true of Christianity. It has been carried by missionaries to Europe, North and South America, Africa, India, China, Japan—in fact, to almost every nation, kindred, tongue and people.

That has been and now is the business of missionaries.



The Example of Judas

By Mrs. E. G. White

JESUS said in His prayer for His disciples, "Those that thou gavest Me I have kept, and none of them is lost, but the son of perdition." The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas.

The disciples were not chosen because they were perfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ, they might become transformed into His image. Christ brought them into His school, and they had the privilege of listening to the instructions of the greatest educators the world ever knew.

Peril of Cherishing Evil

Judas was brought under the influence of the divine Teacher, and how tenderly did the Saviour deal with him who was to be His betrayer. Jesus knew the dark phases of his character, knew that if his evil traits were not overcome, he would betray his Lord. Jesus presented principles of love and benevolence that struck at the root of covetousness. He pictured before the covetous Judas the heinous character of greed, and many a time Judas realized that his character had been portrayed, his sin pointed out; but he still cherished his evil, and would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he followed his fraudulent practices, and this in the light of the teaching and life of Christ. Christ was before him, a living example of what he must become if he reaped the full benefit of the divine mediation and ministry.

Lesson after lesson fell unheeded on the ears of Judas. How many to-day follow in his steps. In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another.

The lessons of Christ are applicable to our own time and generation. He said "Neither pray I for these alone, but for them also which shall believe on Me through their word." The same testimony is brought to us in these last days as was brought to Judas. The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin. But all who finally have a seat with Christ upon His throne will be those who have overcome. All selfishness must be rooted from the heart. The apostle says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

The world's Redeemer has given Himself our sacrifice, and He has left us also an unerring pattern. We cannot excuse our defects of character on the ground that others are defective, for we are to see Jesus only. We are not only to assent to the truth, but we are to yield joyful obedience

The Shepherd

By JOHN W. SHULTZ

The Shepherd left the heavenly fold
To search the wilds, so bleak and cold.
He suffered grief and pain untold
To find His sheep,
His wandering sheep.

Dark and tempestuous was the night
The Shepherd left the fold of light
To climb the rocky, thorny height
To find His sheep,
His wandering sheep.

His hands, His feet, were bruised and torn;
His brow was pierced by many a thorn.
All this in love was freely borne
To find His sheep,
His much-loved sheep.

Mid raging tempest of the sky
The shepherd heard its first faint cry.
All bruised and sick and near to die,
He found His sheep,
His long-lost sheep.

Rejoice, ye hosts, triumphant sing!
Rejoice with Him, the Shepherd King,
Who doth His lost and ransomed bring
Back to the fold,
The heavenly fold.

to its requirements. With the cross of Calvary before us, can we harbor pride, selfishness, and rebellion, as did Judas? Christ took step after step down the path of humiliation and self-denial, that we might become the sons and daughters of God. What returns are we making for all this manifestation of infinite love? How cold, how indifferent we are! How little we give to Jesus, when He has given all for us! He died the death of lowest shame for us, and yet how feeble is our service, how reluctant our hearts to yield all to Him!

Who of us are copying the pattern? Through the grace of Christ are we mastering pride of heart? have we uprooted selfishness? have we opened wide the door of the heart to let in the precious love of Jesus? Or are we cherishing sins that will ruin us at last? We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken. But John writes, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us." "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The Boundary Line of God's Mercy

Jesus bore long with the perversity of Judas, and He bears long with our perversity. Although we have before us the example of Judas, how many dare to do as he did! But in our case, as in the case of Judas, there will come a time when the boundary line of God's mercy and forbearance will be reached. We shall either heed the sayings of our Lord, and carry out their instruction in our lives, or we shall be hearers and not doers, and fall under condemnation. We shall either overcome our evil traits of character, and become like Christ, or we shall cherish our defects, and fail of the divine standard. In the latter course we set up our will in opposition to the will of Christ, and enter into conflict with Him who has given us the most unmistakable evidences of His love.

O that we may not reject Him and choose our own deficiencies! From His heart flow forth waves of blessing to every heart open to receive His love. We have only to love Him, to trust Him, to obey Him, and He has pledged His immutable word that we shall have the riches of His glory. We have only to come to Him in child-like simplicity and meekness, and He will make us one with Himself, and we shall be the sons and the daughters of God. It is our place to learn the lessons that Judas might have learned from the lips of the divine Teacher, and we shall become Christ-like in character.

Those who profess to be the followers of Christ are in danger of taking a course similar to that of Judas. If they do not hourly make Christ their strength, and through His grace become overcomers, their unlikeness to Christ is strengthening; their evil habits are confirming. ~~Those who are spiritually proud, selfish, and stubborn, may now make diligent work in repentance, and their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The precious light shining upon us, shone upon the disciples; for it came through them to us, and it is of the same value to-day as in the early days of Christianity. Christ did not compel Judas to receive the light; neither will He compel us to receive it. The Lord sends His servants to open the treasures of truth to the understanding of all who will accept evidence; but if men choose to cherish their own notions, and resist the truth, refusing to be sanctified through it, their hearts will become hard and unimpressible.—Review and Herald, March 17, 1891.~~

Who Are Responsible?

(Continued from page 6)

that these evils exist not in the experience of the large majority of our church membership, but in that of a small minority.

Who are chiefly responsible for these conditions? As we have said before, primarily the individual members involved. But above them the responsibility rests largely upon the leadership of the church. It is the part of our ministers to cry out against these evils—earnestly, plainly, but kindly and considerately. The message should be of such a character to rebuke sin and at the same time win the sinner. And this responsibility rests not upon our ministers alone but upon the lay elders of our churches, upon the teachers in our schools, and upon the leaders in our publishing houses and sanitariums.

We recognize that many of our pastors and other conference and institutional leaders (the large majority, I believe) are doing this. These faithful men need no admonition from me to do their duty. But some excuse themselves from the unpleasant task of dealing with sin.

Fearing God, Not Man

Proper and appropriate discipline is needed by some members of the church today. One minister, a leading revivalist among us, writes:

"It is painful for me to say what I believe is responsible more than anything else for the conditions that prevail in some of our churches. Workers tell me they do not dare reprove the people and point out wrongs, because they are condoned by those higher up, and they will only get themselves into trouble. I hear this again and again. In the matter of lowered standards the people or the workers almost invariably point to those in higher positions who do the same thing. Standards in dress, health reform, eating, drinking, and so forth are not mentioned much, because it would only bring dissension, and they don't want trouble. So they let things slide, and someday they will have to face the consequences."

I cannot follow this good brother fully in his conclusion, for I know of some brethren in the highest positions in the church whose convictions are the same as those expressed in this editorial. It is truly unfortunate if anyone occupying a leading position in the church is decrying by word or act the old-time standards of the church. By so doing he is untrue to his sacred calling. Surely every minister of Christ should preach the truth of God without fear or favor. He should "earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord." Jer. 23:28.

I believe this purpose possesses the heart of my brethren. I have confidence in the ministry of the Seventh-day Adventist Church. They are a noble group of earnest, Christian men. They are bearing heavy burdens, not alone in the ministry of the word, but in the raising of the means to support our world-wide work. May the blessing of Heaven encourage their hearts and make them valiant for the right. Have some failed? I have failed too. If I exhort others, I take the exhortation home to myself.

If I have spoken plainly of the neglect or remissness of the few, I have done so in love, seeking to exhort them to greater diligence in the pursuit of their high and holy calling as ministers of Christ, as shepherds of the flock of which God has made them overseers.

F. M. W.

"Good works do not purchase the love of God, but they reveal that we possess that love."

Conducted by Promise Kloss Sherman

Good Pictures for the Home

By Abbott Book.

(This article and "The Children Get Ready for Christmas" are a part of the series prepared especially for the REVIEW by the parent and home education section of the General Conference Department of Education.—EDITOR.)

ONE of the vivid recollections of my boyhood days is of the love my mother had for pictures. That was before the time of good color work, so she had to be content with pictures in black and white or sepia. Well do I remember three of the inexpensive pictures which hung on the walls of our living room. No word was ever spoken which suggested that they had been put there to radiate their influence upon the lives of growing boys and girls. Nevertheless, as I ponder over my childhood and adolescent years, I am aware that my mother, aside from her fondness for pictures that possessed aesthetic value, lived in the hope that the children in the home would sense the significance of those pictures and would be stimulated by the messages they portrayed. And that hope was not in vain.

The cheaply printed copies in those days consisted mostly of monotonous and they were not any too attractive. Art was a dead language to the average home; and where pictures were up at all, they were there to express some sentimental and passing fancy or to fill some ugly or out-of-the-way wall space.

But art is serving a different purpose today. We can thank the public schools for this. For three decades at least, the teachers across the country have sought to help

the pupils to become picture-minded. The schools have not been interested in art solely for art's sake; their interest in art has been stimulated by a recognition that the finest educational procedures are based on the "eye-gate" approach to knowledge.

Educate Through Pictures

Today the church has awakened to the use of art in its educational ministry. With the thousands upon thousands of excellent color reproductions now available, pictures bearing on the Old Testament stories, on the life and ministry of Christ, and on related subjects, provide the church with one of its most effective means of giving religious instruction. Through pictures it is able to relate its message to the needs and experiences of individual and group life.

Perhaps you are saying, What has all this to do with the ministry of pictures in the home? Simply this: that fathers and mothers who are concerned about the mental and spiritual welfare of their sons and daughters—and most of them are—may do their part in the educational process by bringing good pictures into the home.

Much of the blatant art which meets our eyes, on the billboards, in the magazines, in the movies, and elsewhere, is injurious in its effect. It behooves parents, then, as well as the church, to offset this debauching influence



© TABOR PRANG

Jesus at the Home of Martha and Mary

SEEGAR, ARTIST

by having pictures in the home that exemplify the things that are high and noble, pictures that the children will treasure, pictures that they will ever remember. Such pictures do not necessarily have to be Biblical; some of the great Biblical masterpieces, however, would grace any home. The point is that the pictures in the living room, in the dining room, and in the bedrooms should serve a greater purpose than simply to fill an empty space or to harmonize a decorative scheme.

Let All the Family Choose

What should be the procedure in selecting pictures for a home? Let it be said, first of all, that a picture will mean more to a child, if he or she has had some part in its selection. The wise and tactful parent will use good judgment in building up the child to the logical choice, but in any event, the family, individually and as a whole, should share in the search for pictures that are to answer the varied home purposes.

