

# The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Students in the School of Christ

By D. A. Delafield

*"In the school of Christ students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher . . . are prepared to enter that higher school where advancement will continue throughout eternity."—Counsels to Teachers, p. 51.*

EVERY believer is enrolled as a student in the school of Christ. In our study of the lessons we are often puzzled as we work to solve the problems. God, in His examination book, has recorded all the solutions. But it is not fair for us to expect Him to tell us the answers, unless we apply ourselves to every assignment. Then on examination day it will be found that our answers are the same as His, and that the Master Teacher has helped us along the way to make decisions that tally with the Guidebook.

We do not question the knowledge or the methods of the Great Teacher, though we may sometimes wonder why it takes so long for us to learn some things. If He knows the answers, why doesn't He tell us? Why do we need to wade through such a mass of details to solve a problem? Are there no short cuts? Is it that Christ is sure we can learn no other way? Apparently there has never been a student in His school for six millenniums who did not learn the hard way. Oh, there have been some who were keener than others. Some with more faith—faith that we all might have if we are willing to make the effort. I think of Joseph and Daniel. They were the valedictorians of their class, but most of us are like John and Peter. We miss the mark, and have to tackle the problem again and again before we master it. Some of us have even wasted years, like Solomon and Manasseh, and we have had to take the course over again, but we are sure that we will graduate, because the Great Teacher is very patient with us.

In this school there are times for rest and recreation, but there are no vacations. The moral standards are high. The theology is correct. The discipline is both just and merciful. The intellectual capabilities of the students are varied, but the lessons are simple enough for all to grasp who sincerely apply themselves. In fact, the most essential qualification of the student is a willingness to sit at the Master's feet and learn of Him. And often our hearts burn with the joy of holy communion as we receive His instruction. His lessons change the heart, enlarge the mind, and strengthen the body if consistently applied.

The students love each other and can wish for nothing more than mutual progress and achievement. When some fail and leave school, it brings unhappiness to the class and grief to the heart of the Teacher. These students may enroll again, but it would be well for them to apply for admittance at an early hour, for this school is scheduled to close its doors and move to another world very soon. Even now we are entering one of the last periods of study. The year 1948 will be a turbulent time for the world. It will be difficult for us to advance in the divine life under these circumstances. It will be hard to apply the golden rule when men all about us will become impatient at our religious (Continued on page 12)

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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.]

¶ INCREASED co-operation between Protestants, Roman Catholics, and Jews in solving problems of common concern was urged in New York by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, before ministers and educators of all faiths attending the opening meeting of the Institute for Religious and Social Studies. Asserting that while the "necessity for a common front of religious forces should not beguile us into a superficial idea that there are no religious differences that matter," Dr. Cavert stated, "they are of much less moment than the underlying unity which is theirs who share a common faith in God."

¶ THE *Christian Advocate*, national weekly organ of the Methodist Church published in Chicago, Illinois, has called upon the House Committee on Un-American Activities to review Hollywood-produced movies whose "frank and unabashed propaganda," it charged, is undermining and demoralizing the American way of life.

¶ DR. TITUS FRAZEE, executive director of the California Temperance Federation, in an address to ministers in Los Angeles, said Californians last year drank 22,000,000 gallons of hard liquor, more liquor per capita than any other State in the Union. He said California has 32,000 licensed outlets.

¶ THE American Bible Society will operate next year on \$2,981,645, the largest budget in the 131-year history of the organization, according to action taken by the society's advisory committee at its two-day annual meeting in New York. Of the record-breaking total, \$1,200,000 will be devoted to world emergency work arising out of World War II, while \$1,781,645 will be used for the regular ongoing activity of the society in the United States and 40 other countries.

¶ PLANS for an enlarged program of activity to promote the reverent observance of the Christian Sabbath were revealed by the Lord's Day Alliance of the United States at its 59th annual meeting in New York. An interdenominational agency sponsored by 20 Protestant church bodies and many individuals, the Alliance will seek nearly \$175,000 over a three-year period to finance the expanded program. Projects will be undertaken as funds become available, according to Dr. Harry L. Bowlby, now completing his 35th year as general secretary of the organization.

¶ THE long-planned Temple of Goodwill, proposed national headquarters for Protestant churches in America, has moved from the "realm of vision" to "practical reality." Acquisition of options on nine tenths of a proposed downtown site in Columbus, the cost of which is tentatively estimated at \$19,500,000 by the Ohio Council of Churches, was announced by Dr. B. L. Lamb, the council's executive secretary. First projected 15 years ago as a State headquarters for Ohio Protestant organizations, the original temple plans were held in abeyance, because of the depression and war, until three years ago, when the Ohio Council of Churches revived them and enlarged the scheme to a national project.

¶ SEPARATION of church and state and "freedom of conscience and religion" for all citizens are provided in the new Bulgarian Constitution adopted unanimously by the National Assembly at Sofia, Bulgaria, on its third and final reading. The religious guarantees are contained in Article 78 of the constitution, which reads: "Citizens are ensured freedom of conscience and religion, as well as freedom in carrying out religious rites. The church is separated from the state. A special law regulates the legal status, the material support, and the right of internal self-regulation and self-government of the various religious communities." The article adds, however, that "it is forbidden to abuse the church and religion for political purposes, or to form political organizations on a religious basis."

## 75-50-25 YEARS AGO

1873

¶ CALLING attention to the recent Thanksgiving season, S. N. Haskell writes: "A brother in the southern part of New Hampshire prepared a table of grains, vegetables, and delicious fruits, wholesomely cooked, and invited the poor, lame, and I know not but the blind, to partake of the same, and then spent a season of prayer and praise, and in recounting the mercies of the past year, and the deliverances God had wrought for them. This brother also made a thank-offering of twenty-five dollars to the tract society."

1897

¶ NEW YEAR'S DAY found the church at Battle Creek well organized and officered for another year's work. The church is now divided into twelve districts, each one of which has an elder and a deacon elected by itself, making twenty-four officers in all. W. S. Hyatt is to act as pastor of this church.

1922

¶ C. E. RENTFRO writes the following concerning the Pernambuco Mission in Brazil: "Manuel Kuempel, John Lipke, R. J. Wilfart, and J. Kroeker have, during a period of ten or more years, brought the membership up to about three hundred. No regular series of meetings have been held. These members were gathered in from interests aroused by canvassers and persons who passed the word along one to another. The church in Recife number about eighty. . . . In Caruaru, there is a church of nearly the same number. . . . Out in the interior, near Santa Maria, another company of some fifty are holding up the banner of light."

Postscript to a Long Journey—Part 5

## The Deep Disillusionment of Educated Men

**R**EPORTERS abroad have written much about the collapse of buildings, of great institutions, and sometimes of the collapse of standards and ideals. We also have made a few references to this during recent weeks. We wish now to write about the collapse of something that has not been mentioned by the reporters, for they have a way of looking only at things visible to the natural eye, and telling what they have seen and heard. We are thinking of the collapse, not of buildings, but of an idea—an idea that has controlled the thinking of educated men for generations; an idea that has dominated scientists, philosophers, educators, and religious leaders alike. We refer to the idea of progress—the idea that there is a great and irresistible, though perhaps ill-defined, law of progress in our world that causes it to move ever upward and onward to higher levels.

First it was philosophers who played with the idea. Then scientists, under the stimulation of Darwin's theory, felt that they had discovered the scientific demonstration of the law of progress. Finally, religious leaders took hold of the idea, hailing it as a great evidence that an earthly millennium was not far away.

The arguments set forth in behalf of the idea of progress seemed exceedingly persuasive. In fact, the very idea had an intoxicating quality that deadened men's sense of their sinful limitations and stimulated their sense of pride and arrant conceit.

Vast and revolutionary conclusions followed from this idea of progress. If man is progressing in every area, of life, then he can certainly look forward to an ever better world, whether he defines *better* in the material or in the spiritual sense. Only the factor of time is needed to perform the wizardry of the steady elevation of man. A whole new theology was reared on this and closely related ideas. The mere passage of time became a substitute for the supernatural working of the grace of God to lift men up to higher levels. And if man seemed not to make the progress he should, that was no indictment of the idea; it was simply an evidence that enough time had not yet elapsed. Thus an airtight theory, apparently incapable of refutation, because always capable of invoking more time, completely imprisoned the minds of educated men.

### Articulate Museum Piece

In recent decades anyone who questioned the idea that the world is progressing, or doubted that there is a law of progress, was dismissed with a pitying smile. Such a person was a holdover from a bygone age. He belonged in the family album of thought, along with bustle skirts and knee breeches. On more than one occasion we have talked with university professors, and almost invariably when the conversation developed to the point where we revealed our belief that the world is not progressing, they looked at us over their glasses as though they were studying an articulate museum specimen. This is no exaggeration whatever. The professors have been courteous and, all in all, we have had delightful conversations, but the fact remains that they rarely were able to conceal

their feeling that an intellectual oddity had dropped into their office.

Now, why should we stress this point so strongly and set forth in such graphic detail the action of professors in looking at us over their glasses? Simply because we wish to present as forcefully as possible the contrast between the idea that once dominated men's minds and the idea that now dominates them. The greatest collapse that has taken place in recent years is the collapse of the idea of progress. And the collapse of that edifice, built with the bricks of mistaken conclusions and held together with the cement of human vanity, has left the intellectual world with no certain abiding place. Until it collapsed, this structure housed the wise of the world. Liberal religious leaders paraded its porticoes, educators stood on its battlements, and scientists held its central offices. From that imposing structure they planned the constant improvement of the world. Surely if a law of progress is in operation, if man needs only opportunity in order to advance, then opportunity should be given, better laws should be framed, better social conditions created, so that man will naturally develop along right lines in a better environment.

### Great Obstacle to Reaching Intellectuals

Adventists, who proclaimed that the world is not improving, that there is no law of progress, that better legislation, though worth while on many grounds, provides no guarantee of progress, were viewed as only a ridiculous group of alarmists who lived in tumbled-down intellectual houses. In fact, so long as learned men dwelt in their imposing edifice they were quite impervious to the major views set forth by Seventh-day Adventists, or indeed by anyone who held a contrary view. Whether we realize it or not, the greatest obstacle that has confronted us in our limited attempts to reach highly educated people has not been so much a difference in cultural level or specific educational attainment, but rather a fundamental difference of belief concerning the future of our world.

The wise of the world have been absolutely certain that the future is bright, that progress is inevitable, though sometimes delayed and detoured, and that man has within him the power to create the kind of environment that will ultimately produce an ideal world. Seventh-day Adventists, of course, have ever held an opposite view. We have contended that the only real solution for the evils of our world is the consuming fire of God and a divine act of creation that will bring in a new earth wherein dwelleth righteousness. But how could the dwellers in the house of progress accept these Adventist ideas? How could they possibly accept the idea that there would be a new creation by the fiat of God when they had long ago repudiated the idea of an original creation by the fiat of God?

### The Collapse of the Idea of Progress

At the opening of the first world war the edifice of the idea of progress stood forth as the most imposing structure ever reared by man. The high explosives of that war cracked the plaster, moved a few pillars out of place, disarranged the pictures on the wall, and very much frightened the inhabitants. But they soon recovered from their

fright and insisted that no real damage was done, that an even better world lay just ahead. Their intellectual edifice of progress was to be matched by a literal edifice, the League of Nations building.

For a little while after the first world war, the idea of progress seemed to be even more dominant than before. Then came the depression and the new plans for war. Suddenly men began to realize that the first world war had shaken the earth far more deeply than they realized, and that the fissures created by that terrible upheaval had run the whole length under the foundations of the beautiful edifice of progress.

Then came the second world war with its atomic bombs. And where now is the edifice? It is lying in ruins as truly as are many of the great buildings of Europe. Nowhere in our travels did we find anyone who believed that the future was bright, much less that there was a sure, certain law of progress operating in the world. On the contrary, as we have reported briefly, we found prominent men, including churchmen, that formerly most optimistic group, declaring in unison that there seems to be a law of destruction operating, and that quite probably we have come to the last days of earth's troubled history. Even here in America, where none of our buildings collapsed in the war, the idea of progress has collapsed.

Nowhere can you find today an intellectual affirming with straight face that the world is progressing, and that the proof is to be found in the advances of science and invention and education and medical discovery and social legislation. All these so-called proofs that seemed sure and undebatable a little while ago, now seem strangely unconvincing even to those who formerly used them with such assurance.

#### No Panic of Ignorant Masses

Instead of a sense of certainty, there is fear; instead of assurance and confidence concerning the future of the world, there is a deep sense of futility that has taken hold of wise men in all walks of life. Perhaps nothing has contributed more toward creating the fear and foreboding of these last days than the collapse of the idea of progress. Now men realize that the idea was false. They see that all the developments of our modern world, particularly in the field of science, have resulted only in creating havoc and greater danger for the future. The result, therefore, is a fear and foreboding, a failing of heart, on a vast scale. This is no panic of ignorant masses. This is a fear founded in the deep reasoning of wise men who have come to the end of the road and found that it leads, not upward to heaven, but downward to the abyss.