I am thinking of a family that exercises the democratic way of meeting all home problems. The father has never become wealthy, but they have lived modestly and happily. One day they concluded that they would have a home of their very own. A location was secured, an architect was engaged, and a contractor was employed. The parents had some ideas as to the kind of home they needed, and the children had some ideas to contribute. The architect, the builder, and the interior decorator were guided by the family's thinking and judgment. When the new home was ready for occupancy it was not only architecturally and decoratively intriguing, but also one in which all the members of the family took special pride and joy. This was because the family had entered creatively into the whole enterprise. The pictures in the children's rooms were those which had become the favorites of Harry, Betty, Susanne, and Mildred. These were familiar pictures which they had often seen in the church school and in the public school, and their mother had obtained small copies in color for their further use in the home. They were colorful, but in addition they revealed strength of character. Who knows the extent to which these masterpieces of art will influence the lives of these children when they grow into manhood and womanhood!

The family circle likewise shared democratically in the selection of pictures to be hung in the living room and the dining room. These, too, were chosen not only to lend atmosphere but also to radiate and impart their day-by-day messages to the family life.

With regard to choice, I would recommend for the nursery or the room of a small child: *Madonna and Child*, or *The Christ Child as a Gardener*, by Jacqueline

Verly; *The Holy Family*, by Gerard van Honthorst; *The Madonna of the Arbor*, by Dagnan-Bouveret; and *Presentimento*, by Cipriano Cei.

For the room of a primary or junior child: *All Things Bright and Beautiful*, by Margaret Tarrant; *Jesus and the Children*, by Jacqueline Verly; *Evening Prayer*, by Storch; and *A Pastorale*, by Paul Meyerheim.

For the room of a young boy: the three-quarter-length picture of *The Boy Jesus*, from Hofmann's celebrated painting, *The Boy Jesus and the Doctors*; *The Boy Lincoln*, by Eastman Johnson; *Dignity and Impudence*, a picture of two dogs by Sir Edwin Landseer.

For the room of a young girl: *Morning or Evening* (pictures of Madame Vigée LeBrun and her daughter), painted by Madame LeBrun; *The Lord of Joy*, by Percy Tarrant—a picture of the happy Christ with a joyous group of children.

For the room of a boy of college age: *The Rich Young Ruler*, by Herman Clementz; *The Talents, Follow Me*, or *Peter and John Running to the Tomb*, by Eugene Burnand; and *The Vigil* ("when knighthood was in flower"), by John Pettie.

For the room of a girl of college age: *Mother and Daughter*, by S. Donie Springer (the mother is in the act of counseling, and the daughter is looking into space in anticipation of the future); *Christ in the Home of Mary and Martha*, by Hermann Seegar; and *The Song of the Lark*, by Emile Breton.

For the living room: *The Gloucester Harbor*, by Vincent (ships in port), to hang over the fireplace; *The Concert*, by Imre Goth (a group of people listening to a great symphony and, in reality, a rare study of facial expressions); and *Home Keeping Hearts Are Happiest*, by William Ladd Taylor (the family around the hearth, children playing on the floor before the fire, mother engaged in home duties, and father relaxing, enjoying the family circle).

For the dining room: *The Beginning of Day in Washington's Home*, by J. L. G. Ferris (the family at Mount Vernon is seated in the dining room for breakfast, Washington is standing, offering thanks); and *Christ the Welcome Guest*, by Fritz von Uhde. The setting of the last named is the interior of a German peasant's home. It is mealtime, and the family has assembled in the dining room; Christ is the honored guest.

The pictures which I have listed, though my favorites, must be considered merely as suggestions. Others will be equally appropriate and inspiring. Be sure that the pictures you buy are of good quality, and that the detail and color are accurate. The better art stores will be glad to communicate with the principal sources of supply and secure the pictures for you, if possible.

—Home, July-September, 1944
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HARRY ANDERSON, ARTIST

Christ and the Children



UNION BIBLE PICTURES

E. BURNAND, ARTIST

John and Peter Running to the Tomb

The Children Get Ready for Christmas

By M. Louise C. Hastings

MOTHERS, have your children been getting ready for Christmas? If you live in the country, or can reach it easily, there are many, many preparations that can be made in the autumn.

When you are going for a walk, or a combined ride and walk, suggest that each child carry a paper shopping bag. A great variety of usable things could be brought home in it, but often the children gain more enjoyment when their collection is limited to objects of one kind. On the first trip they might secure acorns, to be made into Christmas tree ornaments.

Then on stormy days you can let the boys and girls take out their paints and color some of the acorns. Others could be covered with tin foil, if that is available; when it is not, colored paper will answer the purpose. If the acorns are not too ripe, it will be easy to pierce one end of each with a needle, threaded with silkateen that has been doubled and knotted, and to draw the thread through the opposite end. When the thread is cut and tied it will form a loop with which to hang the ornament on the tree. However, if the acorns are to be covered with bright paper instead of being painted or covered with tin foil, it is more satisfactory to roll each paper covering in the form of a cylinder—tying the cylinder above and below the acorn and leaving a loop at one end.

Cones Are Delightful

On another autumn day the collection of cones might be the object of a *getting-ready-for-Christmas* trip. If this particular outing can be made in part by automobile, so much the better. The children's bags will soon be filled with cones of different kinds, and extra containers will likely be needed.

Cones are delightful gifts for those who have fireplaces. The older children will enjoy making cheesecloth bags of various colors for receptacles. The gift is more interest-

ing when the cones have been treated chemically so that, while burning, their flames show beautiful hues—blues and greens—like those of driftwood. If the cones have been treated chemically, do not allow the papers on which they have been dried to be destroyed; instead, let the little folks roll them tightly and tie them into knots. These paper knots will burn with the same brilliant colors as the cones.

Another way to prepare this Christmas gift is one that can be done even by five-year-old children, but be sure to instruct each child to finish one cone before beginning on another. First, the cone must be covered with shellac, then, while it is still wet, driftwood powder should be scattered over it. This powder is sold under different trade names, such as "Seafire" and "Driftwood Glow."

Seed Pods for Gifts

There are many dry grasses, dry berries, and seed pods that when combined make pretty Christmas bouquets. Gathering these can be the object of one more merry autumn trip. Advise against selecting any that easily shed particles of any kind—thus becoming an annoyance instead of a joy to the recipient. Inexpensive scissors should be used for cutting, and only the older children should carry those grasses that have delicate stems. This carrying should be understood to be an important responsibility and a very definite contribution to the preparation of the gifts.

A *milkweed-pod* trip is always considered great fun if it is taken early enough in the season. By this time, in many localities, the pods will already be empty. When they still contain their feathered seeds the children always delight in playing with them for a while before gathering the stalks bearing the empty pods.

The next rainy day will be looked forward to with eagerness. With large aprons protecting dresses and suits, the pod painting will soon be under way. The inside of each pod should be some gay color—orange, pink, red, or yellow; the outside should have a contrasting color—black, gray, or sage green. This, for the time, becomes an absorbing interest, but, of course, when done by children who are young it will need constant supervision on the part of mother. These brilliantly colored pods should be included in the winter bouquets, so that the children will feel they have had a large part in the preparation of the gifts, and a warm glow of satisfaction will be felt by each of them; also, mother will know that her efforts were really worth while.

You will think of other country walks with Christmas in view. Baskets can be woven with grasses or rushes and later filled with nuts that the boys and girls have gathered. Or, the woven grasses may be formed into covers for glass jars and pots in which vines and hardy ferns have been planted. These colorful living plants may be found in the woods long after winter has come to stay.

Christmas preparations of all kinds are important in the life of the child. The wise mother is always looking ahead and planning ways and means for making the Christmas holidays a time for thinking of others and sharing with them. For best results we must begin this character-building experience when the children are very young—why not start now?

—National Kindergarten Association.



Jesus in the Temple With the Doctors

HOFMANN. ARTIST

The Healing of a Devil-possessed Woman

By Wilbur A. Dunn

HERE in Ceylon, a stronghold of heathenism, there is to be found a great number of those who are devil possessed. During the Week of Prayer last year one of our church members brought a young woman to the meeting. When I made a general call for those who had special requests for prayer, this church member rose to her feet and asked for prayer for the young woman, because she was possessed of an evil spirit. The young woman knelt with us in prayer, but soon the spirit came upon her, and she seemed to go into a trance, and started talking and going through motions.

The spirit that appeared to her was in the form of her dead foster mother, who had been very kind to her and was greatly loved by this girl, who grieved over her death. The spirit would appear to her and motion and say, "Come." She then wanted to commit suicide so that she could go to her mother.

Our Seventh-day Adventist sister had talked to her, and told her that this could not possibly be her mother who was calling to her, for the dead know not anything. When the girl realized that it was an evil spirit deceiving her, she began to resist. But the spirit did not want to let her go, and she suffered untold torment.

Like the Bible character out of whom Jesus cast seven devils, this girl's name was Magdalene. She was nineteen years of age. She had been working for a Spiritualist woman who performed some miraculous healings, and Magdalene always assisted her in the healings. Suddenly the spirit seemed to leave this Spiritualist woman, and enter the girl.

As we knelt in prayer for Magdalene, she had a real struggle with the spirit. She grew very weak and exhausted, and fell over on the shoulder of the sister who had brought her. By the time the prayer was over, she was so weak she was not able to get to her home by bus, and it was necessary for me to take her in the car.

She seemed to be all right for a few days, until she received a letter from the Spiritualist. The letter contained a crucifix which had been specially blessed. She also sent her a bottle of oil that had been blessed. After this, Magdalene grew violent again, and even attempted to kill her brother.

Another Season of Prayer

Our Seventh-day Adventist sister who brought Magdalene to the meeting was reared by the same foster mother, and she took Magdalene into her home so that she could help her. We were called to her home to pray again for Magdalene. At this time we found her so strong and violent that it required three men to hold her down. After a long season of prayer we sang hymns, and then prayed again. Suddenly she grew calm. She smoothed her hair, adjusted her clothing, then knelt with the group in prayer. As before, she became very weak and exhausted, but she was in her right mind.

She attended church regularly after this. She complained that no matter how hard she tried to concentrate and gain something from the sermon, her mind seemed fogged, and she could not listen or pray. Again we had

special prayer for her, and encouraged her to continue to resist this power.