The moral of all this is too evident to need much comment here. The more we see buildings and ideas collapse in this present evil world, the more reason there is for us to seek to build in the souls of men a new edifice of hope reared on the foundations of Scripture, and drawn according to the blueprint of prophecy. Here is our great opportunity to set forth the Second Advent doctrine with new force and power. Men today are seeking for new ideas and new explanations to fill the vacuum created by the collapse of ideas that formerly sustained them. This is our day in which to work for God, in which to fill men's minds with the right ideas, the ideas that can mean salvation to them. We have the glorious opportunity of standing upon the rubble of collapsed buildings, collapsed ideas, collapsed hopes, and calling to men to make ready to enter a city which hath foundations, whose builder and maker is God.

F. D. N.

#### Heart-to-Heart Talks

### "He Peddled His Pains"

**D**O YOU peddle your pains? Do you frequently talk of your physical ills? The editor of the *Christian Advocate* tells of one who did this. This man possessed a fine personality; he was prosperous in his business, and among all his associates he diffused the spirit of hope and courage. But there came an evil day when he was stricken with disease, and it was necessary for him to undergo a surgical operation, and a year later a second one.

During this time the man's business suffered, and this served to increase his anxiety and mental depression. Then it was he began to peddle his pains. Wherever he went he told of his physical handicaps. Even when opportunity was afforded him to consummate a fine business deal, his self-centered interest in his physical condition and in what he had suffered obtruded itself into his conversation and defeated his business objective. Finally, a friend felt compelled to tell him frankly that he was his own worst enemy. This counsel was received, and as soon as the poor sufferer began to talk hope and courage, and to plan bravely for the future, his business affairs improved and even his aches and pains began to disappear.

The lesson of this incident is for me and for you. Do I peddle my pains? Do you go about peddling your pains? If so, let us reform. If we will but think of others' woes and seek to help them, it will lighten our own suffering. When we contemplate the hunger and illness, the cold and destitution, existing in Europe and the Far East, how thankful we who live in more favored lands should be for God's mercies. If illness overtakes us, we can secure medical aid. We have food and clothing and shelter. These temporal blessings, and above these, our hope in God, should keep us from murmuring. As we express hope and faith and courage, these qualities of mind will be strengthened, and our mental state will react strongly for good upon our physical condition. To this we are exhorted by the apostle Paul:

#### The Remedy for Suffering

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:4-8.

To this inspired statement we may add this fine counsel:

"It is not wise to look to ourselves, and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt, and entangle ourselves in perplexity. We are to look away from self to Jesus."—*Ministry of Healing*, p. 249.

"One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves. Many invalids feel that every one should give them sympathy and help, when what they need is to have their attention turned away from themselves, to think of and care for others. . . .

"Let the invalid, instead of constantly requiring sympathy, seek to impart it. Let the burden of your own weakness and sorrow and pain be cast upon the compassionate Saviour.

Open your heart to His love, and let it flow out to others. . . .  
"If those who are suffering from ill health would forget self in their interest for others; if they would fulfil the Lord's command to minister to those more needy than themselves, they would realize the truthfulness of the prophetic promise, 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.'"—*Ibid.*, pp. 256-258.

### Spiritual Pains

There are other and more serious pains than those pertaining to our physical beings. Heaven permits both physical and spiritual pains to come upon us for our good in the development of Christian character. We are told that "all that live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This persecution from the enemy of all righteousness may not be always by fire or sword or imprisonment, but perhaps more often by the ordinary trials of life. It is by these trials we are purified and tested. Of His messenger God declares:

"And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3.

When this test comes to us, we are not to consider that we are undergoing something unknown to others. Whatever the trial is, it is our privilege to believe that God will give us strength to bear it.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The churches of Macedonia found in their affliction abundance of joy. And why? Because they believed their affliction was permitted for some good. (2 Cor. 8:2.)

The apostle Peter told the believers that the trial of their faith was much more precious than gold that perishes. (1 Peter 1:7.) They were not to think it strange that they were tried, but were to rejoice in the experience.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

### Perfect Peace

Let us take to our sympathizing Saviour first of all our heart burdens. If doubts assail our minds, let us not express to others our doubts and fears. Of her own personal experience Ellen G. White has this to say:

"In times of trial we must cling to God and His promises. Some have said to me, 'Do you not get discouraged at times when you are under trial?' And I have answered, 'Yes, if by discouragement you mean sad or cast down.' 'Didn't you talk to any one of your feelings?' 'No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for Him.'—*Review and Herald*, Feb. 11, 1890.

This is good counsel for us who read these words. It is our blessed privilege to believe that if we trust God He will cause all things to work together for our good. (See Rom. 8:28.) Believing this, we shall find peace in trial and tribulation.

We do not mean by what we have said that we should never tell others of our physical suffering or our soul's perplexities. In our physical infirmities we need the

counsel of physicians and oftentimes of our friends. And in our doubts and fears we may need to counsel with those who can help us. But we should avoid making these questions the themes of our usual conversation.

Conversely, we should find that help in the "God of all comfort," that we may be able to give to others in trial or sorrow the comfort "wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

So, in conclusion, permit me to say again, let us not peddle our pains, whether they pertain to our physical or spiritual ills. Let us think, speak, and act hope, courage, and confidence in the One who gave His life for our salvation. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." Isa. 26:3, 4. F. M. W.

## A Test for Every Man

**D**URING the war a certain manufacturing company advertised its product in a unique way. Its full-page advertisement pictured men in the heat of battle firing anti-aircraft guns. On one gun was printed in bold letters "5000 Parts." The caption read, "What Happened to the 4999th?" Beneath this were these challenging words:

"A tiny flaw, a jammed gun, a boy's life's blood reddens the earth, out there in that leaden hail. Had someone blundered when the parts of that gun were made? Five thousand parts made up that gun of his. Five thousand pieces of metal—yet only a single one need fail to cost his life so bravely given."

Following this came the company's pledge:

"This we can pledge. Each part however small, shall move in the terrible motion of battle—true, sound and as nearly perfect as human skill and mechanical ingenuity can make it. Such resolve controls the quality of each Empire bolt and nut—each bit of metal on which a soldier's destiny may ride."

During a war, when victory is dependent on the perfection of the weapons that are used, every implement or vehicle must first be put through severe tests, lest it fail when the supreme hour of trial comes on the battle front. The men, too, who must face the enemy, are given grueling exercises and fearful tests in order to find those who will be unable to endure the shock of battle and to build up the physique or morale of the others.

Over fourteen million men were drafted into war service. Only 2,000,000 were found to be physically and mentally up to standard, 8,750,000 with remediable defects were accepted, 3,500,000 were hopelessly unfit for service, and 1,750,000 were discharged because they could not stand up under the tests given them after induction.

No army with untried weapons and untrained soldiers could win a victory in the terrible ordeal of a modern war. It was not cruelty, as some thought, to give the soldier recruits severe tests before sending them overseas. It was for their own good, and it saved millions of lives.

### Think It Not Strange

Some very important spiritual lessons can be gained from what has been related above. The warfare between good and evil, which has been going on for six thousand years, is reaching its climax. We live in a day when the character of every man and woman is to be tested to the utmost. The Scriptural admonition that applies most pertinently to an hour like this is found in the words of Peter:

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.



We are to be tested as Christ was. There can be no final victory unless we endure the tests that come to us daily. Let us note several points that we need to remember:

1. The tests or trials do not come to us because of God's lack of love for us. In fact, He permits them to come because He is merciful. Our characters must be tested to reveal the flaws in them, and to give them greater strength and endurance.

Satan is marshaling all his evil resources, with which to make one final assault upon those who claim to be the people of God. The conflicts ahead will in quick succession increase with greater fury. How shall we be able to meet these trials of faith and loyalty if in ordinary times we cannot stand up under the tests that God permits to come upon us?

This is the thought found in the words of the prophet:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

Let us, therefore, endure like good soldiers as we pass through the training process which is to fit us for the final conflict with the hosts of evil.

2. One tiny flaw is sufficient to cause us to fail. Yes, one little sin may mean our undoing. If it is so necessary that weapons in earthly warfare must be as perfect as man can make them, surely in our war with the hosts of darkness we cannot expect to be victorious while harboring some spiritual weakness. That is why we have been warned to lay aside "the sin which doth so easily beset us." How often we should pray to the Master Inspector, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

There may be flaws that we know not of. There may be those of which we are very conscious. Should we not be spending the little time of preparation that is yet given to us in searching out and getting rid of those things in our lives that will most surely cause us to fail in the final test?

### The Supreme Trial

3. All must face the supreme trial in the conflict with Satan. None can escape it. On this point the Scripture is clear.

The revelator refers to this time as he speaks of "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. And again, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The messenger of the Lord also has warned us of this.

"The time is not far distant when the test will come to every soul. . . . In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies*, vol. 5, p. 81.

And again we are told that "the people of God. . . . will be tried singly, and not in groups. Every one must stand the test for himself."—*Historical Sketches*, p. 158. This is a sober thought. We cannot depend on anyone but Christ to see us through to the kingdom. We must be independent in our faith and allow no one to sway us.

4. We need not fail. This is the glorious truth that should give us great assurance. Many a fearful and timid lad was drafted during the war. But after he had submitted to the training outlined for him, as hard as it

was, he found that he could go forth to meet the enemy with courage and the assurance of victory in his heart.

Listen to these words:

"The salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him." Ps. 37:39, 40.

Jude writes of Him who is able to keep us from falling and to present us faultless before God. (Jude 24.)

The Lord through His messenger tells us:

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome."—*Testimonies*, vol. 7, p. 17.

Shall we not also pledge in this day of conflict that we will allow God to mold and fashion us so that in the terrible ordeal of the final conflict we shall move true, sound, and as perfect as divine skill can make us? Surely, such resolve is not more than God expects of those who claim to be His children.

F. L.

## Words of Light and Courage

IN THE first days of our work in Takoma Park, Washington, D.C., in 1903-1904, we held our Sabbath meetings in Stanley Hall, a hall above the pioneer grocery store in the little town. In 1904 Mrs. E. G. White visited Washington, to see the site of our headquarters, to which her testimonies had guided the brethren.

The first Sabbath morning she spoke in Stanley Hall to a congregation made up of General Conference and Review office workers, and workmen on the building enterprise, then fairly getting under way. One saying in her sermon I jotted down, though the form of it would easily stay in the memory: Talk light, and you will see light. Talk courage, and you'll have courage.

It was a good motto for workers beginning in a new place. There is a whole book of counsel in those words. Long I watched to see something like that in the printed volumes, so that it could be put on record in quotation marks as being authoritative. But I looked for it in vain. Then, as I had spoken of it, our Elder M. A. Hollister, working at that time with the General Conference, sent me this quotation found in the REVIEW:

"If you talk darkness, you will have plenty of darkness; if you talk light, you will have an abundance of light."—E. G. WHITE in *Review and Herald*, April 16, 1889.

I knew a brother in the early 1890's, at the old Michigan headquarters, who illustrated this motto in his experience. Meet him one day when he felt depressed, he would talk darkness and depression until we seemed to go down, down, until everything was dark. Then another day, starting the other way, he would talk light and cheer until he himself and the listeners were all uplifted to the heights. He is asleep now, since many years ago. I hope he was talking light as the end came.

I heard years ago that the Cherokee Indians, once in Oklahoma, had a name for a missionary that means, "The man who talks up." Let us talk light and we will see light; let us talk courage and we'll have courage. I really believe it has done me good just to write the words.

W. A. S.

THE prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions. . . . A few minutes is long enough for any ordinary public petition.—*Gospel Workers*, p. 175.

## "What Manner of Persons Ought Ye to Be!"\*

By N. C. Wilson

*Vice-President of the General Conference for North America*

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:9-14.

**I**T WOULD be difficult to find a more appropriate or challenging scripture for our consideration. These verses have proved a blessing and an inspiration to God's people all through the centuries, but they come to us today with an altogether new and personal meaning. They are one of God's special messages to the remnant people in this late and tragic hour.

Never before have we had so much to assure us that God "is not slack concerning His promise." There is ample evidence to assure our hearts that "we have not followed cunningly devised fables" in our understanding and interpretation of prophecy. God has given us a tried and proved prophetic foundation upon which to build our entire faith and doctrine.

We live in a day when God has spoken loudly and clearly to the church and to the world. In men's hearts today there is generally no doubt regarding the possibility and the probability of the fulfillment of the statement that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Such statements are today regarded in an altogether different way than they were even a decade ago. Surely, we have come to an hour of challenge and seriousness. And we can say: "Certainly this is the day that we looked for; we have found it, we have seen it." Lam. 2:16.

### Meeting God's Challenge

The seriousness of this hour, the meaning and the tragedy of it, the feeling of frustration and disappointment found so generally—even a partial realization of what God intends us to understand as to the meaning of these things to us personally and as a people—form a perfect setting for a consideration of the verse to which I want especially to direct your attention.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

It is not a better understanding of the meaning of these things that is most needed, but rather a better preparation of heart and life to enable us to meet the challenge of God to His church in the opportunities and

needs of our day. We are quick to point out with loud and clear voice the lateness of the hour and the seriousness of present-day events, but we are slow in entering into that fullness and blessedness of spiritual experience which we must have in order to lead the church of God on to early victory.

The expression in verse 11, "What manner of persons ought ye to be," is a mighty exclamation.

Weymouth's translation of 2 Peter 3:11, 12, reads:

"Since all these things are thus on the verge of dissolution, what sort of men ought you to be in all holy living and godly conduct, expecting and helping to hasten the coming of the day of God."

"What sort of men!" What sort of living! What sort of conduct! Our living and conduct should be such as will reveal to the world that we are expecting the early return of our Lord, and that we are doing all we can to hasten that blessed day.

### The Sacredness of Our Calling

1. We must be men who are always conscious of the sacredness and importance of being ambassadors for God in this late moment of time.

It has always been a sacred trust and a high privilege to be God's ambassador in this sin-darkened world, but it is much more so today. We are too near the close of time for failure or retreat, for compromise or weakness, in our experience. If in this triumphant and crucial hour we fail God and our people, to what quarter can we look for excuse? If in this time of peril and opportunity we are content to camp around the mountain, when we should strike our tents and with courage and firm step march forward in mighty conquests for heaven, what will be our answer to God?

This is an hour for courageous, godly thinking and vigorous, consecrated action. In our conferences and institutions, in our departments and all our activities, there is need today of men who know and who love God and who are ready to risk everything for Christ in fearless, positive, dynamic leadership.

We read: "But thou, O man of God, flee these things." Flee what things? Unwholesome words, unprofitable teachings and questions, envy, strife, evil surmisings, disputings, the love of money and position with their many foolish and hurtful lusts—all this is clearly set forth in the ministerial charge:

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:11, 12.

"The minister who is a co-worker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. . . . He has but one object in view,—the saving of the lost."—*Gospel Workers*, p. 16.

2. As God's messengers of old were men of deep conviction, so must we be today. In order to successfully measure up to the call of God to His people at this

\* This devotional study, though prepared for the workers attending Fall Council, sets forth principles that apply in large measure to all who belong to the Advent Movement.—Editor.

time, there must be no reservations and doubts in our hearts and thinking. We must have a clear conviction that we are preaching God's final message of love and hope to a doomed world. Such a conviction should be based on, and centered in, the prophecies and the revelation of the Word. Our conviction and allegiance must not be blind or mechanical, but intelligent and living.

With such a conviction of soul and burden of heart we are to go forth to the world even as did Jonah to Nineveh when, with assurance and courage, he declared, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. Jonah's conviction-borne message worked a great miracle in soul winning. Without clearness of conviction and purpose little can be accomplished. It was when Peter's soul was fully possessed of a clear conviction and a divine call that sinners cried out, "Men and brethren, what shall we do?" Acts 2:37. Peter knew what to say in reply; he knew what the human heart needed. His reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. We must know in our hearts that we have God's everlasting gospel message for the last generation of men and women who are to inhabit this sinful world.

### God's Solemn Charge to Preach

As the apostle Paul exclaimed, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16), so we must feel under the definite charge of God to do but one thing, and that is to prepare a people for the soon coming of Christ. We must feel not only that we have inherited good and true things from our spiritual forebears in this movement but that, even more important, we have been called and commissioned by God Himself to quickly carry

Heaven's message to a dying race of men and to prepare a people for translation.

"We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength."—*Evangelism*, p. 697.

### Men of Pentecostal Power

3. The only hope we have of measuring up to the call of this mighty hour is to have the presence and blessing of the Holy Spirit in our personal battles with the enemy and in our ministry for the lost. Men of God in less critical hours were helpless without this all-sufficient Presence, whereas, with His help, they did mighty exploits for God. We live in the time foretold by God when Satan is to come down with great wrath and cunning, determined in a short time to deceive and overthrow, if possible, even the elect of God. We must recognize that, unaided by the Holy Spirit, we have no hope of victory and power, but with His help and direction we are assured of pentecostal success and blessing.

It may be that we are giving too much time and thought to matters of comparatively minor importance and much too little attention to the all-important matter of our reception of the Holy Spirit. Men of God in the leadership of the church in earlier times spent days in preparation of heart for the reception of this great gift to the Christian church. Their praying, their meditation, their preaching, their conversation, all centered in their great need of the Holy Spirit's infilling. Are we, in our praying and planning, giving as large a place to this matter as its vital importance demands? I fear that in



## When Christ Comes Back Again



By ARTHUR E. LICKEY

**THE** Bible is the Word of God, written by man. Christ is the Son of God, born of woman. The Bible is thus divine and human. Jesus is also divine and human—the Son of God and the Son of man.

The central figure of this divine and human Book is the divine and human Christ. His first coming was forecast by prophets and heralded by that prophet of prophets, John the Baptist. His second coming was prophesied by Christ Himself, and "by the mouth of all His holy prophets since the world began." Acts 3:21.

The first coming of Christ is like the planting, seed-sowing time. The second coming is like the harvesttime. The first coming brought the cross. The second coming brings the crown. It is the glad harvesttime, the happy wedding day, the thrilling coronation hour. It means going home to glory.

We ask and answer five questions regarding this important teaching.

### I. Will Jesus Christ Really Come Again?

"And if I go and prepare a place for you, I will come again." John 14:3. Since Christ is the central and authoritative figure of Christianity, therefore upon the reliability or unreliability of His promise to come again, Christianity stands or falls. Mistake it not. The second coming of Christ is the blessed hope of His church. Christ will come. Christ must come. Why? Because He has promised.

### II. How Will He Come?

1. He will come so we can see Him. "Every eye shall see Him." Rev. 1:7. "So come . . . as ye have seen Him go." Acts 1:11. "They shall see the Son of man coming." Matt. 24:30. "As the lightning cometh." Matt. 24:27.

2. He will come so we can hear Him. "The Lord Himself shall descend . . . with a shout." 1 Thess. 4:16. "Send His angels with a great sound of a trumpet." Matt. 24:31.

3. He will come in power and glory. "Then shall He sit upon the throne of His glory." Matt. 25:31. "Come in His own glory . . . His Father's, and . . . the holy angels." Luke 9:26. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

4. He will come unexpectedly. "In such an hour as ye think not." Matt. 24:44. "But of that day and hour knoweth no man." Matt. 24:36.

Yes, Jesus who died in shame shall suddenly come in power and great glory. Angels who at Calvary veiled their faces and wept, will speed forth in dazzling, celestial glory with a "great sound of a trumpet." Every living ear will hear that sound. Every human eye will see Jesus come. Not in secret, but in magnificent, blazing glory will Christ come back to earth again.

### III. Why Will He Come?

(1) "The dead in Christ shall rise." 1 Thess. 4:16. (2) "We which are alive . . . shall be caught up." Verse 17. (3) "[He] shall change our vile body." Phil. 3:21. (4) "I will . . . receive you unto Myself" to heaven. John 14:3. (5) The wicked will be destroyed "with the brightness of His coming." 2 Thess. 2:8. (See Luke 17:26-30.)

Jesus is coming for His people. With intense longing has He desired that "they also, whom Thou hast given Me, be with Me where I am." John 17:24. He who was rejected, crucified, exalted, and glorified, is "coming back again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign forever as Lord of all."—H. L. Hastings.

### IV. How Shall We Be Ready?

(1) "Come unto Me." Matt. 11:28. (2) "If we confess our sins." 1 John 1:9. (3) "Ye must be born again." John 3:7. (4) "Every man that hath this hope in Him purifieth himself; even as He is pure." 1 John 3:3. (5) "And unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. (6) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

### V. Do I Want Christ to Come?

If so, why? If not, why not? These are questions each must answer for himself.



the experience of many of us the answer to this question would not be at all satisfactory.

"God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hopes and assurance, to illuminate our minds and purify our hearts."—*Testimonies*, vol. 8, p. 19.

"It is the absence of the Spirit that makes the gospel ministry so powerless. . . . Without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, . . . the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe."—*Ibid.*, pp. 21, 22.

## Why Christ Taught in Parables

By Louis A. Hansen

**A**LL these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them." Matt. 13:34. Again and again we read of Christ speaking a parable to the people. Over and over He likened the kingdom of God to something familiar, something that could be readily understood. When He said, "So is the kingdom of God," He made it clear that heavenly principles, spiritual truths, and divine teachings were understandable by various objects associated with man's everyday earthly life. The list of Christ's parables and parabolic sayings is a long one.

How are we to view His use of parables? Was it because Jesus *happened* to see a man sowing seed that He took it as a convenient means of illustrating gospel seed sowing? Did He, in His teaching, cast about for various means to illustrate His teachings, and here and there *happen* to light onto something that served His purpose?

In Matthew 13:35 we are told that He did it "that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Thus we see that Christ's method of teaching by parables had been foretold in prophecy. But, may we ask, did He thus teach merely to fulfill the prophecy? Or, was this method of teaching so distinctively His that it naturally took a place in the prophecies that foretold His advent and work?

Christ is readily accorded the place of Master Teacher, for so He was, and is. He is the same yesterday, today, and forever. It follows that His method of teaching would be the best. It would be the divinely ordained way of imparting spiritual truth.

### Symbols to Illustrate Truth

Parable teaching was not new with Christ's first advent. It was already a popular method of teaching, not only with the Jews, but with various nations. Man did not originate or provide these means of teaching by parables; man found them already here for him to use.

The Old Testament writers made free use of illustrations, object lessons, and symbols to illustrate spiritual truths. Many are the terms taken from nature's or man's associations and used by the inspired writers to illustrate some phase of God's character or His dealings with man. The list is too long to give here in full; a few will indicate the thought: God is spoken of as a tower, rock, sun, shield, father, husband, king, judge, shepherd, householder, physician, potter, owner of vineyard, and so on.

Let us not forget that it was by Jesus that all things were created, and that it was He who gave to each plant, shrub, tree, bud, and blossom its own qualities. It was He who gave to the tiny mustard seed its possibility of large growth. He made the corn to develop "first the blade, then the ear, after that the full corn in the ear." It was He who made the fig tree to bear figs and not

thistles or olive berries, and the vine that it does not bear figs.

We are bidden, "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee." Then we are told "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul [margin, "life"] of every living thing." Job 12: 7-10. This is a plain statement that the Lord can by the beasts, birds, and fish teach us certain truths.

For example, take the ant, one of the smallest of creatures. "Go to the ant, thou sluggard; consider her ways, and be wise." Prov. 6:6. Again, "The ants are a people not strong, yet they prepare their meat in the summer." Prov. 30:25. The ant was endowed with wisdom for a purpose, not only for its own preservation and manner of living, but also for the instruction of man.

Of the ostrich we read: "Which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding." Job 39:14-17.

### All Created Things Teach Truths About God

God gave "feathers unto the ostrich" (verse 13), with which she could cover her young, but He did not give her the wisdom to make maternal use of them. What we may call animal instinct is wisdom given of God. And we may learn for ourselves in our observance of this wisdom. So with all created things, and even in the providences of God's dealings with man, are to be found truths about God and His kingdom.

Jesus tells us to "behold the fowls [“birds,” R.V.] of the air," and tells us of important truth which we may thus have. (Matt. 6:26.) He bids us "consider the ravens" and "consider the lilies." (Luke 12:24, 27.)

It was not mere casual reference to the things of nature, nor was it chance suggestion, that led Him to use parable teaching. He was definitely and literally directing man's mind to the things which He had originally made and to which He had given certain qualities, characteristics, and properties. Creation had as one purpose—the instruction of man, revealing to him in the plain language of nature the character of God and His kingdom. Nature was not to be worshiped, for it was not God, yet it taught man of the wisdom, power, and love of the Creator.

To those whose minds were open to understanding, the kingdom of God was like unto this and that. Jesus, in His parable teaching, again told man, "So is the kingdom of heaven." And the objects of nature are still with us and these parable teachings are for us and our time.

# "The Hidden Manna"

By C. B. Howe

A MESSAGE affecting all Christians today in a most vital way comes to us by the pen of divine inspiration through the prophet John:

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17.

The nature of this unseen food, so sustaining to the overcomer, is brought to our attention by Jesus our Saviour as He sat at Jacob's well, giving the water of life to a thirsty soul. "I have meat to eat that ye know not of," He told His disciples, referring to the blessing of renewed strength and courage that came as He ministered to one in need.

The lifting of souls from the dark and hopeless pit of sin is heaven's bread to the overcomer. Jesus "grew, and waxed strong in spirit," "increased in wisdom and stature, and in favour with God and man." He also "went about doing good, and healing all that were oppressed of the devil."

Jesus illustrated this great principle as He walked upon the waves of Galilee. He who overcame the world had power to walk upon the water and to stretch forth a hand to save a struggling, sinking soul about to perish. Peter was learning the way to victory as he walked safely back to the boat with his hand in the hand of the Master.