Many times as she was walking, she would feel a hand from behind push her and send her falling to the ground. Her experience reminded us of the record found in Matthew 17:15-18, where the boy who was possessed of the devil was brought to Jesus for healing, and the father said, "Lord, have mercy on my son . . . for oftentimes he falleth into the fire, and oft into the water. . . . And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."

We are glad to say that Magdalene was also delivered by the all-powerful, prayer-hearing, and prayer-answering God. She is now a baptized member of the Seventh-day Adventist Church. Her face is radiant with the love of God, and she rejoices in this truth.

India Is Waiting

By A. F. Tarr

Secretary-Treasurer, Southern Asia Division

PASSING through a Kashmiri village one day, I stopped at a little wayside store. I stopped because the owner who was sitting outside invited me in. Low-roofed, windowless, small, and primitive, this store, nevertheless, had some beautiful carved woodwork that interested me. One piece was particularly attractive, and I asked the price. Before handing it to me, the storekeeper scrutinized it again, and then apologetically announced, "No, I cannot sell you that; it is cracked." The crack had not been evident to me, and I asked him why he had called my attention to something I had not noticed? And this was his reply: "Once I went to a Christian school. And when they taught us to work with wood, they also taught us a little poem. If you wish, I will recite it to you." And while he recited, I wrote it down:

"Truly shape and fashion these;
Leave no yawning gap between;
Think not because no man sees,
Such things will remain unseen."

Because there was a God who saw, this article, which had a flaw, must remain unsold.

I said to the man, "Tell me, why are you not a Christian?" He thought for a moment, and then with emotion he replied, "I know Jesus; I believe Jesus. But because of the opposition of my family and friends, because my life would be endangered if I identified myself with Christianity, I cannot take the step openly."

Time and again as I have thought of that young man, I have pondered his words: "I know Jesus; I believe Jesus." In his heart he had responded to the life and teachings of Jesus; yet somehow he lacked the courage to step out and openly declare his faith in Him. He knew it would mean the loss of his business and social status, being disowned by his parents, spurned by his wife and children, becoming a fugitive from his own community, and possibly eventually meeting death by an unknown hand. No wonder he found it difficult to make the decision. To men like these, one longs to impart the courage and help that are needed. They seem ever so valuable, ever so precious when you meet them face to face. You just want to stay with them and pull them, as it were, into

the kingdom of God. And we need men and women who will do this very thing.

Experiences like this convince us that here in India, where the work has gone so hard—perhaps harder than anywhere else in the world—there are men and women whom God has called to His kingdom. Their love for Jesus and their desire to do right, though not so boldly expressed as we might wish, bring joy to the missionary's heart. Only God can enumerate the number of these or measure their influence, for they, like Nicodemus of old, bear timid and guarded testimony to their repressed convictions.

Membership Small but Faithful

And we think of our own members from other parts of India and throughout our division field. True, not many face dangers as great as the Kashmirians do, yet from entrenched religions and in the face of opposition and persecution many have had to take their stand for this message. Their total number may be small—in fact, it is almost lost in our world survey of membership. Yet among our 8,468 church members in this field are many who have fought mighty battles to take their stand for the truth. Their warfare has continued day after day after their acceptance of the message. Yet for all that long warfare and for their many battles, in our statistics we can record each individual's experience as only one.

And as for their tithes and offerings, we wish you could see what we have seen behind the figures recorded, fervent love amid poverty, unwavering honesty in the face of temptation, unflagging zeal for God's message despite the insidious appeals of the world, and constant longing amid the crumbling things of this life for the speedy coming of a kingdom eternal. Such longings and affections must inevitably prove a savor of life unto life in the communities where these faithful ones live. With all of this in mind can you blame us for regarding our statistical figures as not fully representing the influence and spread of the Advent message in our division?

We face the future, not only with gratitude for past fruitage, but with an expectation of even greater things in the enlarging harvest ahead. We in the Southern Asia Division lay claim in double measure to that promise cherished by Seventh-day Adventists all over the world: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." And how better can He do it than by taking the generous gifts of His people and with them sending messages to turn the steps of countless lost ones into the path that leads toward the kingdom of God?

New Work in Gold Coast, Africa

By J. Clifford

FOR half a century the message of truth has been preached in the southern districts of the Gold Coast, until from a humble beginning there are now 1,517 baptized members and 1,756 in the baptismal classes.

Through the years we have looked toward the territories that cover the northern half of our field, and prayed that the day would come when we could begin work among the tribes who inhabit this section of the country.

This year we decided that we would make a beginning, and the providence of God led us to Kete Krachi, a cosmopolitan town on the river Volta. Here, at the time of writing, a force of five evangelists is holding two series of gospel services. One of these is among the Krachi people, who are famed throughout the country for their god Dente, who is supposed to reside in a cave on the banks of the river. One of his chief functions is to ensure

a good harvest of snails, which, being of a very large variety, are esteemed a great delicacy among the people of this land. Every year large numbers of people come to Dente to purchase medicine, which they scatter through the forest. This is said to produce an abundance of snails.

Under such influences there has been opposition to the preaching of the gospel. One of our evangelists who visited the place three years ago was forbidden to preach, for, said the chief, there is not room for two fires in one place.

But a new day is dawning in Africa, and on our visit this time, after the chief had heard our message telling how Jesus died to save us from Satan, he told us our message was a good one, gave some money to help with the expenses of the visiting evangelists, and freely gave the use of his courtroom for the preaching of the Word.

A second series of services is being held in the cosmopolitan part of the town, where reside people from Togoland in the east, Accra in the south, and from the many tribes who inhabit the north through to the French Sudan. We have with us one evangelist who speaks Grushi and Hausa, and after the message has been given in Twi, the lingua franca of the district, he repeats it in Hausa for the benefit of the northern tribes. On hearing the message in his own language, the chief of the people from the north told us that God had sent us to them with that good message.

We ask your prayers for the evangelists who are laboring in this northern outpost. They will meet both indifference and opposition. They are holding two services each day, one in the morning for the Krachi people and one in the evening for the people of the north. We have faith that God will bless their efforts.

Pray too that a foreign missionary may soon be sent to lead the way into the extreme north, where there is a dense population of many languages still waiting to hear of the coming of Jesus.

Days of Revolution in Paraguay

By Edward Kanna

THE beautiful country of Paraguay, in the heart of South America, with its friendly people, has had many revolutions, of which the last, just ended, was most trying. In spite of all the dangers around us, God has protected His work and His people. As far as we have received information, all our one hundred and eighty members, scattered in various parts of the country, have been saved. In one colony the soldiers robbed every house and killed the animals, but not one touched the properties of our people. Now they are the only ones who have food and extra clothes. They are a wonderful testimony of God's mercy to His believing children.

During the revolution our people came to Sabbath school and prayer meetings as usual. The baptismal class, too, has functioned well and a few months ago I had the privilege of baptizing six members of the class, and still others are preparing for baptism.

The Ingathering work came just at the most troublous time of the revolution, but we are very grateful to the Lord for the amount we have received already, and we have good reason to hope to gather more this year than the year before. People are very kind and willing to give for the work of Adventists. Many businesses have resolved not to give to any organization this year, but they have made an exception for us. Here we see again the grace of God.

In the most trying weeks in Asuncion, the capital, when everybody was afraid and when disorder and fanaticism prevailed, our people were loyal examples of trust, peace,

charity, and truthfulness. In a great military hospital the chief doctor of the department of physical therapy was dismissed, and our brother, a nurse who worked there, was made chief of the same department because he was found with blameless conduct.

About ten miles from Asuncion is a town where an Adventist dentist is living. The revolutionists had taken this town. Everywhere were many wounded soldiers. The only physician had left the town, and nobody dared to help these helpless, bleeding soldiers. But our sister, the wife of the dentist, who is also a dentist and nurse, could not see the bleeding ones without helping them. She asked other soldiers to carry the wounded ones to her home, and in a few hours she had a hospital with forty beds. Never before had these poor people been treated with such love and care as in that home. The new authorities were very much pleased and astonished at the courage of our sister and her helpers, and they were very kind to Adventists and wanted to know more of the truth. In this way the truth was spread by word, literature, and works to many hungry souls and to their homes.

The Fruit of Courage and Charity

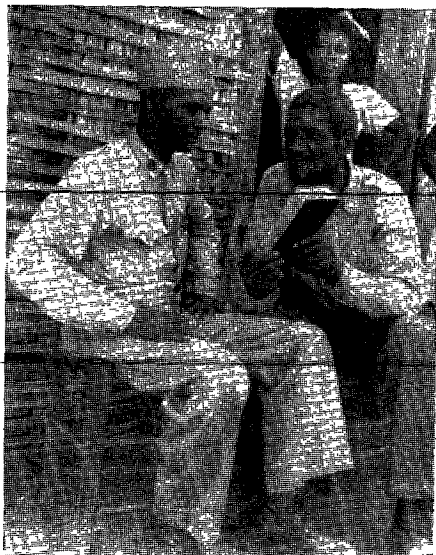
When the revolutionists left the town and the troops of the government arrived, our brother and sister still continued with their little clinic. The authorities were very grateful, and many ministers and other higher officials visited their home. The courage and charity of our people have awakened an interest in that district, and people see that the God of Adventists is different from theirs, causing His humble servants to love friends and enemies alike.

In these trying days we have finished the work on our beautiful new church building in Asuncion. It was difficult to get material or workers, but in spite of all that, it is now ready for dedication.

The Voice of Prophecy programs, broadcast from two radio stations, have created an extended interest all over the country. We are thankful to God that all endeavors to hinder the programs have failed. Many hundreds are studying the Bible Correspondence Course, many of whom have a high education. Some have asked for baptism.

Our little clinic in Asuncion has done an excellent work, especially for the many foreigners and other educated people. Just now we have great possibilities to widen our medical work, and through it the evangelical work too. It is a pity that we do not have any kind of electric treatment instruments.

The Advent message has scarcely started to go to the people in Paraguay, yet it is a country of great possibilities for the Advent Movement. People are hungry for the message. One day a man and his wife came from inland about two hundred miles and wanted to be prepared for baptism in my baptismal class. They had studied the Bible and found the truth. Their desire was to bring the Advent message to their district. And now there are many interested in the truth and preparing for baptism. We believe that God has many people in Paraguay who are waiting for the saving message of the soon coming of Jesus. Brethren, do not forget Paraguay!



The Book That Converted a Family

By E. E. Franklin

DURING recent years it has been my privilege to visit the beautiful island of Santo Domingo, or what may be better known as the Dominican Republic. We have a faithful band of colporteurs at work, and it is remarkable the success they are enjoying in spite of the fact that there are so many people who cannot read. The following experience has been sent to us by A. R. Sherman, the mission director.

"About four years ago a colporteur sold a copy of the book entitled *The Dawn of a New Day* to a family in the interior of the Santo Domingo Republic. It was a long, tedious trip over the mountains, through the jungles, across streams and rivers. It was only a village when the colporteur arrived. Life is indeed primitive in that section. I do not know whether any more books were sold, but one was sold to a man called Gregorio Matas.

"Brother Matas could not read a word, but he bought the book, thinking the family might get some benefit out of it. He took it home and asked the children to read it to him. As they began to read, he would remark, 'That is a wonderful message. Read it again.' And so they did. His heart was gripped by the message of that book.

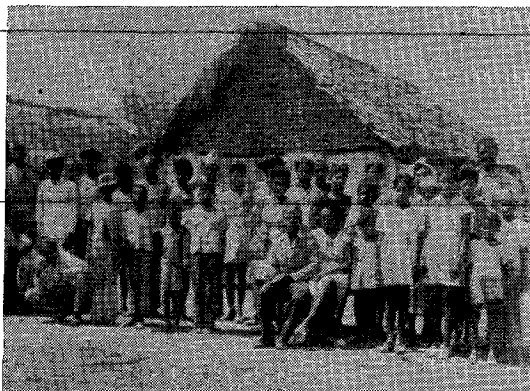
"He began to tell his family that they would also have to obey what the book said, so they began to keep the commandments, including the Sabbath. Just at that time some friend began to warn him that those things were for the Jews and not the Christians, and that we were now living in another dispensation. Brother Matas told me that for a while he hardly knew what to do, but because he was anxious to know what the book said they kept on reading, and every time he seemed to be convinced that the book was right and the man was wrong. So, convincing himself that the Bible also was the book of God, he drew the conclusion that the book was right because it taught what the Bible said. He and his family decided to obey all the commandments.

"Soon the whole town knew about it and opposed him. However, he was firm in his belief. He also learned that he would have to cease smoking and drinking liquor and eating swine's flesh. That was all new to him, but he decided to obey.

"Then he realized that they would have to have a little chapel in which to meet and hold services. He, with the help of his children and some friends, built a little chapel on his premises. It is only a primitive building with a thatched roof and a dirt floor, but there they worship God.

"At that time he could not read, so he decided that he must learn. It took him

Below: The Chapel That Brother Matas Built in Interior of Santo Domingo; Left: Gregorio Matas Holding the Book That Led to His Conversion



about two years, but today he can read and write fluently. He is the director of the little group, and they meet daily in the little chapel for worship. Wherever he goes he takes his book with him. He thinks it is the most wonderful book he has ever seen. Wherever he finds people ready to listen, he tells them about it and what a change it has made in his life.

"Several weeks ago I had the privilege of visiting that place, accompanied by one of our native workers, Brother Cadiz. That evening we had a meeting for the public. Afterward we examined the candidates for baptism. It was announced that before sunup we would have the baptism, therefore on Sabbath morning these precious souls were baptized. It was a wonderful scene there by the seashore. What a happy occasion for these dear ones who had been waiting for over two years for a worker to baptize them!

"The members were received into the mission church, and we organized the group with their officers. Because of the lack of workers these people had waited a long, long time for our visit. We left them rejoicing in the blessed message and thankful for the glorious truth that had found its way to them through the ministry of a faithful colporteur."

Return to Japan

By H. J. Perkins

ON AUGUST 28, at 9:50 A.M. we were in the air on our way back to Japan. Just twenty-seven years before, to the day, my wife and I had sailed out of the Golden Gate on the S.S. *China*, the missionary boat of the Pacific, headed for Tokyo. Our first trip required sixteen days, but this one took a little over twenty-seven hours.

We left Spokane on Wednesday morning, August 27, in order to be in Seattle for an early departure the next morning. We were up bright and early Thursday morning and rushed out to Boeing Field to board our plane at 7 A.M. At the last minute the officials found a mistake had been made in the immigration papers concerning our destination. They had us listed for Shanghai instead of Tokyo. New papers had to be written up and a visit made to the immigration officials before we could depart. In the meantime other planes had taken to the runways so we were obliged to wait until there was opportunity for us to load and get onto the runways.

At 9 A.M. we headed north for Anchorage, Alaska. The trip north was uneventful but very interesting. Because of our being delayed in arriving in Anchorage we had to wait there for an opportunity to get into the air. At 5:30 P.M. Alaska time we were headed west out over the Bering Sea, our next stop being a very small island called Shemya. This tiny spot is thirty miles east of famous Attu. We flew at an altitude of eight thousand feet all the way. At midnight the navigator informed the pilots that we were directly over Shemya, and down out of the clouds we dropped to find the runways all lighted up for our arrival. Here we changed crews and took on another load of gasoline. At exactly 1:15 A.M. we were again in the air and headed for Tokyo, a hop of ten hours.

Just fifty miles west of Shemya we crossed the international date line, and Friday passed into Saturday. Thus we had only about one hour and thirty minutes of Friday. Through the night our motors kept up their continual hum, and it was a very reassuring sound to our ears.

Sunrise Sabbath morning was beautiful. We were flying at an altitude of eight thousand feet, and were high above the clouds, which looked like a countryside covered with snow.

We kept our eyes focused on the western horizon, ex-

pecting to catch a glimpse of the shore line of Japan. In the meantime we had made out our customs declarations and other immigration papers for the military authorities, and thirty minutes from landing time in Tokyo we still could not see anything of a shore line. Fifteen minutes before landing the purser told us we would be landing in Tokyo soon, and the lights flashed on "fasten seat belt, no smoking." Then the green paddy fields of Japan came into sight, and in just a few minutes we were landing at the Haneda airport of Tokyo. Here we were met by F. R. Millard, superintendent of the Japan Union Mission, and Hiroshi Imura, secretary-treasurer of the union. In a few minutes our passes had been checked by the United States military authorities and we were on our way out to the mission compound to have breakfast with Elder Millard and his family.

Eleven years have passed since we returned home from Japan. During these years many changes have taken place in Nippon. Evidences on every hand indicated that the nation had passed through a terrific struggle. However, the people seemed happy, in spite of the untoward conditions.

At nine-thirty we were in Sabbath school. We were delighted to see our church completely filled with people, over half of whom we were told were not yet members. At the eleven-o'clock service Paul Eldridge preached, and the service was concluded with a baptism of four young persons. We learned that the baptismal class contains seventy persons, most of whom are young people, also that not a month goes by without a baptism. Every indication points to a bountiful harvest of souls.

Ordinations in West Africa

By W. McClements

MANY readers of the REVIEW will be interested to know that J. O. Gibson and E. Keslake, of the West African Union, have been ordained to the gospel ministry—Brother Gibson at the time of our union committee session in January, and Brother Keslake in August during the time of our West Nigerian Workers' Institute. Elder Gibson is departmental secretary for the West African Union, and Elder Keslake has recently been called to lead out in the Voice of Prophecy Bible School which is being organized for the West African Union territory. We wish these brethren much of the Lord's blessing in their ministry.

Central States Mission

By T. L. Oswald

THE first camp meeting of the Central States Mission was held at Hope Park, a well-equipped park for colored people, located at Kansas City, Missouri. In addition to the convenient dining room and kitchen and the cabins already located on the grounds, the city provided a number of family tents.

Credit is due Superintendent T. M. Rowe for careful advance preparation, including the securing of permission from the city to use the park. Activities were well organized, and an air of order and efficiency pervaded the camp.

At the first meeting on Wednesday night, August 20, a deeply spiritual tone was set, which continued throughout the meeting and resulted in great blessing. Elder Rowe and all the workers were present for every meeting.

On Sabbath there were in attendance, by actual count, 539, with representatives from every State in the Central Union. The mission has a total membership of little more

than 700. The Sabbath offering for foreign and home missions was \$863.

The Central Union was represented by M. V. Campbell, D. E. Reiner, and C. G. Cross, whose sermons were greatly appreciated. Elder H. K. Christman represented the Pacific Press, and L. K. Dickson and I represented the General Conference.

We believe the inspiration of this camp meeting will long be treasured by those who attended and that the Lord will continue to bless the efforts of workers and laity in the Central States Mission.

Detroit Evangelistic Campaign

By H. G. Rutherford

KNOWING the keen interest of the readers of the **REVIEW** in the various efforts put forth for the promulgation of God's last-day message, we wish to share with you some of the good things about the Detroit evangelistic campaign. According to the 1940 census, Detroit was the fourth largest city in the United States. It is good to know that the third angel's message is being preached so prominently in this metropolitan area.

On the seventh Sunday night 1700 crowded into a 1600-seating-capacity auditorium to hear about the change of the Sabbath. The nature of the subject for the evening was plainly publicized in the city's three large dailies. People came because they wanted to know about the Sabbath. Among the twelve hundred non-Adventists in the audience, 658 filled out a card on which they indicated that they believed in the material presented concerning the truth Sabbath.

The offerings have averaged \$1,000 a week. The total for the first six weeks amounting to \$6,304.94.

It is good to have a large audience at the opening meeting, as may be seen in the accompanying picture. But it is better to have large audiences still coming after holding five meetings per week for six weeks. It is evidence that

there is a deep, widespread, and sustained interest in God's message.

It is encouraging to know that we preach a message which triumphs over all difficulties. There likely never has been a large city campaign where the stage was so completely set against the preaching as was found in Detroit. Evidence has come to light indicating that six months before the meetings opened, the executive secretary of one of the ministerial associations in the city sent a letter to the various churches, telling them that the Adventists had rented the Masonic Temple Auditorium for a prolonged series of meetings. It warned people not to attend. Another letter was sent out to the churches shortly after our first advertisement appeared about the Bible course, identifying it as being Seventh-day Adventist. This was four weeks before the opening meeting on September 7. An announcement against the contemplated meetings was also made during a Youth-for-Christ program in the same auditorium we had booked for the Sunday night lectures.