Peter the overcomer began to understand what it means to eat of the hidden manna there on the day of Pentecost when "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The record says that when the people heard Peter's message, "they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?"

Is it possible to lift another from the mire of envy and strife if we do not stand on solid ground? Could we set free a brother caught in the snare of criticism and fault-finding if our feet are enmeshed therein too? Can we unbolt the prison doors of doubt and fear if we too are confined within its walls? Could we help another to be a little kinder and more compassionate if our hearts are unresponsive to the needs of suffering humanity?

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

## Leading Poor Souls to the Saviour

The same Jesus who spoke to the men on the road to Emmaus and caused their hearts to burn within them was the same Jesus who spoke through Peter on the day of Pentecost and caused the hearts of the hearers to be pricked and to ask that all-important question, "Men and brethren, what shall we do?" It was the same Jesus who spoke through Paul to the jailer there in Philippi that caused him to cry out, "Sirs, what must I do to be saved?" The same Jesus is waiting to do a similar work today.

"When a man is earnestly engaged day by day in overcoming the defects in his character, he is cherishing Christ in his soul-temple; the light of Christ is in him. Under the bright beams of the light of Christ's countenance, his entire being becomes elevated and ennobled. . . . 'This is the victory that overcometh the world, even our faith.'"—*Ibid.*, vol. 4, p. 346.

"Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on

their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings blessing to themselves."—*Ibid.*, vol. 9, p. 39.

"As the cloud of witnesses look upon a man reflecting the image of Christ, they will realize that he is surrounded by a pleasant atmosphere. The world will see that amid storms of abuse he stands unmoved, like the lofty cedar. That man is one of God's heroes. He has overcome himself."—*Ibid.*, vol. 4, p. 348.

To the overcomer who engages in kind and loving ministry to those in need, in the spirit of the Master, comes the precious experience of knowing what it means to be lifted and strengthened by the hidden manna, which the world cannot see, understand, or appreciate; and of eventually receiving that white and spotless stone on which is written a new name, "which no man knoweth saving he that receiveth it."



## On the Religious Liberty Front

News of Importance Provided by the General Conference Religious Liberty Department

● The General Conference Committee recently directed their attorneys to submit a brief to the United States Supreme Court in opposition to the teaching of religion in public schools. This action was called forth by the case of "The People of the State of Illinois, ex rel. Vashti McCollum, appellant, vs. Board of Education of School District No. 71, Champaign County, Illinois, et al. Mrs. McCollum objected to her son's taking any of the religious courses offered once a week in the Champaign schools. The Illinois law provides for the exclusion of pupils whose parents do not want them to take religious instruction in the schools, and Mrs. McCollum's son was excused from religious classes. However, she brought suit pleading that by excluding himself from the religious instruction given, her son was brought into embarrassment. Besides the brief which the Seventh-day Adventists are submitting, three or four other organizations have submitted similar briefs.

● New Jersey has recently adopted a new State constitution. It provides that all pupils shall be transported to school at public expense, no matter whether the school is public, private, or religious. This new constitution is in line with a State law already in force, which was declared constitutional by the United States Supreme Court in an opinion given on February 10, 1947.

● The denomination has taken official action recommending that Seventh-day Adventist children should not ride free on public busses to church schools.

● In the renewed agitation for Sunday laws—municipal and state—which is being seen, support is being given by some labor unions. However, other unions, although they feel very much in earnest about protecting the laboring classes from a seven-day work week, are willing to recognize the conscientious convictions of Seventh-day Adventists, who cannot work on the Sabbath. Recently a brother employed in West Virginia faced the loss of employment when the employer and the local labor union authorities signed a contract for a five-day week, with the factory to be closed on Wednesdays and Sundays. When the workers in the plant discovered our brother's difficulty, they themselves requested the union leaders to reopen the case. This was done, and as a result the plant is closing Saturdays and Sundays.

● In a number of cities and towns in the Midwest, ordinances have been passed requiring the payment of a license fee by all who solicit from door to door for religious purposes, or sell literature from house to house. Such ordinances have caused considerable difficulty to our colporteurs. The Religious Liberty Department has been active in seeking relief from such restrictive legislation.

In every case where the recent Supreme Court decisions upholding freedom of speech, freedom of the press, and freedom of religion were brought to the attention of the authorities, they recognized that by demanding that a license be secured for the circulation of religious literature they were violating the law. In these places our colporteurs are now able to work unmolested.

REVIEW AND HERALD

## The Homeland

By EMMA STELTZ CALDWELL

There shall be no night in heaven,  
We read through our fast-falling tears,  
As we long for the home that's eternal,  
Where time is not measured by years.

The ears long stopped shall be opened  
And hear voices loved, as of yore;  
The eyes grown weary with watching  
Will never be dimmed any more.

No crutch or staff shall be needed;  
The lame man shall leap as an hart.  
There homes will never be broken  
And loved ones nevermore part.

There'll be no need of stars or of sunshine;  
God himself is the glorious light.  
War's curse shall be gone forever  
And nothing will alarm or affright.

Those who dwell in that glorious country,  
"I am sick," shall nevermore say.  
No graves on the hillsides of glory  
In the land that is fairer than day.

All will be young there forever,  
And joy reign supreme over there,  
With never a heartbreaking sorrow  
And never a cankering care.

We'll meet our loved ones in the homeland  
When the trials of life all are past;  
The long weary days, all forgotten,  
Safely sheltered in heaven at last.

## God's Remnant Church Should Declare Itself

By Ralph B. Nestler

FOR twenty-four years I did not know that the Seventh-day Adventist Church existed, although I lived near its headquarters all that time. I do recall when a small boy that I questioned my mother about some people who attended a small church in the vicinity on Saturday, and was informed, "They are queer persons who keep Saturday for Sunday." But, so far as I can remember, there was no sign on the chapel to identify them.

Now that I am a member of God's remnant people I am dismayed over the many opportunities we are missing whereby we could make ourselves known to the public. At the present time I am traveling in the Midwest as a Government representative, and in seeking contact with those of like faith, I have to count entirely on our *Church Directory*. Otherwise, I fear that nothing short of a miracle would lead me to my brothers and sisters in the faith. Such a situation ought not to exist. Are we afraid of publicity, or do we feel that we cannot afford it? Personally, I believe that neither reason should deter God's people from letting their light shine in this particular way. Frankly, I am convinced that negligence is the underlying factor. With the return of Christ near at hand we should do what we can at once to correct this situation.

First, every one of our churches should have a neat, dignified sign on it proclaiming the faith it represents, the time of services, and possibly "Everybody welcome," or a similar statement. Have the sign made by an expert

printer so that it will be in keeping with God's cause. Then keep the sign in repair.

Second, have each church listed on the church directories of all the local leading hotels, Y.M.C.A., Y.W.C.A., and similar places. I am greatly chagrined to find even very small sects represented on such directories, whereas God's remnant people are omitted, even though we might have two or three churches in that particular city. Truly, we are failing to let our light shine.

Third, be listed in the local telephone directory. If the church building has no phone, have recorded for the church the telephone of the pastor, local elder, or church clerk.

Fourth, make full use of the newspapers to advertise our services. Each church might appoint a publicity agent, a member qualified to make write-ups of the services for the local paper. Such I found is being done successfully by our group of nineteen members at Dubuque, Iowa. If boxed announcements of the various churches are made in the local paper, let us be sure that our announcement is inserted also. Cost should not prevent us from doing this. If spiritualistic groups, Theosophists, Pentecostals, Unitarians, Nazarenes, and others can afford to advertise in the papers, so can Seventh-day Adventists.

### Church Notices and Signs

The fact that church announcements appear in print on Saturday, usually too late for our meetings, does not affect the issue at all. We may announce our topics, but more important, we should state our name, location, and time of services.

Fifth, have well-made welcome signs placed at the entrance of town on the main approaches. I have noticed other denominations doing this in the Midwest; so should we everywhere. The signs are 3 x 3, 3 x 4, or 4 x 4 feet in size, and stand several feet off the ground. They could be worded according to the following example:

Seventh-day Adventist Church  
of  
Plymouth, Indiana  
Welcomes You

621 Thayer Street  
Sabbath School—Sat. 9:30 A.M.  
Church Services—Sat. 11:00 A.M.  
M.V. Meeting—Fri. 8:00 P.M.

I have noticed that such church signs are usually on private property next to the fence line parallel with the highway. Therefore, if the State road commission will not grant permission for a sign to be installed on the highway's right-of-way, perhaps the owner of adjacent property will give consent. Remember, the prayer of faith will solve problems. Appeal to our heavenly Father for His assistance always. Such signs, too, must be kept in repair.

"Arise, shine!" is God's command to His chosen people, "for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:1-5.

## In the School of Christ

(Continued from page 1)

scruples. We do not know how many periods we have left before commencement. We are sure of only one thing—we are near the close of school. Many will drop out only to have their places taken by eager students who will be forced by circumstances to learn in a few short years what they might otherwise have mastered in a lifetime. A spirit of intensity pervades the school of Christ today, but some are sleeping.

We cannot hope to qualify for admittance into the University of Eternity unless we have here and now in the school of Christ solved life's problems by simple faith in the Master's teachings. Even now it seems that we can hear the scratching of the Teacher's pen as the final tallies are made in the books of heaven. We wonder in this time of judgment whether we have come to the end having satisfactorily learned the lessons of life, or must we face the sentence, "Weighed in the balance, and . . . found wanting"?

There is no need for failure. But time is short. The teacher will wait a little longer for the class—a little longer, then eternity. May we all pass the final examinations with a perfect mark and go on with immortal honors to the higher school in heaven.

## A Difficult Text Explained

By C. S. Longacre

**S**CIENTISTS and infidels have scoffed at the idea that the sun should be turned out of its position ten degrees on the dial of Ahaz, as recorded in 2 Kings 20:9-11, in answer to Isaiah's prayer. The difficulty with the scientists and infidels who take issue with these texts is that they all infer that the body of the sun was moved out of its position so that the shadow of the sun was moved backward ten degrees on the dial. But that is not what these texts say. The Bible does not say the body of the sun was moved out of its place ten degrees, but that its rays caused "the shadow" to return "backward ten degrees." When we read in Jonah 4:8 that "the sun beat upon the head of Jonah," we know full well that it was not the body of the sun that smote Jonah on the head, but its rays.

It is a well-known fact that the rays of the sun are deflected from their regular course when they pass through a prism and when they pass through a clear body of water. The same phenomenon happens when the rays of the sun pass through certain kinds of clouds in the heavens which cause a refraction of the solar rays, augmented by a condensation of the atmosphere. Eminent scientists have recorded such phenomena occurring at different times, when the rays of the sun were refracted as much as ten and a half degrees on the sundials, and then gradually returned to their normal place. If anyone wishes to read such scientific recordings let him consult *Recherches Mathematiques et Physiques*, page 256, by Parent, and also *De phenomena singulari solis coclo sereno pallescentes*, page 19, by Thummig.

### Recordings of Astronomers

Astronomers also have made similar recordings on the refraction of the rays of the sun as the rays passed through transparent vapors and different air densities, causing the rays of the sun to take new directions so as to move the shadow either forward or backward according to the angle of refraction. We are told by astronomers that such refractions of the rays of the sun frequently occur in the

morning and evening, and may occur at noonday as the rays of the sun pass through transparent vapors. These refractions sometimes produce a double sun near the horizon and circles around the sun, which apparently produce new suns at the interstices and change the shadows on the sundials. We are informed by scientists and astronomers that the transparent vapors of the lower heated strata of the atmosphere and of the higher cooler strata, when lying in the course of the solar rays, "may refract them in manners of which we have little conception."

When the skeptic says that it is impossible to move the sun out of its designated position without disturbing the movements of all the planets surrounding the sun in the planetary orbits, they are aiming their arguments at a false interpretation of the Scriptures. The Bible deals with the shadow on the sundial and not with the body of the sun. God, in answer to prayer, could easily refract the rays of the sun so as to turn the shadow on the dial forward or backward without disturbing the equilibrium of the planetary system, and without moving the fixed position of the sun. All that is necessary is to cause a transparent cloud of vapor to interpose between the sun and the sundial to produce the phenomenon as recorded in the Bible in answer to the prophet's prayer.

This is exactly what God does when He answers our prayers concerning any request we make of Him. The Ruler of the universe, who designed it, operates it by His own laws in nature and has the power to interpose those laws and regulate them so as to serve the good of humanity without disturbing the economy of the universe.

## NEW TESTAMENT WORDS

### Unruly Christians

By R. E. LOASBY

**F**OUR times in the English New Testament we find the word unruly. This is the translation given of three Greek words. The first one we shall notice is "ataktos," used only in 1 Thessalonians 5:14: "Now we exhort you, brethren, warn them that are unruly." Literally it reads, "Keep on remonstrating with the disorderly." The word properly means "those out of line." It is the picture of a line of soldiers in exact review order, or drawn up in battle array; but a careless soldier gets out of line—a little too far in front, or behind. He has broken rank, has taken an exceptional course to the detriment of the church. Apparently the getting out of line in this case was caused by being a loafer. This word is used in the papyri for "loafing"; and these men, professing to believe in the soon coming of Christ, were refusing to work.