Without doubt these efforts of the opposition built up a resistance and prejudice against hearing God's last-day message. Nevertheless, 4,091 advance reservations for seats to hear the first lecture were requested by non-Adventists. This was really a tremendous response, for which we were grateful. Yet, indications show that with the revealing of our identity in the opening newspaper advertisements, as being sponsored by Seventh-day Adventists, 1,000 of those who had written or telephoned for reserved-seat tickets, decided not to attend.

We thank God that, regardless of circumstances, no kind of opposition can keep His truth from marching on. It finds the honest in heart. We see a demonstration of this in the Detroit campaign. A courageous company of united workers are pressing forward, visiting hundreds of interested people each week. At the same time the Bible course is going out, lesson by lesson, into the homes of two thousand enrollees. There is, as can be seen, a very good interest, and a full report of the meetings will be made in a later issue of the **REVIEW**.



Portion of Audience at Opening Lecture of Evangelistic Meetings Held by John L. Shuler in Detroit, Michigan

Adventists and Labor Unions

By Carlyle B. Haynes

THE developments, which have taken place during the past two years as a result of placing our denominational position regarding membership in labor unions before the leaders of organized labor, were described in a recent article in these columns. The progress made in gaining recognition of our rights and our stand was also set forth.

Since our official position on this question has been given publicity, many hundreds of our church members have sought counsel with reference to the course of action which should be taken by them in order to bring themselves into harmony with the teaching of their church.

The plain, pointed instruction on this question given this people through the Spirit of prophecy has been published and made available in the brochure entitled *Country Living*.

In addition to this, it has been found necessary to bring into existence a counseling organization to help our members in the problem of their industrial relationships.

This is called the Council on Industrial Relations. It has been created to do for our members in labor relations what the War Service Commission sought to do for our members in military relations—obtain and defend their right to the exercise of individual conscience.

Not a few of our members belong to labor unions, or are under pressure to join such unions. Those who are members in many cases became members before joining the Seventh-day Adventist Church and only now have learned the position of their church regarding such a connection; or became members of unions when their shop was unionized or became a closed shop in order to keep their jobs; or joined unions under difficult employment conditions in order to obtain work, without much thought about, or perhaps in ignorance of, the teaching of the church.

And now they find it a matter of no little difficulty and misunderstanding to withdraw from this relationship, which they have come to believe forbidden by Bible teaching. In this situation they ask for the help of the Council on Industrial Relations, just as our servicemen during the war years asked for the help of the War Service Commission.

The Council on Industrial Relations is equipped to give this help. It now has regional representatives in every union conference in the United States, as well as in many local conferences. These men have been appointed by their own conference organizations, and stand ready to serve you when called on.

The present personnel of the Council on Industrial Relations in its field organization is as follows:

Executive secretary at General Conference headquarters, 6840 Eastern Avenue, Washington 12, D.C., Carlyle B. Haynes.

Atlantic Union.—G. R. Nash, South Lancaster, Massachusetts. Northern New England Conference: S. B. Olney, Box 1340, Portland 2, Maine.

Central Union.—G. R. Fattic, 4547 Calvert Street, Lincoln 6, Nebraska.

Columbia Union.—O. S. Hershberger, 900 Carroll Avenue, Takoma Park 12, Maryland. Allegheny Conference: W. R. Robinson, Box 720, Pottstown, Pennsylvania. Ohio Conference: F. C. Webster, Box 831, Mount Vernon, Ohio. Chesapeake Conference: C. B. Newmyer, 24 Fustin Avenue, Baltimore 28, Maryland. West Pennsylvania Conference: L. G. Cornelius, Box 5092, East Liberty Station, Pittsburgh 6, Pennsylvania. New Jersey Conference: Kenneth H. Wood, Jr., 1574 Brunswick Avenue, Trenton 8, New Jersey.

Lake Union.—H. K. Halladay, Box C, Berrien Springs, Michigan. Michigan Conference: S. M. McCormick, Box 900, Lansing 4, Michigan. Illinois Conference: C. R. French, Box 29, Brookfield, Illinois. Indiana Conference: H. E. McClure, 3266 North Meridian Street, Indianapolis 7, Indiana.

Northern Union.—P. D. Gerrard, 501 Forest Avenue, Minneapolis, Minnesota. Montana Conference: V. A. LaGrone, Box 743, Bozeman, Montana.

North Pacific Union.—G. W. Chambers, 1544 S. E. Hawthorne Boulevard, Portland 14, Oregon. Upper Columbia Conference: C. Lester Bond, 817 West Nora Avenue, Spokane, Washington.

Pacific Union.—F. G. Ashbaugh, Box 146, Glendale, California.

Southern Union.—H. E. Schneider, 437 East Ponce de Leon, Decatur, Georgia.

Southwestern Union.—J. B. Ross, Box 128, Keene, Texas.

Publishing Work in the Pacific Union

By D. A. McAdams

*Associate Publishing Department Secretary
of the General Conference*

DURING the latter part of July and the month of August four inspiring midsummer colporteur rallies were conducted in the Pacific Union Conference. The first meeting was conducted at Cedar Falls for the Southern California Conference. C. L. Finney and his assistants had the meeting well organized, and the Lord blessed in a very special way. Following this rally, the Southeastern California Conference called its colporteurs together at Idyllwild, where G. W. Carter and his assistant publishing secretaries conducted a most profitable meeting. Wawona, which is in Yosemite National Park, was the location of the third meeting, where A. R. Reiswig and the assistant publishing secretaries and colporteurs of the Central California Conference gathered together. The last rally was conducted in Sacramento. A large number of colporteurs together with L. L. Dinwiddie and his assistant secretaries gathered for a real spiritual feast.

The daily program at these meetings opened with a devotional study. Time was given for practical sales lectures and also round-table discussion. A few hours a day were given over to mountain hiking and other enjoyable forms of recreation. E. M. Fishell, union secretary, and I attended all these meetings. The local conference presidents of the various fields were also present and gave valuable help. The colporteur-evangelists were greatly encouraged by these meetings and returned to their respective fields of labor with a new vision of the great task which is theirs.

During the first eight months of 1947 the literature ministers of the Pacific Union delivered \$282,044.72 worth of publications. Many souls are being won as a result of reading these truth-filled pages. The soul-winning report which was rendered at the Northern California rally was very encouraging. Thus far this year twenty-four people have been baptized who were first reached by our colporteurs. Twenty-four are in the baptismal class and sixty-seven are attending church services regularly. One hundred and ninety-four are taking Bible studies, and 1,480 are enrolled in the Radio Bible Correspondence school.

Special emphasis is placed on the soul-winning aspect of the literature ministry in the Pacific Union, and a definite follow-up program is being carried out, as is shown in the following experience sent in by Colporteur Walter Womack, of the Central California Conference:

"One afternoon I called on a widow, the mother of five children, and as I gave the canvass for *Modern Medical Counselor* and *Bible Readings* she became very much interested and purchased both the books. She made the remark, 'You seem to know quite a bit about the Bible. Maybe you could answer a question for me that has been troubling me for some time.' And then she went on to say that she had left one church for another, and, becoming dissatisfied with it, had joined still another church but had never been satisfied with that, and now her question was 'Which church is the right church?'"

"I asked her 'Do you really want to know which is the right church?' And she said that she did. I then told her about the commandment-keeping people and about the change of the Sabbath. She looked in her dictionary and found that Sunday was the first day of the week. She showed such an interest that I asked her if she would like to have someone give her Bible studies, and she said she would be delighted. I made arrangements for the Bible instructor to go to her house. They enjoyed the studies so much that soon they asked for two studies a week. By the time they came to the Sabbath question they were convinced of the truth, and soon she and her five children were baptized. They have now sold their place and have moved near one of our schools."

Early in September a publishing council for the Pacific Union Conference was held in San Francisco. At this meeting plans were laid for the fall and winter program as well as for the oncoming year.

Evangelism in Fort Wayne, Indiana

By Roland K. Cemer

THE Lord has blessed abundantly during the past year in our evangelistic program for the Fort Wayne district. A large campaign was held in the city at the Athletic Club Auditorium, seating 1,200.

One of the many features of the campaign for souls was the jury trial, in which L. E. Lenheim, president of the Lake Union, acted as judge, and W. A. Nelson, educational secretary of the Lake Union, acted as defense attorney. Just before this important service the entire transportation facilities of the city went on strike. Many people walked miles to be in attendance. The workers and church members filled their cars over and over. Almost 1,000 people got to the service.

As this campaign was drawing to a close, we felt the need of a follow-up effort. This was held in Huntington, a city near Fort Wayne. The church was remodeled and redecorated, and many of those who had been interested in Fort Wayne continued to attend our second series, and were baptized. We are happy to report 112 baptized as a result of this work.

Associated with the writer were C. W. Pruitt, district pastor; Charles Edwards, singing evangelist; Charles Mattingly, Howard Welklin, Miss Shirley Evans, Miss Marceil Ehrhart, Mrs. Ruth Mino, and all the wives of the workers, who gave excellent help and co-operation.

The Jackson, Tennessee, Church

By H. G. Miller

[The writer is the temperance secretary of the Jackson church, and although he is eighty years old he is very active in the work of his church.]

THE membership of the Jackson, Tennessee, church is only thirty. We are happy to be able to do as much as we can for the relief of the war. We have given \$296.19 in the last two years for food and \$117.17 for rehabilitation, and we have sent eight or nine shipments of

clothing amounting to approximately two tons and containing 6,000 garments. We have on hand about 800 more garments to be sent later.

I have personally collected clothes from 147 private homes after making appeals for clothing in our city paper and giving my phone number. I have also visited our shoe and dry-goods merchants, and they have gladly responded. Three of these merchants gave me more than 1,000 pairs of new shoes.

One of our members living near Henderson solicited the merchants of that small town and received 147 articles of clothing.

In the interest of temperance we gave last year a copy of the temperance *Signs* and a tract against tobacco to each of the students and teachers of our four colleges and two senior high schools. This year we plan to use the temperance *Signs* and the antinarcotic edition of *Our Little Friend* to give to the pupils and teachers of all our city schools. We believe in relief and temperance work, and ask the readers of the REVIEW to pray for the success of efforts here in Jackson.



Canadian Union

● ALL the church school teachers in the three western conferences of the Canadian Union met at the Hope, British Columbia, campground for a teachers' institute, October 11-18. Dr. J. E. Weaver, of the General Conference; Dr. Hilda Hagstotz, of Canadian Union College; and Miss Ethel Johnson, of the Oregon Conference, were the instructors.

● THE Ontario-Quebec Conference is now conducting a four-week campaign in an effort to secure 10,000 new enrollees for the Bible Correspondence Course.

● DURING R. G. Campbell's recent visit among the churches of the Alberta Conference, 45 persons purchased home worker's soul-winning literature beginner's kits to use during the fall months among their neighbors and friends. Also 47 members in the Manitoba-Saskatchewan Conference are now busy as home workers with our Christmas holiday books, and are having good success.

Central Union

● W. J. HACKETT, pastor of the Omaha, Nebraska, church, opened a series of meetings in the city auditorium in Fremont, Nebraska, on Sunday night, October 19. A good attendance is reported.

● J. A. DAVIS, M.D., and C. E. Parmley, M.D., both graduates of Loma Linda, class of 1945, have joined the medical staff of the Porter Sanitarium and Hospital at Denver, Colorado.

● ON Monday, September 29, Union College observed its annual Ingathering field day. Several hundred students participated in the campaign, some groups traveling as far as 120 miles to their territory. A total of \$3,470.68 in cash was received.

Columbia Union

● IN August, James H. Smith, pastor of the Petersburg, Ford, and Yale, Virginia, churches, baptized 7 persons.

● THE Worthington, Ohio, Society of Missionary Men is sponsoring a series of meetings in Marysville, Ohio, county seat of one of Ohio's dark counties. The meetings began October 12, and the church members are giving of their talents and time to support the meetings. F. C. Webster, Ohio, home missionary secretary, reports that as the meetings continue "courage is high, faith is strong, and success is assured."

Lake Union

● THE beautiful new church at Mattoon, Illinois, was dedicated on Sabbath, October 4. L. E. Lenheim, of Lake Union, delivered the dedicatory sermon, and Theodore Carcich, of Illinois, gave the dedicatory prayer. The faithful members of this little church are to be commended for their good work. A year ago there were only 9 members, and today they have a membership of 30. This is a fine demonstration of what a few people can do with vision and determination when they set out to accomplish something for the Lord.

● JAMES MOSLEY, of the Lake Region Conference, has started evangelistic meetings in Fort Wayne, Indiana. The believers are taking an enthusiastic part, and a good interest is shown by the public. Some new members were added to the company as a result of the summer tent effort, and it is hoped that next spring a new church will be organized in Fort Wayne.

● It has long been the custom of the Salem, Indiana, church, known for many years as the Sullivan church, to have a homecoming. This year they met on Sabbath, October 11, and, though their membership is only 20, they had an attendance on this occasion of 175. All who came enjoyed the fine sermons by H. E. McClure, of the Indiana office, and the lovely hymns by Sister Caton, of Terre Haute. These meetings emanate the warm feeling of friendliness that exists in this fine church group.

Northern Union

● J. C. HARDER reports the baptism of 4 new members at Detroit Lakes, Minnesota, on October 25.

● THE new church school building at Wadena, Minnesota, was expected to be ready for occupancy by November. It has two large classrooms, also a library, cloakrooms, and spacious halls. Mrs. Maude Richey and Miss Emily Berggren are teaching the school in this new building at Wadena.

● THE Emmanuel church of Minneapolis, which was originally a Scandinavian church, recently celebrated the twenty-fifth anniversary of their present church building. Dyre Dyerson, the pastor, presented at that time a brief history of the church as well as a report of recent progress and a survey of plans for future development.

● THE Sabbath school Investment plan originated in the Iowa Conference many years ago. It is encouraging to observe that the Iowa Conference is still leading out in funds raised for missions through Investment. The report of such funds for 1946 as published in a recent issue of the *Sabbath School Worker* indicated that the highest per capita Investment offerings for that year was in Iowa. W. S. Sanders, the Sabbath school department secretary in Iowa, is working diligently so that the Iowa Conference may be able to continue holding this record for the year of 1947. The Investment plan brings rich blessings both to those who invest for missions and to those who as the result receive the knowledge of the truth in mission lands.

North Pacific Union

● A RECORD crowd attended the opening of the evangelistic effort on October 12 in the city of Tacoma, Washington. Between 300 and 500 persons were turned away, but over a hundred of them returned for a second meeting held at nine o'clock that same evening. Dr. L. E. C. Joers is allowing the workers the use of his Hammond organ for the tabernacle services. In addition to this, there are two vibraharpes and Brother Snyman with his violin. The evangelistic company consists of Elder and Mrs. Roper, Elder and Mrs. D. A. Neufeld, Brother and Sister J. G. Ziegler, Brother and Sister Ernest Broder, Brother and Sister Alexander Snyman, and Mrs. Green, organist.

● It is planned to hold a Youth's Congress for all the young people of the Washington Conference in Seattle on December 5 and 6. The Friday evening service will be held in the Central Seventh-day Adventist church, and the Sabbath services and

NOVEMBER 27, 1947

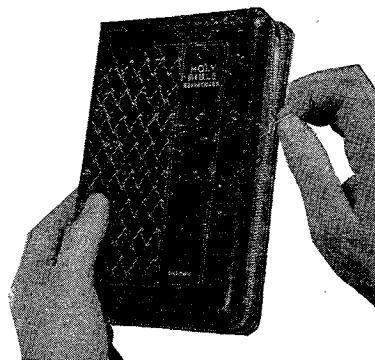
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Saturday night feature program will be held in the Masonic Temple. Every hour will be filled with the things young people enjoy and appreciate.

● THE amount raised for Famine Relief in the North Pacific Union Conference is reported to date as follows: Idaho, \$7,197.13; Montana, \$4,106.08; Oregon, \$44,971.59; Upper Columbia, \$25,795.31; Washington, \$16,888.03; Alaska, \$2,307.12; union total, \$101,265.26.

Pacific Union

● Two hundred were enrolled in the 20th Century Bible Correspondence Course at Glendale, Arizona, recently, and a number were enrolled in the village of Buckeye.

● A CAMP MEETING for the Indian believers and friends in the Phoenix, Arizona, area was held October 24-26. E. J. Lorntz, of the General Conference, was a welcome guest speaker.

● THE Gospel Seminar of the Lodi Academy has a special project, a fifteen-minute broadcast over Lodi's radio station KCVR at 2:30 each Wednesday afternoon.

● EIGHT persons were baptized in the Madera, California, church, September 27, making 28 who have taken their stand for the truth this year. A new church school building in Madera is a source of encouragement to believers there, and a new church building is being erected.

● J. F. GAMES is conducting an effort for the Spanish-speaking residents of Barstow, California. Six have been baptized, and others are interested.

Southern Union

● THE young people of Mississippi met in a Crusaders' Rally at Jackson, the capital city, on Sabbath and Sunday, November 1 and 2. The program included a review of the recent Youth's Congress.

● THE first baptism in the newly constructed Ashland, Kentucky, church took place on Sabbath, October 11, when P. E. Shakespeare baptized 6 persons. On the same trip Elder Shakespeare organized a new branch Sabbath school of 20 members at Nicholasville, Kentucky.

● IN spite of an unusual combination of difficulties besetting the summer evangelistic effort at Sumter, South Carolina, John E. Keplinger and his associates have added 18 new members to the church, with others studying who will be baptized later. The radio program which was conducted three nights a week during the effort will be continued indefinitely on Sunday.

● THE Southern Union Conference raised \$49,000 for the Famine Relief Offering, according to the first report, with more funds yet to come in.

Southwestern Union

● G. D. O'BRIEN, of the Oklahoma Conference, has accepted a call to serve in the North Dakota Conference. He has already left Oklahoma for his new field.

● RECENTLY one of the church members of the Oklahoma City Church was fined for operating his barber shop on Sunday. The enforcement of Sunday laws is becoming more prevalent, and in this particular case the Oklahoma Conference has appealed the decision of the Municipal Court in Oklahoma City.

● THE position of Seventh-day Adventists toward Sunday legislation was recently made prominent in the city of Houston, Texas. On Sunday, October 19, 1947, a Sunday law was enforced in that city. Among those who protested were J. L. Dittberner and R. G. Wearner. Portions of the letters of protest from these two men, which they had addressed to the mayor and city council, were published in one of the newspapers of Houston. The question of Sunday legislation is a very live issue in this Texas city at the present time.

OBITUARIES

BENSON.—Harry Farmer Benson was born at Norwalk, Ohio, June 28, 1882; and died at Arlington, Va., Oct. 6, 1947. While attending the academy at Mount Vernon, Ohio, he was converted, and became a member of the church in May, 1901. He entered the ministry in connection with a gospel effort held in Toledo, Ohio, in 1904. The following year he served on the faculty of Beechwood Academy, in Indiana. In July, 1906, he was united in marriage with Miss Helen Boggs, and, responding to a call for mission service in Japan, they arrived in Yokohama in September of that year. During their thirty-five years of connection with the work in Japan, he served as secretary-treasurer, was district mission director, led out in the establishment of the Japan Union Mission training school, engaged in evangelistic endeavors, and for a time served as union mission superintendent. He was ordained to the gospel ministry in 1912. During furlough periods he taught in Mount Vernon Academy and Atlantic Union College, and also pursued graduate studies in the S.D.A. Theological Seminary. His last ministry in Japan was with the Japan Junior College until the international situation necessitated evacuation. With Sister Benson he took up work in Penang in the Straits Settlements, but with the outbreak of hostilities they were returned to the United States in February, 1942. He cherished till the last the hope of returning to Japan. During the last year and a half he was able to devote part-time effort to the work of the Home Study Institute. He is survived by his wife, two sisters, and his stepmother.

CADWALLADER.—Gladys Virginia Caswell Cadwallader was born in Mankato, Minn., July 4, 1898; and died in College View, Nebr., Sept. 3, 1947. From 1916 to 1920 she attended Pacific Union College, where she met Edward Miles Cadwallader, to whom she was married in 1920. After being connected with two of our academies, they were called to missionary work in Africa in 1924. Their location, at first in Nyasaland, was in a very unhealthy climate. The last seven years were spent in Southern Rhodesia. Except for an extended furlough of two years, she spent the entire period until 1940 in Africa. After a year in California the family settled in College View. She leaves to mourn her husband, two children, her mother, and one brother.