The second word is "anupotakta," used in Titus 1:6, 10, and translated "unruly" in both verses. It is translated "disobedient" once (1 Tim. 1:9), and "that is not put under" once (Heb. 2:8); so used four times in the New Testament. Here the word is the same basic root as the one above, and refers to unwillingness to line up under properly constituted authority. The conduct is that of being refractory in the church.

The third word is "akatastatos," used of a man and his tongue in James 1:8 (unstable) and James 3:8 (unruly). The basic meaning of the Greek word is, "not based solidly"; this person is a wobbler; he is inconstant, unsteady, fickle, and his tongue exceedingly restless, an unrestrainable evil. Men of this type were within the communion of the church, but pursued courses that led to the subversion of church discipline and distracted many.

REVIEW AND HERALD

Conducted by Promise Kloss Sherman

## He Let the Face of God Show Through

By William L. Stidger

**I** FOUND God through my father. As Edna St. Vincent Millay says in a couplet:  
 "The soul can split the skies in two,  
 And let the face of God shine through."

My father was a perfect illustration of that couplet. Jesus said, "He that hath seen Me hath seen the heavenly Father."

The first memory I have of my saintly father was on an unforgettable spring Sunday when he took me by the hand and walked me up to the top of a West Virginia hill. It was a stiff hard climb, and my legs ached before we got to the top. Toward the end of the climb my father, who was walking out ahead, kept yelling back at me: "Come a little higher, son! Come a little higher!"

Finally, I caught up with him, and we stopped and turned. Miles and miles of dazzling terrain stretched out before our eyes. My father pointed out the winding curve of the beautiful Ohio River, the hills of Ohio beyond the river.

### Learning About God From Nature

"The higher you climb, the more beautiful it becomes," he said. "The farther up you get, the wider your vision and the more you can see. It's a great and glorious world, son."

Just then a red cardinal flashed past us and alighted on a mountain laurel twig. The laurel was a pinkish white and the leaves a deep green. That crimson cardinal was such a flash of color against that green background that I have never forgotten it.

"That's a cardinal bird, son. We call it a red bird, but bird experts call it a cardinal. God made the cardinals,

the Baltimore orioles, the red-winged blackbirds, the scarlet tanagers, the eagle, and the wrens. God did a beautiful thing when He made the birds, didn't He?"

And somehow on that immortal morning, my father introduced me to God in a simple, convincing fashion, which made Him seem very real to me.

On that same trip my father would stop and say: "Willie, this is a hickory nut tree . . . here is a chestnut tree . . . that is a beech tree . . . and here is an oak tree. In the fall those maple trees will turn golden, that sumac tree will turn crimson, and the oak trees change into tawny brown. In that way God makes the world as beautiful in the autumn as He does in the spring. God hangs the hills with a golden, crimson tapestry in the fall and carpets the meadows and fields with a golden, Oriental rug. God is a great artist, son!"

On another memorable Sunday afternoon my father and I were sitting on our front porch when Max Bachheimer, our town's only Jew, walked by. He smiled as father greeted him. Then my father told me what a fine, generous family man Max was. He told me how hard Max worked and what a good citizen he was; how faithful he was to his duties. That same afternoon one of our town negroes also passed by. He was a simple, faithful soul, worked hard, took good care of his large family, always attended church and tithed his small income. All of this my father told me simply and naturally, and I drank it in.

Then my father said to me: "Max is a good father, son. He loves his family and looks after them like a father should. That is the way God does. He is the Father of the whole human family, and we are all a part of that family. That's why we pray 'Our Father' in 'The Lord's Prayer.'" Through that simple explanation I came to look upon men of all colors, creeds, and nations as a part of the human family. It is a simple formula—but it works.

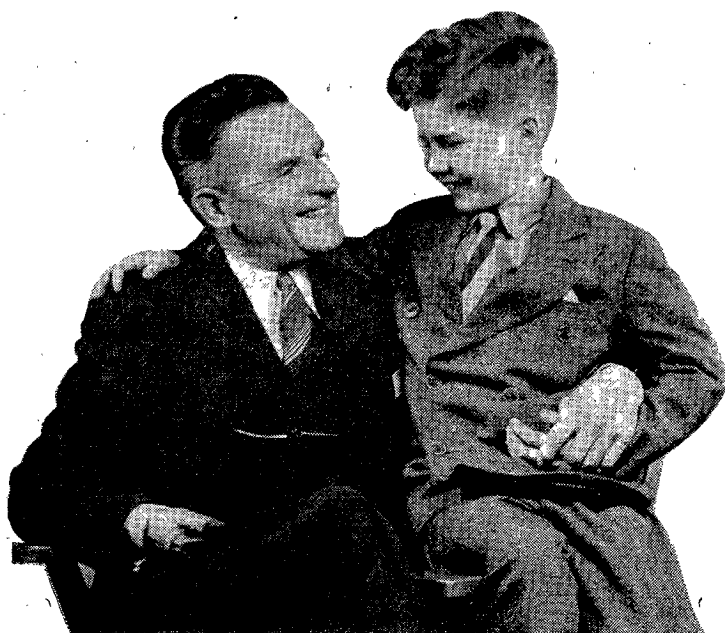
### Family Worship Each Morning

My father had another simple way of teaching us to see God. He conducted family worship each morning. All five of us children knelt down on our knees at the breakfast table, and father prayed for each one of us by name, starting with the youngest and going to the oldest.

"God bless, be with, and care for, May, Reed, Anna, Nona, and Willie." Then each of us went out into the day's activities, adventures, and childhood problems with the memory of father taking each of our names to God.

A dramatic, tender, and unforgettable experience which illustrates my father's devotion to the religious life of his children is the one I like to think of as "The Night of the Little Stockings." It happened this way:

Since my mother died when she was in her early thirties, my father had always felt a very deep and definite sense of responsibility for our religious development. There was no sacrifice that he would not make to see that the five of us got to Sunday school and church each Sunday. We always sat in the same church pew, and my



H. M. LAMBERT PHOTO

Dad and Sonny Talk It Over



father always sat there with us. He did not send us; he took us.

Since my father kept a little confectionery store, he had to work until around midnight on Saturdays. We children always went to sleep around nine o'clock and never knew when he got home from the store. But one Saturday night I found out, for I was restless. Shortly after midnight I was awakened by something dropping on the floor.

### A Faithful Father

I looked up out of sleepy eyes, and my father, noticing that I was awake, said to me, "Sorry I awakened you, Willie. I dropped my darning egg."

Then he got down on his weary knees (he had worked from six that morning to midnight) and crawled halfway under my bed to retrieve his ivory darning egg. Watching him from sleep-filled eyes, I saw him take that round smooth darning egg, settle himself into the rocking chair, insert the egg in the heel of a little stocking and clumsily, laboriously, but fairly accurately, darn the last little hole in it.

Once he looked up and smiled at me. "Since your mother died, your father has to darn stockings, Willie, so you'll all have clean ones with no holes for Sunday school." He didn't say it bitterly, but with a tender smile which I have never forgotten.

I dropped off to sleep again, but sometime later I was awakened by the light shining in my eyes. I yawned, stretched my arms, rubbed my eyes, then looked across the room. There sat my father sound asleep, with the darning egg dangling from his hand, his head slumped on his chest, but his task completed. Five pairs of little stockings lay in a neat row on the dresser.

I climbed out of bed, walked over to him, and shook him gently by the shoulder. "Father, you'd better get into bed to sleep."

He opened his eyes, then smiled a rueful smile. "Thank you, son. I was pretty tired tonight." He took me in his arms and kissed me. "Back to bed, Willie—and—God keep you!"

"God keep you!" was a favorite phrase of his. He never said, "God bless you," but always, "God keep you."

### An Old-fashioned Revival Call

But there was another experience, more intimate, personal, and close than all of these. In my youth we had an old-fashioned revival in our Simpson church. I, as an adolescent boy, fell under what was then called "conviction." One evening I accepted the "invitation" to go to the altar. They were singing "Just as I am, without one plea but that Thy blood was shed for me." When they came to the phrase "O Lamb of God, I come, I come" I was so much in earnest, so eager, that I almost ran down the center aisle of that church, threw myself on the altar, began to weep, pray, and reach my soul out to—SOMETHING.

Then that SOMETHING came to me. It was simple, direct, and certain . . . a great sense of peace, quiet, calm, and assurance that I was at one with God. It was an ecstatic experience, and yet a quiet one. I wanted to shout. I wanted to laugh and weep, and tell somebody. I opened my eyes, looked up—and right in front of me, kneeling on the other side of the sacred altar, was my father. He had seen me hurry down the aisle. He had followed me. He had gone on the inside of that altar to be near me, to pray with and for me. That was like my father. I found God that day never to lose Him; and my father was there when I found Him.

My father taught me to see God through nature, through a social conception of the great human family

whose father was God, through family prayer, and through a direct and simple religious experience.

"The soul can split the sky in two,  
And let the face of God shine through."

That was my father's way of leading me to see the face of God, and it is still a good and certain and a glorious way.—Reprinted from *Guideposts*, published at Quaker Hill, Pawling, New York.



### A New Year

By AMOS R. WELLS

I want a NEW year. New things are not patched.  
So would I start my year all finely whole,  
No gaps of dull omissions meanly closed  
With poorly fitting fragments of dispatch,  
No mendings of ignoble afterthought,  
But all one piece of steady warp and woof,  
A year entire, as all my years should be.

I want a NEW year. New things are not worn,  
Not thin in places, ragged here and there,  
And loose bits hanging down; no year all frayed,  
With fears and worries bare before its time;  
But firm and confident, a brave new year.

I want a NEW year. Do not new things shine?  
Do they not shimmer in the dancing light?  
Are they not smooth and gracious to the touch?  
Is it not joy to take them from the box,  
And shake them out in tumbling, happy folds,  
And hold them up for all men to admire?  
So, with a burst of joy, my glad new year.

I want a NEW year. Ah, but new things cost!  
Well, I will pay the price of this new year:  
The price of patience, and the price of time;  
The price of prayers ascending to the God  
Who was before all years began to be,  
And will be through the new years as the old;  
The price of partings from the lower aims,  
Of stanch adhesion to the rugged best;  
The price of life!

I cannot pay the price.  
Pay Thou for me, O Christ, my brother Christ!  
Be Thou my patience; and be Thou my prayer;  
Be thou my strength of hard, laborious will,  
From out Thine endless ages with my God  
Bring newness to this little year of mine.  
So shall it be Thy year and not my own,  
Yet doubly mine, as I shall dwell with Thee;  
Yes, doubly mine, as through it I shall pass  
To thine eternity forever new.

## With Our Schools in Southern Europe

By Otto Schubert

*Educational Secretary, Southern European Division*

HAVING just returned from a trip to several of our educational centers in the Southern European Division, I feel grateful to the Lord for the good work done by our loyal educators and teachers. Conditions are far from normal, and we have every reason to be thankful that we are able to operate our educational institutions. In some countries food is still scarce; in others the people are very poor. A short time ago we were taking a meal with one of our local workers in a plain restaurant in one of the large cities of Southern Europe. The food was of such inferior quality that we were obliged to leave much of it on our plates. Hardly had two other guests at our table noticed this when they asked for our plates, and they ate what we had left with evident relish.

Our division college is the *Seminaire Adventiste du Saleve*, located at Collonges-sous-Saleve, near Geneva, just across the border from Switzerland in France. It is beautifully situated on the slopes of Mount Saleve, overlooking the city of Geneva and the Rhone Valley. There are students from all over the division, but it is really our French school, serving principally our people in France, Belgium, and Switzerland. The work of the college is built around a six-year course for evangelists. Students desiring to continue their work in a university prepare for the government examination for the French B. A. degree. A. Vaucher, who has been with the school from its very beginning and who is our authority on Bible teaching in the French language, is the president. Richard Bermeilly, an experienced educator, who for many years was engaged in public school work in France, serves as dean of the college. In accordance with our educational principles, a small farm and a large vegetable garden, as well as several industries, provide opportunity for physical work. The great problem is the scarcity of nourishing food. Fats and proteins are almost unobtainable. We trust that the Famine Relief Committee of the General Conference will be able to provide some help.

### Educational Work in Portugal

In Portugal we have an interesting little school. I spent about one week with the school family there recently. Unfortunately, we have no property of our own as yet, but we have rented an old monastery in a mountainous region near the Spanish border. It is located on the southern slopes of a hill, about two thousand feet above sea level, overlooking a quaint old Portuguese town of low whitewashed houses clustered around a stately cathedral. The school is surrounded by hundreds of olive and cork trees, intermingled with fig and orange trees. The country is stony, and the landscape, as well as the population, with its women carrying water jugs on their heads and the men riding on donkeys, reminds one of Palestine. About fifty students are attending the seminary. A former Catholic priest is the principal. When I asked him how he found the truth, he said that he had been born to be an Adventist. It was through some of our literature that his interest had been aroused. The outstanding feature of the work of this school is the missionary endeavor.