DILLON.—Isaac Parry Dillon was born in Arcadia, Calif., June 7, 1870; and died at Vallejo, Calif., Sept. 28, 1947, in the same city where he preached his first sermon forty-six years ago. He received his education in Healdsburg College, where he met Edith St. John, and in 1901 they were married. To them was born one son, Milton. The mother passed away in 1905. Elder Dillon was married to Edith Bond in 1906 and to them were born two daughters, Ione and Marjorie. He was ordained to the ministry in Arizona in 1910, and soon thereafter was sent with his family as a missionary to Cuba. One year later his family returned to the States because of illness, but Elder Dillon remained alone for another year. In 1913 the home was saddened by the death of the wife and mother, and the family was scattered. Again Elder Dillon gathered his family together by his marriage to Jessie Hicks. To them was born one daughter, Margaret. Most of Elder Dillon's work was in Arizona and California. He is survived by his wife, one son, two daughters, five grandchildren, and one sister.

DE FOREST.—P. A. DeForest, M.D., was born Jan. 9, 1867, in Camlachie, Canada; and died April 22, 1947, at Gland, Switzerland. He took his medical course at Cincinnati, Ohio. He was then married to Miss Gee. He was sent by the General Conference to Basle, Switzerland, in August, 1895, and in the spring of the following year he acted as medical superintendent of the Health Institute just opened in that city. In 1905 the establishment was transferred to Gland, on Lake Geneva, and he acted there in the same capacity for about twenty years, and continued his activity on the medical staff until a few years before his death. Besides his sanitarium work, he was for many years editor of a health journal in French, and wrote a large medical book and other health publications. His wife died in 1924. In 1926 he married Miss Villenaire, matron of the Lake Geneva Sanitarium. He is survived by his wife, four daughters, one son, four grandsons, and two sisters.

CALDWELL.—Charles Burnell Caldwell was born July 2, 1884, in Nebraska City, Nebr.; and died April 7, 1947, in Battle Creek, Mich. At an early age he went with his parents on the third voyage of the missionary ship *Pitcairn* to Pitcairn Island and remained in the islands for some time. His schooling was largely in the Avondale College, Australia. While abroad, he became a charter member of the first Seventh-day Adventist church in Rarotonga. At the time of his death he was treasurer of the Battle Creek church. He is survived by his wife and son, Raymond Burnell, who is assistant auditor of the Inter-American Division.

GEHMAN.—Asta Schmidt Gehman was born in Wassau, Wis., May 17, 1888; and passed away in Portland, Oreg., Oct. 16, 1947. In 1915 she embraced the third angel's message and became a worker, beginning her service for the Master in the Oregon Conference. Aside from a short period of service with the division headquarters in Balboa, Canal Zone, her labor was spent in Oregon in conference and radio work. She leaves to mourn two sisters and two brothers.

REITH.—Grace Maxson Reith was born of Sabbathkeeping pioneer parents who crossed the Western plains and settled in Walla Walla, Wash. Sister Reith was the first director of the vocal department of Walla Walla College. In 1907 she married Dr. John Reith. Dr. and Mrs. Reith were called by the General Conference to Africa, where Dr. Reith served as medical director of the African Division. In 1926 the family returned to America.

On June 20, on the closing evening of the camp meeting in College Place, Washington, while Sister Reith was singing that beautiful hymn, "Casting All Your Care Upon Jesus," when she came to the lines, "For He careth, He careth for you," she suffered a stroke and passed away a few minutes later. Besides her husband, she is survived by two daughters, Mrs. Caroline Reith Eros of College Place, and Dr. Isabel Reith Meade, of Washington, D.C., two grandchildren, and two sisters.

DEWEY.—Stowell Edwin Dewey was born at Galena, Kans., Feb. 12, 1878; and died Oct. 3, 1947, at Bellingham, Wash. He has been a member of the Bellingham church for about thirty years. He is survived by his wife, six stepsons and daughters, and two brothers.

OGDEN.—Harmon L. Ogden was born Nov. 12, 1856, in Indiana; and died near Oak Harbor, Wash., Sept. 26, 1947. He was reared in the Seventh-day Adventist faith. He is survived by five children, two brothers, twenty-one grandchildren, and nine great-grandchildren.

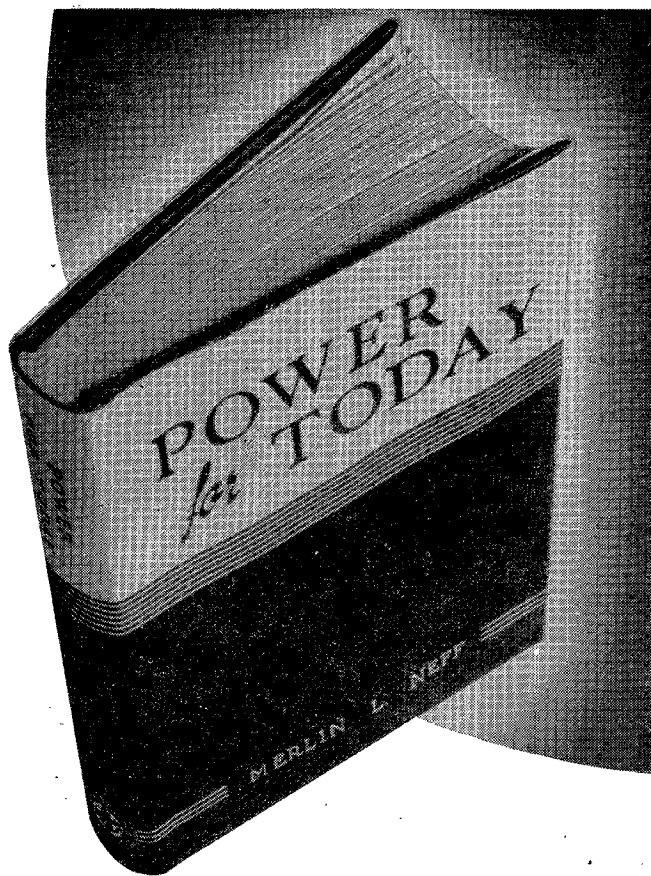
DAY.—George Elan Day was born in Hillsboro, N.H., Feb. 2, 1855; and died at Baldwinville, Mass., Oct. 16, 1947. He was baptized in 1932. He is survived by his wife, one sister, one daughter, nineteen grandchildren, forty-four great-grandchildren, and eleven great-great-grandchildren.

SMITH.—Elsie Irena Smith was born in Pennsylvania, May 26, 1873; and died at Los Angeles, Calif., Sept. 14, 1947. Baptized into the truth in 1941, she remained faithful. She leaves her husband and one son.



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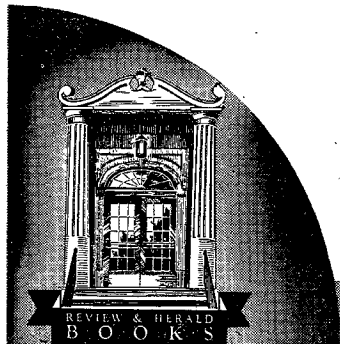
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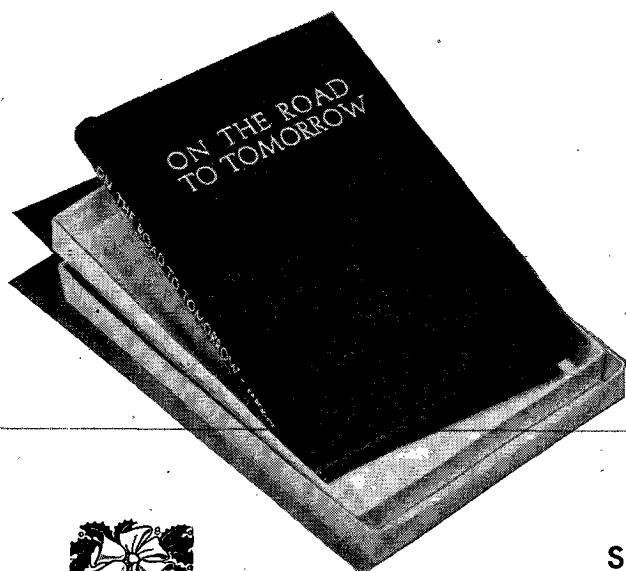
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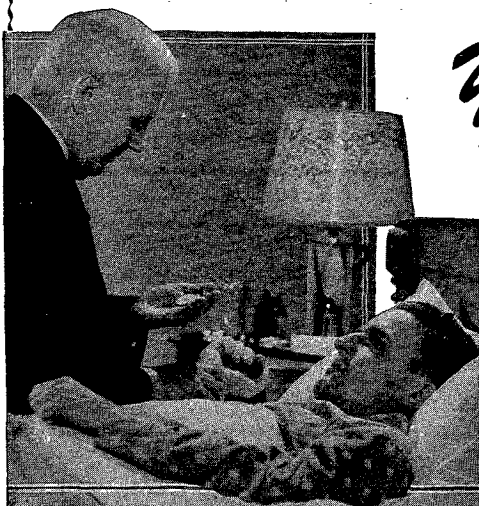
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TAKOMA PARK 12, D.C., U.S.A.

HICKEY.—Viola Hickey was born near Nashville, Tenn., March 12, 1882; and passed away at Norwalk, Calif., Sept. 27, 1947. She leaves her husband, one son, and one daughter to anticipate the meeting day so soon to come.

MULDER.—Ernest Ivan Mulder, M.D., was born in Orange City, Iowa, Oct. 10, 1893; and died at Lynwood, Calif., Oct. 6, 1947. Graduating from Loma Linda in 1920, he was one of our faithful Seventh-day Adventist physicians, practicing in and about Compton, Calif. He leaves his companion, his two doctor sons, two grandchildren, three brothers, and five sisters.

CASSELL.—Harvey Cassell was born Sept. 26, 1862, in Salem, Ohio; and passed away in Arroyo Grande, Calif., Oct. 5, 1947. He was a faithful and devoted Seventh-day Adventist for fifty-three years. His daughter is left to mourn.

NICKLE.—William Westley Nickle was born May 5, 1865, in Pennsylvania; and went to his rest at Corona, Calif., Oct. 2, 1947. His companion of fifty-six years preceded him in death by only six weeks. He is survived by one daughter and three sons—one of whom is George C. Nickle, superintendent of the Colombia-Venezuela Union Mission—also eleven grandchildren and three great-grandchildren.

DAFLINGER.—Beatrice E. Daffinger died in Pittsburgh, Pa., Aug. 29, 1947. She leaves to mourn her husband, her mother, one son, three brothers, and two sisters.

MINIUM.—Irene Anderson Minium was born in Bradley, S. Dak.; and died in Lincoln, Nebr., Sept. 21, 1947. She was a faithful worker in the church.

KINNAN.—Margaret L. Kinnan passed away at Zanesville, Ohio, at the age of eighty-four. She is survived by one daughter-in-law, one brother, and four grandchildren.

CLARK.—Mae Evelyn Pierce Clark was born in Woodland, Calif., April 6, 1889; and died at St. Helena, Calif., Oct. 5, 1947. She joined the church at an early age. She is survived by her husband.

ROWLETTE.—Millard M. Rowlette was born Oct. 26, 1884; and passed away at Paradise, Calif., Jan. 6, 1947. He was united in marriage with Ella E. Olsen, Dec. 28, 1911, in Mountain View, Calif., where they both were employed at the Pacific Press. Brother Rowlette worked for the press at different times for about thirty years. There are left to mourn his wife, one son, four sisters, and two brothers.

NICHOLS.—John F. Nichols passed away in Tyler, Texas, Aug. 25, 1947, at the age of ninety-three years. He was a veteran worker in the cause of God, having worked for the Review and Herald Publishing Association for a period of forty-seven years. He is survived by his wife, four sons, eleven grandchildren, and twenty-two great-grandchildren.

MEIER.—Amalie Bartel Meier was born June 12, 1885, at Otis, Kans.; and died at Durham, Kans., Aug. 24, 1947. She was baptized in 1914 and remained faithful. She leaves to mourn her husband, one son, three daughters, six grandchildren, and three brothers.

LANTZ.—Charles A. Lantz was born in Sweden, Nov. 1, 1871; and fell asleep Jan. 23, 1947. At the age of sixteen he came to this country, making his home at St. Paul, Minn. In 1893 he was married to Miss Emma Ford, who survives him.

GEARING.—George Edward Gearing was born Sept. 12, 1883, in Loyal, Wis.; and died Sept. 7, 1947, in Modesto, Calif. In his youth he became a Seventh-day Adventist and remained faithful. Surviving are his wife and three sons.

MACOMBER.—Sibyl Luella Macomber was born in Perry, Mich.; and died at Modesto, Calif., Aug. 23, 1947. She was baptized at the age of sixteen, attended Battle Creek College, engaged in colporteur work, did conference office secretarial work, and was ever faithful. She is survived by her sister.

WINNING.—Louisa Elizabeth Winning was born Jan. 14, 1870, in Sandyville, Iowa; and died April 14, 1947, in Modesto, Calif. She was a Seventh-day Adventist more than fifty years, attended Healdsburg College, taught church school, and worked at the Pacific Press for over twenty years. She is survived by one sister and two brothers.

WING.—Charles Jackson Wing was born near Whitewater, Wis., June 4, 1854; and died at Zephyrhills, Fla., Oct. 6, 1947. He has been a faithful Seventh-day Adventist more than forty years. His wife is left to mourn.

RAYMOND.—Katherine Raymond, widow of W. O. Raymond, was born in Calcutta, India, in 1868; and died in Kalimpong, Darjeeling District, North Bengal, India, Sept. 19, 1946. She spent most of her life in Calcutta and her beloved Kalimpong. There are many monuments to her benevolence and liberality in the Southern Asia Division. It had been her custom for many years to spend the summer months in Kalimpong, where she faithfully distributed literature, gave Bible studies, and held her little Sabbath school.

HAUSTAD.—Helen Elizabeth Havstad was born in Spokane, Wash., March 25, 1908; and died at Glendale, Calif., Sept. 13, 1947. She completed her secretarial course at Pacific Union College, and through all the subsequent years rendered efficient service in the offices of our conferences and institutions of southern and southeastern California. Her sister and brothers are left to mourn.

HOSKIN.—James Henry Hoskin was born at Rockford, Ill., Nov. 9, 1876; and died Oct. 23, 1947, at Niles, Mich. He is survived by his wife, four sons, two brothers, and one sister.

STEVENS.—Walter Reynolds Stevens, M.D., was born Oct. 15, 1912, in Mount Rainier, Md.; and died June 13, 1947, in Ventura County, Calif. He was a graduate of the College of Medical Evangelists. He is survived by his father and mother, Elder and Mrs. G. A. Stevens, of Glendale, Calif., a sister, and two brothers.

Notices

Requests for Prayer

A MINISTERIAL student in one of our colleges requests prayer that God will give him faith and wisdom to handle his financial situation.

An Oregon sister desires prayer for healing of a nervous and glandular condition.

Literature Request

Miss Myrtle Bain, Robbins, N.C., needs a continuous supply of *Life and Health*, *Signs of the Times*, *Our Times*, *Present Truth*, *Instructor*, *Little Friend*, Crisis books, and tracts for free tract rack disposal.

CHURCH CALENDAR

Nov. 1-30	Review and Herald Campaign	Dec 6	Week of Prayer and Sacrifice Offering
Nov. 27	Thanksgiving Day	Dec. 27	13th Sab. (Southern Asia Div.)
Nov. 29-Dec. 6	Week of Prayer		

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 REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Fall Council Convenes

THE Fall Council convened in Grand Rapids, Michigan, Tuesday evening, November 11. The stirring opening address by J. L. McElhany will appear in next week's issue of the REVIEW, along with a brief story of the council up to Sunday, November 16, written by the editor of the REVIEW.

Death of M. F. Seitz

A CABLE dated November 7 from E. L. Branson, superintendent of the Middle East Union Mission, brings the sad news of the untimely passing of M. F. Seitz as a result of a heart attack. Brother Seitz at the time of his death was the superintendent of the Iraq Mission and the business manager of our hospital in the city of Baghdad. We are sure that the sympathies of our readers will go out to all those who will mourn his death, especially to his bereaved wife.

ERWIN E. ROENFELT.

Youth Move- ment in Austria

THE work of evangelism by our youth and for our youth is going forward in Vienna, Austria. On Sabbath evening, October 11, a youth evangelistic service was conducted, with all our youth from the various churches of Vienna assembled together. The subject presented was the Adventist youth in the *Wiederaufbau*, or reconstruction work, which challenges Europe. Ours is a work of reconstruction spiritually and physically, to prepare a people for the coming of the Lord. One Missionary Volunteer Society reported it had brought 35 young people to the truth since the close of the war. This is real reconstruction work. Everyone in Vienna is discussing the *Wiederaufbau* work to be done. The prime minister of Austria, Dr. Ing. Figl, and Dr. Körner, mayor of the city of Vienna, both expressed to me personally their appreciation for the material help which we as a people have sent to Austria. At the same time they expressed their confidence in our interest for the *Wiederaufbau* problems of Vienna and all Austria. I am encouraged to report that the youth of the Advent Movement are responding to the call of Nehemiah and Isaiah to rebuild the old waste places and restore the paths for men to dwell in.

J. J. AITKEN.

Prepared for Loss or Gain

NOR many months ago the Missionary Appointees Committee of the General Conference sent G. O. Adams and his wife to Southern Rhodesia. Although we may be inclined to think that nowadays travel is safe and freight shipments arrive intact, the story is often different. The missionary still faces hardship and loss as he presses forward in needy lands. Brother Adams says, "My wife lost her new Singer electric, new pressure cookers and aluminum ware, plus much material, used clothes, and almost all the new things we purchased before leaving. Someone broke into our car in New York and stole our typewriter." But he goes on to say: "Just finished another good camp meeting, this one at Mlanke, about seventy miles from Lower Gwelo. While at this camp, on September 18, the first rain of the season fell. My mud hut did not give good service. There was no door or window, just

holes in the wall, and the wind did a good job of bringing in the branches and leaves, not to mention sand. The roof quit and I spent four nights huddled in the rear of the car. But the people came back after the storm, and there were 515 present on Sabbath, seventeen gave their hearts to the Lord in conversion, fifty-four were baptized, and all joined in consecration to the Lord and His work. We had a good time."

As long as we can receive reports like this, we need not fear for the success of foreign missions. Let us do all in our power to support them.

ROGER ALTMAN.

Radio Work in Inter-America

L. F. BOHNER, secretary of the Inter-American Division, writes: "The radio broadcasts and their associated Bible schools are accomplishing much good in this great scattered Inter-American Division. I just flew in from Puerto Rico last night, and while down there the brethren told me they are continually baptizing people who made their first, and in some instances only, contact with Seventh-day Adventists through the means of the radio Bible school.

Education in Hawaii

THE development of the Seventh-day Adventist movement is well illustrated by its growth in Hawaii. In 1918 we had in all the Hawaiian islands but one church school with twenty-three students and one teacher, Mrs. Lau. She was just a young girl then, and today she is still teaching in the Hawaiian Mission Academy, besides rearing a fine family and being an active leader in the church. That one little church school has grown until today there are in the academy over seven hundred young people in all grades, with thirty-three teachers. Besides, more than forty young people are taking college extension work there, through an arrangement worked out with Pacific Union College whereby its teachers come out to Hawaii for three months at a time to teach college freshman classes.

Today there are elementary schools on all the main islands of the group, with more than one thousand pupils and over fifty teachers. These are indeed mission schools, many of whose students are not Seventh-day Adventists; but each year a large number are baptized. The Hawaiian Mission Academy is under the leadership of D. J. Bieber. Alban Millard, educational superintendent for the islands, is hard pressed to answer the calls for schools and teachers. Under the able leadership of W. J. Harris, the work as a whole has grown rapidly in Hawaii, until today we have about sixteen hundred members.

E. E. COSSENTINE.

Radio Bible School in Brazil

R. R. FIGUHR passes on the encouraging word from Roberto Rabello, who directs the Voice of Prophecy work in Brazil, that "recently a federal deputy has signed the promise to observe the Sabbath contained in Lesson 22 of the Universal Course, and has written that he is convinced fully of the sanctity of the Sabbath." Of this work Brother Rabello says further: "We have a number of persons of some distinction who are taking their position for the truth, in addition to many humbler people in all parts of the country."