Teachers, as well as students, are carrying on an intensive campaign in the surrounding towns and villages. They are holding public lectures and cottage meetings, and many have already accepted the truth through these efforts.

We have a church of about sixty members in the town at the foot of the hill. During my visit I was asked to hold a public lecture in their church hall on Sunday evening. I was surprised to find an attentive audience of about two hundred people, including several professors of the local college and other leading personalities of the town. Here in Portugal food is plentiful, but the great problem is the poverty of the people. We must find ways to provide more work for our students. Portugal is a country of extremes. The streets of Lisbon are crowded with large American cars, for the businessmen are prosperous, while at the same time men and women tread the sidewalks barefooted and clothed in rags.

### Italian Seminary and Other Schools

A few months ago we secured an excellent property near Florence for our Italian seminary. Here there are great possibilities for developing a real Seventh-day Adventist school. A large farm will furnish all the vegetables, milk, and butter necessary for students and teachers. Besides, the ideal counterbalance for strenuous mental work—physical exercise in the open air—will offer the students a means of support while at school, for here also great poverty is one of the hindrances in developing the educational work. G. Cupertino is in charge of the school. Because he is one of the best evangelists we have in Italy, he will carry on evangelistic efforts with his students in the city of Florence, and thus keep alive the thought of winning souls even during the period of preparation. There is a strong feeling that the training school is to be a center of great missionary endeavor. At the same time, a curriculum has been carefully worked out which will also prepare for certain government examinations. I think our school in Italy has a bright future, for the proper relationship between thorough mental work, physical exercise, and spiritual culture should spell success.

One of the great problems in Europe is the disregard of students for manual labor. As soon as a young man becomes a student, he feels that he is a scholar, whose dignity does not permit him to lower himself to the level of ordinary work. Thus our educational philosophy has a great mission. We are happy that our educators understand the principles of Christian education, and with the help of the Lord they are trying to apply these principles for the benefit of our ambitious youth.

There is also a school in Rumania. We have not yet been able to visit it, for it is impossible to obtain a visa for that country. It is reported that about 150 students are attending the seminary there this year.

The interest in church schools is strong here in the division, although it is rather difficult to establish such schools because of financial and legal obstacles. We have three church schools in Switzerland, one in Strasbourg, France, and a fine school of thirty pupils in the city of Lisbon, Portugal. We are trying to develop this feature of our educational work further, and we pray that God may bless our endeavors to further the cause of Christian education in this large field.

## A New Mission in the Mountains of New Guinea

By W. G. Turner

EVERY Seventh-day Adventist rejoices when we commence a new mission or go forward in some new enterprise. Each advance brings us nearer to the completion of the task and the coming of the Lord. While recently in the Bena Bena area among the mountain people of New Guinea we learned from Ward Nolan, director of our inland work, that he hoped soon to commence work in the unentered and untouched Wabag area, where 125,000 primitive natives dwell. Government controls were recently lifted and the way opened for the white man to enter.

Two of our brethren, Lawrence I. Howell and Frank Maberly, accompanied by two native teachers, made the journey inland. This was for the purpose of meeting some of the chiefs and finding a suitable location for the proposed new mission. The native teachers were left on the site until the white missionary could return and bring his wife and family to settle for pioneer work. Brother Howell reports as follows:

### Describes Inland Journey

"We made preparation and loaded our 950 pounds of goods into a small plane. . . . We left Bena airstrip and headed west, flying over Garoka, Chimbu, and Hagan. Everywhere we could see evidences of a large population untouched by the message. . . . Safely crossing the divide, we headed northwest up a huge valley, at the head of which is a small airstrip and a government post occupied by a lone officer and a few native police. A safe, if bumpy, landing was effected. Our goods were unloaded, and we found ourselves away in the wilds.

"After engaging carriers and interpreters, we commenced to look for a mission site, making our post the native police post, several hours walking distance from the government station. The natives came around in crowds. They were friendly, but reserved, for they had never seen missionaries before. First they thought we were government men, and were a little shy. When we told them of our intention to commence schools and help them medically, they became more helpful.

"These people are agriculturists, and plant large gardens. The elevation at which they live is from 6,500 ft. to 7,500 ft. This restricts the growing of certain foods, but sweet potatoes and corn do well. They each own and occupy their own little piece of land, and do not live in villages as do most of the New Guinea natives. This made it rather difficult for us to find an area sufficiently large for the establishment of a mission. All were anxious to have us among them, but we could not secure the land we needed. There was not enough of it.

"For days we tramped over hills and down into valleys, wading through streams, and crossing rivers on rustic bridges, until we really began to wonder about the possibility of finding a suitable site. . . . One day we saw a native battle in progress. From where we stood we could see the fighting, the burning of the houses, and the destruction of the gardens. Later we learned that some of the men had been killed.

"On Sabbath we rested at the police post, with seemingly little accomplished. Crowds of natives came around, and we treated many of their sick and wounded. We pulled several teeth. The giving of the local anesthetic and the pulling of the teeth without pain to the patient much intrigued the people. Their normal extractions were made by placing a stick against the offending molar, and having some friend strike this with a heavier piece. This was painless only to the operator.

"Toward the close of the Sabbath a man came along with a broken arm. With improvised splints we set the limb. We then learned from him that he was the headman of a tribe living not far away—in a direction we had thus far not visited. He said he owned land, and would give it to the mission. The following day we went to the place and found exactly what we needed. There was sufficient acreage. It was excellent garden land, grew good timber for buildings and firewood; and a splendid water supply was available. The terrain was suitable for laying out a mission, and was sufficiently elevated to provide a good outlook, which is always helpful to the missionary. Moreover, the site was near an airstrip. This saved much time and money in conveying supplies and in making contacts with the outside world.

"After inspecting the site, we had the headman call his people together, and all agreed that we could have it. With happy hearts we called for the government officer. The pact was sealed, and in a brief time the land was ours.

"We left the two native teachers to put up temporary buildings and to maintain contact with the surrounding people. By teleradio we then ordered a plane to take us home, and reached Bena Bena within a few hours. What would have taken fourteen days each way to walk was flown in three hours by plane.

"Brother Maberly will soon proceed with his wife and child to pioneer the work in this remote but promising and needy territory. We ask that you will remember them, that God's richest blessing will attend them, and that many souls from that place will shine as jewels in the kingdom."

And thus another light will shine amid the darkness!

How simple are God's ways. When we feel we have reached the end of the road, and nothing appears possible, a headman with a broken arm comes along, and all is well. The way is clear before us. For His providence and for this new opening we thank Him, and take courage.

## With Burma's Prime Minister

By A. F. Tarr

*Secretary, Southern Asia Division*

POLITICAL developments in Burma made it seem advisable to the brethren that, during my visit there, contact be made with government leaders, acquainting them with the ideals and scope of our work, and assuring them of the loyalty and prayers of our members. Accordingly arrangements were made for an interview with Thakin Nu, Burma's recently appointed premier. The date of the appointment coincided with the celebration of Liberation Day, November 7. In our delegation were J. O. Wilson, acting superintendent of the Burma Union; Saya Pein-Gyi, secretary-treasurer; Dr. J. Johannes, medical secretary.

The interview was remarkable from many angles. The premier had, in fulfillment of a vow, just spent nine days in a secluded spot in prayer. He spoke of that season as his "sabbath" when later our own Sabbath was discussed. While he was returning from this prayer season to Rangoon, the day before our interview, an attempt had been made to assassinate him, a British soldier in the escort being killed and an officer wounded. With this background our interview was the more intimate.

Thakin Nu's home, like those of his ministers, was heavily barricaded. Great barbed-wire entanglements surrounded the grounds, and sand-bag fortifications pro-

tected the soldiers who guarded the entrance. Inside the grounds bands of soldiers moved, and the open portions of the house itself, its porches, and windows, were enclosed in expanded metal. From adjacent properties other soldiers with guns in position kept vigilant watch.

Throughout the day Thakin Nu had attended and addressed gatherings, some being attended by hundreds of thousands of people. He must have been very tired, therefore, when, accompanied by a strong military escort, he arrived at his home late in the afternoon to meet us. But he did not for a moment let that weariness become evident. Dismissing the officers who entered with him, he talked with us most interestedly on every matter we cared to present. We found him as informal and friendly as any man could possibly be.

After reading our memorial, we discussed many aspects of our doctrine and practice, especially emphasizing—in view of his Buddhist religion—our principles on religious liberty and our transcending duty to God. He assured us of his appreciation for our stand, and of his desire to do all he could to respect our views. He was delighted about our plan to start a hospital in Rangoon (*toward which the Thirteenth Sabbath Overflow of December 27 is going*), and begged us, in laying these plans, to do something to save the children. Two hundred and fifty out of every thousand babies born in Burma die at birth, he said. And could we not do something to help? Time and again he repeated these figures and pleaded that in our program we keep them in mind. Dr. Johannes promised to do all he could to help.

On Burma's attitude toward the Westerner and toward Christian missions, following her independence, Thakin Nu was confident that relationships would improve rather than deteriorate. The Christian missionary would no longer be regarded as the tool of an imperialistic power, but would now be accepted on his own merits. He felt that this change would be automatic, but if it were not so it would be the government's policy to educate the people in that direction.

While waiting for Thakin Nu to arrive, we heard one of his children upstairs singing in English the rhyme:

"Baa, baa, black sheep, have you any wool?  
Yes, sir, yes, sir, three bags full;  
One for the master, one for the dame,  
And one for the little boy that lives in the lane."

And now sitting by his side on the sofa, I spoke of his children and of the song I had heard, and of their knowledge of English. He seemed pleased at our mention of this, and proceeded to tell us more about them, the education he was giving them and the school they attended. It was evident that he was much attached to his family. We told him of some books we had—*Bedtime Stories*—which we thought his children would enjoy. He was most happy at our thoughtfulness and desired that we send him a set. This we readily promised to do, and if we read aright his affection for his family, he will be often found reading these books to his children.

### The Visit Concluded

It was long after sunset before we bade Thakin Nu good-by, but we felt that there were few better places in which we could begin Sabbath that evening than in the home of the premier of Burma, talking over with him our message and work.

Thakin Nu thanked us repeatedly for our visit and seemed particularly grateful for the sentiments expressed in the opening paragraph of our memorial, which read:

"On this memorable occasion, when the people of Burma take their place as a free and independent nation among the nations of the world, we the Seventh-day Adventist denomination offer to you personally, and through you to the members

of your government, this expression of our loyalty and hearty support. We do this the more earnestly because of the many problems which we know will confront you in the unsettled times to which Burma, in common with other nations of the world, has come. As you face these problems and as you bear the burdens pertaining to your office, we assure you of our daily prayers and of our sincere endeavours to contribute what lies in our power toward the prosperity and peace of this nation and its government."

We left Thakin Nu's home, believing that the blessing of God had attended us in this further interview with a great national leader.

## Reconstruction Handicaps in the East Indies

By V. T. Armstrong

**S**ITUATED in the highlands of western Java in the city of Bandoeng is the headquarters of the Netherlands East Indies Union. The elevation is sufficient to ensure cool nights, although only a few degrees south of the equator. Surrounded by evergreen mountains and blessed with a delightful climate, Bandoeng is a city long remembered by every visitor and loved by all those who have ever called it home.

It has been my privilege to visit here from time to time in connection with our work—twice since the cruel war. During the occupation by enemy forces, and more particularly in the days of internal trouble following, considerable portions of the city were destroyed. Today the residents are endeavoring to rebuild, establish business, and gain back what has been lost during war years.

### The Church Property Bombed and Looted

The union office, Book and Bible House, and church building were not damaged by bombs or looted. The property at Tjimindi, seven kilometers from the city, was looted. Here a primary school and orphans' home was housed before the war. Fourteen kilometers from Bandoeng, on the main highway to Batavia, property was purchased in 1938 for the training school for the union. The front wing of the administration building, two dormitories, three teachers' cottages, a kitchen, and dining hall were built. These buildings are still standing, but have been looted.

L. M. D. Wortman, principal, and M. R. van Emmerik, teacher in the school, sleep in untimely graves because of the war, and this school, which is still occupied by armed forces, stands waiting for peace, repairs, students, and faculty. Perhaps soon the property will be released by the Army, and we can take over the buildings and make repairs. Young people are waiting to enroll. The question facing the union committee is where to get a staff of qualified teachers.

Political conditions still isolate large sections of Java and nearly all of Sumatra, thus many of our churches and workers cannot be visited or join us in workers' institutes and general gatherings.

D. S. Kime, acting superintendent during the absence of K. Tilstra, who is on furlough, and I. C. Schmidt, with their wives, are living in Bandoeng. Many interested people are enrolled in Bible classes, and the weekly services are well attended. Peter Klop is located in Soerabaja, East Java, in evangelistic work, and E. van Alphen and his wife are in Batavia, assisting in the church in that city, also giving time to the general interests of the literature work.

Although conditions are unsettled, God's hand is guiding and protecting His people. Baptisms are reported in many places throughout the field. What literature is available is easily sold by the colporteurs. Reports from

the superintendents of the local missions indicate progress everywhere. Where our national workers have liberty to work freely, they find the people ready and waiting for spiritual help. We pray for peace in these troubled areas so that opportunity to sound the message may be afforded the church.

## A New Day in Orissa, India

By A. T. Burr

THE book of Acts is a wonderful book. Its pages offer many hours of interesting reading to anyone who is thrilled over the marvelous beginning of Christ's church after Pentecost.

A few weeks ago, as I was visiting in the jungles of northwest Orissa, I thought, "God is adding, as it were, another chapter to the book of Acts." As I walked from village to village, visiting with the new believers and interested ones, I thought of the time the apostles went from village to village visiting and instructing the people of their day. My heart was thrilled with the present-day stories of conversions just as it is when I read the appealing stories in Acts.

In a sense the work is just starting in Orissa. Although the Orissa Mission (population: 13,369,453; area: 57,392 square miles) was organized ten to fifteen years ago there has not been much done because of lack of workers. But today the Spirit of God is working upon the hearts of the people, and our cause has now a wonderful and encouraging beginning.

The first interest dates back to about a year ago, when a certain man lost a son by death. He began to wonder just what happened to his boy, after he was buried. Did he go to heaven? to hell? Searching the pages of the Bible, he himself was unable to satisfy his longing. Then he remembered a man with whom he used to work who had seemed to be a devout Christian, and he sent for him, thinking he might bring consolation to him from the Bible. This man was a Seventh-day Adventist colporteur, who came very willingly. After much Bible study the interested man, who was the secretary of the Lutheran Mission, was baptized and also his family. The colporteur, with his family, later moved to this little village, and a church was organized. Thus the little village of Binjipali formed the nucleus of our work in Orissa. The news of this new convert from Lutheranism spread over much territory, and others wanted to hear about this new belief which had such an effect upon him.

### Progress Under Difficulty

In April of 1946 a worker was sent to Rengali, a near-by village, to hold a series of meetings. At first he was confronted with much opposition. Here religion is supreme, and has come down to these people from hundreds of years past. It is not easy to turn them from traditions that are centuries old.

It was during the months of October and November that many suffered from malaria fever. This was an entering wedge for the worker, as the healing of physical wounds can be. Medicine was distributed, and many were healed. In this way God touched the hearts of the people. In November five more were baptized. One of these five, Barnabas by name, was called up before the village council to give an account of his decision. After being threatened and persecuted, he said, "You can hang me until I die, or put me in a house and lock me up and leave me until I die, but I will never go back to my old religion again." Two others who desire baptism are two young boys who were driven away from home for three months without any help. This meant going without proper food

and shelter. But their persistence held out, and their parents took them back. They live in the little village of Bormunda. The people of this village say that if one becomes a Seventh-day Adventist, they all will. Let us pray that God will work upon their hearts to this end.

Our worker recently received a call from a village in which an appeal from the entire village came for someone of our church to come and teach them. Every day he has fifteen to twenty young people come to his *pandol* (grass hut) for instruction. This provides a wonderful opportunity to tell them of Jesus, the only Saviour of mankind. The villagers where we are holding meetings at present are desirous that we build a church and school, and are quite willing to part with some of their land for such purposes.

Yes, we are living in the time of the end. The Spirit of God is moving upon the hearts of the Oriya people who have long resisted our work, and many are becoming interested. Truly the harvest is plenteous, but the reapers are so few. Will the readers of the REVIEW pray that God will send workers to carry the torch of truth that many will hear of His saving grace?

## Witchcraft Versus Christianity

By Viola M. Kotz

ONE Wednesday evening just at sunset a woman was brought on a very crude stretcher to our Ntusu Mission Dispensary, Tanganyika, in the heart of Africa. This woman had lost her baby the day before, and she herself was in a very critical condition.

By Sabbath our patient was much stronger, and we were all rejoicing over her recovery, when, just as we were starting out for Sabbath school, her husband came to us in great distress. He had come to report to the *Bwana* (master) of a new trouble that had befallen him. In tones of great fear and anxiety he told how an old native woman had come to the hut of the sick one, shaved her hair, and left it at the door of the hut. The natives in this part believe that the soul is in some way connected with the hair; for this reason they were quite certain that this old woman had come to cast an evil spell on the sick one to cause her to die. He kept silent that night, though he slept little for fear. But this Sabbath morning when the old woman was again seen walking around the hut, he could keep silent no longer. So he came to us, expecting us to use all our available means to counteract those evil spells. This gave us a fine opportunity to tell this heathen man that we have no fear of such things, and that he too had nothing to fear. He was very happy indeed when a few days later the woman was able to walk home. They have both expressed their desire to now follow the true God.

We have had many such opportunities of late. More and more of the people here are realizing that at the mission they can find rest from such fears. More and more are coming here to have their babies. Others have come requesting medicine to keep the witch doctors away at the time of birth, or to take with them for future use. We tell them that they will obtain our "medicine" as they attend our daily Bible studies at the dispensary, and our church services.

We often become discouraged as we see so many dying around us without hope. Then, when such experiences as the above come to us, we take new courage to press onward.

Remember us in your prayers as we endeavor to lead these wretched souls from the darkness of superstition and fear to the wondrous light of truth and hope.



## Three Pictures of Austria

By Adolf Wegener

I HAVE been asked to write a report on our churches and the work of God in Steiermark, Austria. I shall try to give three pictures.

*Spring, 1945.* It is the Sabbath before Easter. In the Graz church we are celebrating the Lord's supper. We have gathered at seven o'clock in the morning, because the bombers will arrive later. Of the 170 members of the church, only seventy are present; the others are at the front in military service, evacuated, or somewhere out in the country. The war has dispersed them. But the few assembled experience an extraordinarily blessed meeting.

During the closing prayer the sirens begin to wail. The bombers arrive. Although trusting in God, everyone hurries off, and disappears underground, while the bombs rain down on the city, carrying death and destruction with them. After the attack people slowly reappear. The faces reveal fear and anxiety. Each one stumbles homeward. Will he still find the house in which he lived? A crowd gathers in front of a heap of ruins.

The bombardment is repeated, and later a night attack occurs. With my wife I am returning from a missionary visit. We try to get into a cellar. Next to us a time bomb explodes. Fortunately, we are struck only by pieces of earth. We find ourselves directly in the center of attack, but the house in which we have taken shelter is not touched. During the bombardment my wife suffers a nervous breakdown.

As we come out of the house, the city is burning. What a horrible sight! So Christianity begins its Easter!

### Anxiety After War's End

*June, 1946.* More than a year has passed, and again we celebrate the Lord's supper. No siren is wailing. No bombers to be feared. The church is almost entirely reassembled. Only a few are still missing; some have died, among these our beloved church elder. We are happy that the war is over, but our hearts are full of grief; they bleed, silently and wordlessly. Who can comprehend all this suffering? Who can describe the sorrow? The fate of millions, of a whole continent! "Rachel weeping for her children refused to be comforted." And this woe is accompanied by anxiety, anxiety for the future and the daily bread. Although the sermon is serious and gripping, and every listener tries to be as attentive as possible, there is, nevertheless, many a sister in whose heart rises unbidden the thought, "What shall I cook today for my husband and my children?" Not only one, but many, many, are facing this problem. And just at this moment we receive the joyful news of the first food shipment. If our heavenly Father Himself had stretched out His hand to set a table before us, this surprising news could not have touched us more profoundly. The eyes fill with tears! A table in the desert! Bread from heaven! And this for a whole year—otherwise many would hardly have survived.

*Summer, 1947.* Since the close of the dreadful war, the earth has already twice circled the sun. We are a little farther away from the most terrible event of earth's history. But we are still affected by emotion, and the hearts of men tremble. The thought of the future makes the people afraid. Their ideals are gone, their foundations crushed. Everything is in turmoil. There is only one help, one salvation—Jesus Christ! To bring Him to this city and to this country has been our foremost effort during the past few years. Through His message the city has been touched; it received a strong testimony and was forced to make a decision. Again we are celebrating the Lord's supper. This time not only are there seventy present, or

170, but the hall with its 220 seats is almost too small for all the members and friends who have come. It is a special day of rejoicing, for we have again been able to add twenty members to the church by baptism. We expect great things from the future.

What does this mean? It means that in spite of war, hunger, and sickness, we are alive; we grow and prosper. Or is it, perhaps, for that very reason? In that case, we must give thanks for the privations we have had to undergo.

Dr. Lesovsky is working in a medical establishment and is co-operating in a very valuable way. Brother M. Drechsler also assists me with all his strength, and Brother O. Lenzi is caring for a country district in which there is a growing interest. And so the work progresses in spite of difficulties.

## Evangelistic Activity in Czechoslovakia

By Marius Fridlin

Secretary, Southern European Division

NOTHING so strengthens the churches as to see the work progressing in other portions of the vineyard."—*Medical Ministry*, p. 318. Remembering this statement from the Spirit of prophecy, we feel that our brethren and sisters all over the world will be glad to share with us the following enthusiastic report from J. Popelka, president of the Moravia-Silesian Conference in Czechoslovakia:

"For our first series of public meetings, which were held in our chapel, we distributed four thousand handbills in the section of town surrounding our buildings, and we also posted some in the streetcars. The audience increased from meeting to meeting.

"We are now launching the second series of meetings in a large hall in the center of the city. For this purpose we have already distributed twenty thousand handbills from house to house. Interest has already been aroused, and the people are talking about the meetings. On Sunday, November 2, when the first meeting is to be held, as well as on the preceding Friday and Sabbath, an invitation to the meetings will be broadcast immediately after the news bulletin. The theme will thus be known throughout the republic. So the work is going forward in Moravia.

"In another town of Central Moravia, Holesov, we have begun public meetings in a castle. The lady of the place, a countess, let us choose a room in her castle, and put the chapel at our disposal. We chose a large room.

### Forty-one People Baptized

"Since the beginning of the present quarter, we have already baptized forty-one people, and we shall reach our goal. People come to our meetings or write that they want to be baptized. Last Sabbath a woman came a distance of forty kilometers to ask us to accept her in the church, saying that ours is the true church. This was in Znojmo, in South Moravia. Our conference workers have no time to care for the churches; everything is mobilized for evangelism. Of course, the devil is not asleep, and other religious publications are warning the people against us."

Our hearts are certainly cheered as we read the reports of progress which the work of God is making in this country. We thank God for the spirit of aggressive resourcefulness He has given to His workers in these lands which suffered so much during the war and which today face perhaps their hardest winter.

# General Conference and Overseas SPOT NEWS

From Our Special Correspondents

## Inter-American Division

- THE Antillian Union baptized 770 new members during the first nine months of 1947; started two training schools for workers, one in Haiti and one in Santo Domingo; organized three new churches in Puerto Rico in a single month; and graduated its first class of fourteen-grade students at the training school in Santa Clara, Cuba.
- THE largest church ever to be organized on the island of Jamaica was brought into existence on Sabbath, November 22, with the organization of the 86 newly baptized believers into the Mile Gully, West Jamaica, church. Fourteen more members who are now in the baptismal class will be admitted to church membership before the year closes. A. R. Haig and his associates held the effort in Mile Gully early in 1947.
- DURING a recent Sabbath service at the close of a successful Week of Prayer at the new academy in Honduras, the director, E. E. Jensen, baptized six young people, and a baptismal class for others was organized. These six are the first fruits of the young academy in San Francisco, Honduras.
- THE Montemorelos Hospital in Mexico opened its doors on June 30, 1947, in largely untried territory. Under the able direction of Dr. Hersel E. Butka, 6,773 consultations have already been held, 3,395 new patients have been treated, and 6,500 tests have been given. The net operating gain for the first five months was approximately \$1,400 and the hospital has also extended a large amount of free service to those unable to pay for medical care.

# NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

## Canadian Union

- W. H. ANDERSON, missionary in Africa for over fifty years, spent the week end, November 20-23, with the Oshawa Missionary College, addressing the students on behalf of our foreign mission work. This was his last official trip before retiring in his new home in North Carolina. We feel honored that Elder Anderson chose to make Canada his last place of service in connection with his long period of ministry.
- A DEEP spiritual revival was experienced by many who attended the annual district meeting held in Winnipeg, Manitoba, over the week end, November 28-30. Members from many miles around gathered in the Winnipeg English church and were greatly refreshed in their Christian experience as they met together. On Sabbath morning separate meetings were held in the German and Ukrainian churches, as well as in the English, and the attendance was good throughout.
- E. J. LORNTZ, of the Home Foreign Bureau, and H. P. Evens, of the Canadian Watchman Press, were the guest speakers.

## Central Union

- TWENTY-TWO persons were baptized at Liberal, Kansas, recently as the result of an effort conducted by G. D. O'Brien. Others are deeply interested, and it is expected that 25 or 30 more will be baptized later.

● ON Sabbath, November 29, a baptismal service at Lander, Wyoming, climaxed the evangelistic effort which had been conducted by S. A. Reile and E. E. Shafer over a period of eleven weeks. The service was held in the Baptist church of that city and 31 persons were baptized.

● Two new workers have joined the working force of the Kansas Conference. A. D. Kaelin, formerly from the Texas Conference, has united with L. J. Ehrhardt's effort in Great Bend. LeRoy Leiske, formerly connected with the Arkansas-Louisiana Conference, is continuing the effort at Liberal which has been carried on by G. D. O'Brien.

## Lake Union

- THE students and faculty of Emmanuel Missionary College at a recent chapel period pledged \$5,028.99 toward the Week of Sacrifice Offering. A. W. Johnson, president of the college, believes that the minds of the young people should be directed to the needs of our mission fields, and it is encouraging to see the sacrifice the students and faculty have made.
- THE young people in the Lake Region are taking a real interest in raising money for their new academy project. On November 16 the young people of the Gary, Indiana, church sponsored a recital, presenting Mrs. F. N. Crowe, soprano, and Mr. Cleo Willis, tenor, accompanied by Mrs. Elouise Cantrell. The proceeds were for the new academy, and the freewill offering amounted to \$114.
- A MISSIONARY VOLUNTEER and Temperance Secretaries' Council was held recently at Emmanuel Missionary College, Berrien Springs, Michigan. D. W. Hunter of the Lake Union was in charge of the vesper hour on Friday evening. On Sabbath morning L. A. Skinner, associate secretary of the Missionary Volunteer Department of the General Conference, spoke at the two church services. Sabbath afternoon the temperance program was stressed, and on Monday W. A. Scharffenberg, vice-president and executive secretary of the American Temperance Society, spoke on the subject of temperance at the chapel hour.

## Northern Union

- G. D. O'BRIEN, of the Oklahoma Conference, has recently accepted an invitation from the North Dakota Conference to serve as an evangelist in that field.
- LITERATURE sales by colporteur evangelists are continuing to show an increase in both volume and value. The fruitage of this seed sowing is yielding most gratifying results in the number of individuals baptized thus far during this year as the direct results of colporteur contacts.
- C. V. ANDERSON, who has served as president of the Minnesota Conference for about four years, has recently accepted a call to the presidency of the Chesapeake Conference. C. V. Leach, president of that conference has accepted the invitation to serve as the Minnesota Conference president.
- DURING the noon hour on Sunday, November 23, a fire of unknown origin broke out in the woodworking shop and laundry, which were on the floor above the heating plant, at Maplewood Academy. Before the fire could be extinguished the building was practically destroyed, but fortunately the heating equipment was not seriously damaged, so that heat was available again by the following morning. The loss was partially covered by insurance.

## North Pacific Union

- THE great Falls-Havre-Lewistown district in Montana is responsive to evangelistic appeals. At present M. N. Skadsheim is holding Sunday night meetings in the church in Great Falls. In Havre evangelistic services are held Wednesday night in the church. It is planned that Brother Barkley will hold cottage meetings in Galata, and Howard Lund in Joplin and Chester. The M.V.'s of Great Falls are continuing Thursday night meetings at Loma, with good prospects.

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● As a result of gleaning the orchards near by, the College Place Dorcas society secured 50 boxes of prunes and 15 boxes of apples. When the fruit was dried, they had 500 pounds of prunes and 60 pounds of apples to send overseas. During the summer they shipped overseas 15,013 garments, 765 pairs of shoes, 91 comforters, 56 blankets, and have another large shipment ready to send. In addition, they have carried on an extensive local work, and are enjoying the Dorcas home which was constructed a short time ago through their efforts.

● BAPTISMS were held in Idaho Falls, November 15, and Pocatello, November 22, which meant 10 new members for these churches in addition to several baptized a few weeks earlier. Erling Calkins is the pastor in charge of the southeastern Idaho district. At Idaho Falls where Earl Lee, a second-year intern is assisting, a new concrete baptistry and heating system have been installed in the church and the interior of the building has been redecorated. R. A. Carson, local elder at Pocatello, is co-operating in the Sunday night church effort. Several of the sisters are giving Bible studies and distributing literature. The church grounds have been landscaped and the heating plant has been modernized. A program of radio evangelism was started recently over station KEYY in Pocatello.

### Pacific Union

● THE industrial arts department of Pacific Union College now has enrolled 146 students. Of these, 31 are industrial arts majors who expect to remain in the field as teachers or specialists.

● DORCAS society work in the Mountain View church is now carried on in four sections; Senior, Junior, Dorcettes (young unmarried women), and Daughters of Dorcas, the eighth-grade girls of the church school. There is a total enrollment of more than 100 in the four sections.

● THREE persons were baptized at Escondido and 6 at Barstow recently, fruitage of branch Sabbath schools conducted in the two places.

### Southern Union

● L. C. EVANS, president of the Florida Conference, has accepted a call to the Greater New York Conference in the same capacity. On December 1 the Florida Conference committee, with E. F. Hackman present, voted unanimously to elect R. H. Nightingale as president of the Florida Conference.

● A SABBATH school council for Northeastern Kentucky was held in Lexington on Sabbath, November 22. At that time the first Sabbath School Association was organized in Kentucky-Tennessee. Officers were elected, and the meeting took the nature of an informal discussion of problems and items of special concern to Sabbath schools.

● THE Southern Union has launched an extensive carol-singing Ingathering campaign, in order to take advantage of the opportunities afforded by the holiday season. A very attractive, colorful leaflet has been prepared for this purpose by the Southern Publishing Association.

● P. E. SHAKESPEARE conducted a baptismal service in the Nashville, Tennessee, church, on Sabbath, November 15, adding 19 new members to the Fatherland Street church, 2 to the conference church, and one to the Bordeaux church.

### Southwestern Union

● SEVERAL have taken their stand in connection with the effort of L. E. Rogers in the Texico Conference. The total in the baptismal class is 25.

● T. B. WESTBROOK, who has been pastor of the New Orleans church, is now moved, and has taken up the responsibility of pastoring the Baton Rouge church.

● L. C. LEE is accepting an invitation to become the pastor of the New Orleans church. He was pastor of the Shreveport, Louisiana, church.

● APPROXIMATELY 60 individuals have been baptized into the Baton Rouge, Louisiana, church because of the strong evangelistic effort which F. W. Detamore has been holding. Elder Detamore soon will leave for China to do evangelistic work there.

● J. L. DITTBERNER reports that the interest is increasing in his meetings, which are being held in the Houston Music Hall. Many are interested, and they have hopes of a rich harvest of souls.

● THREE lay efforts are under way in the Muskogee, Oklahoma, community. There is a growing interest in the studies that are being conducted. Many branch Sabbath schools are being held throughout the Southwestern Union, and there is a good interest among non-Adventists.

● OUR Southwestern Junior College raised approximately \$4,000 this year in the Ingathering campaign. The teachers and students have all worked hard to get this money. They more than doubled the amount they received last year for Ingathering.

## CHURCH CALENDAR

Jan. 17-24	Liberty Campaign	July 24	Elementary Schools Offering
Jan. 24	Religious Liberty Offering	Sept. 4-11	Missions Extension Cam.
Feb. 7	Christian Home Day	Sept. 11	Missions Extension Offering
Feb. 14	Riverside San. Offering	Sept. 25	Temperance Offering
Feb. 21-28	Signs Campaign	Sept. 25	13th Sabbath
Mar. 6	Home Foreign Day		(Provisional Northern Eur. Div.)
Mar. 13	Missionary Volunteer Day	Oct. 2	Colporteur Rally Day
Mar. 27	13th Sab. (Southern Europe)	Oct. 9	Voice of Prophecy Offering
Apr. 3-May 15	Ingathering Campaign	Nov. 6-27	Review Campaign
May 1	Medical Missionary Day	Nov. 13-20	Week of Prayer
May 22	Voice of Prophecy Offering	Nov. 20	Week of Sacrifice Offering
June 19	Sabbath School Rally Day	Nov. 25	Thanksgiving Day
June 26	13th Sab. (Australasia)	Dec. 25	13th Sabbath
July 17	Midsummer Offering		(Middle East, W. Africa, Ethiopia)
July 24	Educational Day		

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

## THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

## Death of Dr. Percy T. Magan

DR. PERCY T. MAGAN, for many years a leader in the medical work of the denomination, particularly as the head of the College of Medical Evangelists, died on December 16. For the last few years he had been gravely ill. We extend to his immediate family our deepest sympathy. A life sketch will appear in a later issue.

## Many Studying Truth in India

A LETTER from A. F. Tarr, secretary-treasurer of the Southern Asia Division, contains these good words: "The program of the Voice of Prophecy Bible Correspondence School has far exceeded our most optimistic hopes when the work was first started. We have now more than 8,000 enrollees and on some days as many as 1,000 lessons are sent to the Voice of Prophecy office. There are many high caste Hindu people who have expressed their interest in Christianity and many new ones keeping the Sabbath.

"We are praying and planning that 1948 will be the very best year in the Southern Asia Division in the number of baptisms. There is an increased spirit of evangelism shown by both our overseas workers and our nationals."

## Recent Missionary Departures

MISS BETHEL WAREHAM, of the White Memorial Hospital, left Miami, November 24, for Lima, Peru. Miss Wareham has been appointed to serve as director of the nurses' training school and of nursing service in the Juliaca Clinic.

Mr. and Mrs. Dale M. Ingersoll and their son, Dale, of the Kentucky-Tennessee Conference, left Miami for Quito, Ecuador, November 30, Brother Ingersoll having accepted a call to serve as departmental secretary and cashier for the Ecuador Mission.

Mrs. O. B. Beardsley and three children, Duana, Allen, and David, of Indiana, sailed from New York, December 11, on the S.S. *Queen Mary*. The family are on their way to join Dr. Beardsley at the Mwami Mission, in Nyasaland, South Africa, the doctor having left for Africa in August.

Mr. and Mrs. Donald S. Lee and their two children, Cheryle and Sandra, of southern California, sailed from San Francisco for Yokohama, Japan, December 11, on the S.S. *Lightning*. Brother Lee has been called to connect with the faculty of the training school in Japan.

H. T. ELLIOTT.

## China Training Institute

A LITTLE over ten years ago we had a wonderful college in China, located near Nanking at Chiaotoutseng. It was famous throughout all that land for its vocational and scholastic program, and educational leaders from all parts of the country came to observe and to seek advice on how to build similar schools. It was indeed like a city set upon a hill.

Then came the war. Several of our national workers were killed while trying to protect and care for the property, yet the plant was completely destroyed and carried away. Hardly a stone or a brick was left of the fifty-two buildings. Even the trees were cut down. There was nothing left. Things were very difficult during those war years, and every plan and program was disrupted. The school migrated first to Hong Kong and later to Chung-

king in a heroic endeavor to continue some schoolwork. Thus during these most trying years the light was kept burning.

Now that the war is over the school has returned to Chiaotoutseng. To meet the situation temporarily, some buildings near the college property have been rented. When school opened, over 350 young people were begging to be admitted, and still more came. Three quonset huts for faculty members are going up, and plans are being laid for other buildings.

It was a privilege to see scores of young people going out with their teachers on Sabbath afternoon, to hold evangelistic meetings in the villages around the college.

S. H. Lindt is president of the college, and Z. H. Corberly, business manager. Together with Prof. Shen Hsu Chen, Professor and Mrs. Stanley Sargeant, and other teachers, they are working with all their strength to rebuild the China Training Institute. E. E. COSSENTINE.

## Student Delivered From Danger

FOR many months a neighbor in the vicinity of the Medellin, Colombia, training school had been contesting our right to use the water from our own well, claiming that this interfered with the supply from his well at a lower level. Having received no support whatsoever from legal authorities, he decided to take the law into his own hands, and arranged to kill the student whose duty it was to start the pump each evening. This man waited in ambush night after night, but indeed his "eyes were holden," for although the student performed his duty at the regular hour each evening, the man failed to see him as he came and went from the well. One night about this time the neighbor mistook poison for a drink of liquor. The academy car rushed him to the hospital, but within an hour he was dead. It is evident that the Lord spared the life of our student as he faithfully performed his duty in spite of personal danger.

EFFIE JAMES.

## Winning Youth in Africa

As a native African pastor was telling of an African woman who has won twenty-three converts in one place, he said that they were "not just boys and girls, but older men and women who had spent much of their time beer drinking and smoking."

We know that there is joy in the presence of the angels of God over one sinner that repents, but can it be that the conversion of one who has lived a life of sin for many years is greater in the Lord's sight than the conversion of one of these younger ones who can dedicate a full life of service to the Master's cause?

The other day I asked our African servant girl why the little babies at the meetings were wearing strings of beads around their waists. "It is a heathen custom, madam."

"Yes, I rather imagined that, but why do they do it?"

"I do not know, madam. I have always been a Christian," she answered proudly.

This girl's mother was converted long ago, when she was very young. She married a young man who soon became a Christian, and their five daughters (four of them are now married) are all Christians.

What a wonderful thing that this woman heard and accepted the gospel in time to bring up her family in the fear of the Lord.

RUTH ADAMS.