

A World Army of Laymen Missionaries

By T. L. Oswald

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UPON his deathbed Cecil Rhodes, the great empire builder of South Africa, looked up at a huge map on the wall of his room and said sadly, "So much to do—so little done!"

As Seventh-day Adventists living in this sunset hour, we look out on a war-weary world rubbing its eyes bloodshot with weeping, and we cannot help exclaiming, "So much to do—so little done!"

Said the Saviour, "Go ye into all the world, and preach the gospel." That is the task of the whole church, for every child that is born into the kingdom of God is a missionary. God uses men as instruments in His hand to accomplish His work.

"Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do."—*The Great Controversy*, p. 343.

"Let the gospel message ring through our churches, summoning them to universal action."—*Christian Service*, p. 77.

There is no uncertainty as to the meaning of the foregoing statements. Every member is to go forth to give the message for this time. "Every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christian Service*, p. 10.

The time has come for a great forward movement in soul-winning endeavor. A solemn responsibility rests upon us. We must put forth every effort to warn and win our neighbors and friends. Someone has said, "When your neighbor's house is on fire, your own house is in danger." To sit idly by, with an indifferent attitude, when the souls of our neighbors are about to perish, and do nothing about it, simply means that our own souls are in grave danger.

Reports are coming to us from all over the world telling of the large ingathering of souls as a result of the work of our laymen. This is most encouraging. Reports from certain fields indicate that as many as 85 per cent of those brought into the church each year were won through the laity. What is being done in these lands can be accomplished in all lands. The time is here when we must "launch out into the deep, and let down" our nets into the world sea with its teeming millions.

Instead of the church being a lifeless, impotent army, it should be dead in earnest—a dynamic, aggressive force going forth in holy conquest, preparing men and women for the coming of their Lord. This must be so with the church in every land. When we lean wholly on the Spirit of God, we can accomplish great things in His name. The great task before us is soul winning. God's church is destined to succeed, and "the gates of hell shall not prevail against it."

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ITEMS OF INTEREST

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

¶ THE threat of the atomic bomb has not caused more people to attend church, say six pastors in Albuquerque, New Mexico, a city of 81,000, who live within 150 miles of where the atomic bomb was first tested.

¶ AID to Europe under the Marshall Plan will not diminish the need for private giving to war-stricken churches, Dr. J. Hutchison Cockburn declared at an executive meeting in Geneva of the World Council of Churches' Department of Reconstruction, of which he is director. The meeting was attended by church leaders from several European countries who emphasized that Protestant and Eastern Orthodox churches in Eastern Europe will not be affected by the Marshall Plan. They said that in Western Europe it will be a year or two before recovery is sufficient to make a noticeable difference in the ability of church congregations to contribute liberally for their own educational and reconstruction programs.

¶ THE Syrian Government has agreed to establish diplomatic relations with the Vatican, according to reliable reports in Damascus. First step will be the setting up of a Syrian legation in Vatican City. If the reports prove correct, Syria will be the third Arab state to establish diplomatic ties with the Vatican, others being Lebanon and Egypt.

¶ A TOTAL of 8,377 persons on the island of Shikoku have signed "decision cards" announcing their readiness to become Christians, according to Dr. Toyohiko Kagawa, Japanese Christian leader. Dr. Kagawa, who has been conducting an intensive evangelistic campaign during the past year, said the conversions were the result of a sixteen-day tour of the island, during which thirty-four meetings were held, with a total attendance of 23,843 persons.

¶ FORMATION of a nation-wide organization comprising Protestants and others interested in maintaining separation of church and state was announced in Washington, D.C. The group, known as Protestants and Other Americans United for Separation of Church and State, will have its headquarters in Washington. Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School, is president. Vice-presidents are Dr. Charles Clayton Morrison, Chicago, former editor of *The Christian Century*; "Methodist Bishop G. Bromley Oxnam of New York; and Dr. John A. Mackay, president of Princeton Theological Seminary.

¶ ASSERTING that public schools in this country have drifted "far away from moral and spiritual teachings," Methodist Bishop Charles S. Selecman, of Dallas, Texas, declared that the "time has come to establish Protestant parochial schools" to teach religion and morality. Speaking at a four-day conference in Louisville, Kentucky, which established the Association of Evangelists of the Methodist Church, Bishop Selecman called upon parents to rededicate themselves to the Christian love of teaching and principles in order to save the home, which he described as "the foundation of just about everything that is worth while in the world."

¶ PROSPECTS of uniting the Presbyterian Church in the United States (Southern) and the Presbyterian Church in the United States of America are "excellent," Dr. Dunbar H. Ogden, of New Orleans, chairman of the churches' joint drafting committee said immediately following adjournment of a two-day closed session of twelve Presbyterian leaders who met in Atlanta, Georgia, to revise a union constitution. "Representatives of both churches have made an agreement on all points under consideration," Dr. William B. Pugh, of Philadelphia, secretary of the joint drafting committee, corroborated. "It may be two years or it may be five, but I think union is coming soon."

75-50-25 YEARS AGO

1873

¶ JOHN BYINGTON, the first president of the General Conference of Seventh-day Adventists, writes a brief note from Ottawa County, Michigan: "The most of my Sabbaths have been spent with the churches in this county. My age, and being subject to a bronchial affection, with the severe cold, prevented my traveling this winter farther than this county. You no longer have the yearly visits of Bro. Bates. I love to read the reports from our young brethren, who of late have gone to the harvest-field. The fields are white and ready for harvest. May the Lord of the harvest raise up more laborers, shall be my prayer."

1898

¶ CONCERNING the little school being conducted at Hildebran, North Carolina, D. T. Shireman reports: "Thirty-one are enrolled on our school register. Each morning one hour is spent in Bible study. We feel well paid in seeing the young people here enjoying the school so much, and we are thankful to the Lord for it. While it has taken much hard labor and self-denial on our part, we have sought the Lord at every step, and His blessing has been with us. . . . The schoolhouse is large enough to seat seventy students."

1923

¶ THE work among the Indians in New Mexico is making progress. Orno Follett says: "Elder L. B. Schick baptized Dan and his wife, Lola, in the little lake near our mission grounds. The work is growing among the Navajoes, and we hope to see several more ready for baptism by spring. The Indian children in the mission school are doing well, with Miss Maggie McCoy teaching again this year."

Texts That Were Never Found

AS SOON as our pioneer evangelists began to preach the Sabbath truth in wide areas, multitudes of people began to search for the Scripture texts for Sunday observance that they had always assumed to be somewhere in the Bible. Even before any evangelist came with the Sabbath-reform message, some were led to seek for the light on this Sunday question.

An Editor's Vain Search

In the old *Life Incidents*, by James White, published in 1868, our pioneer leader related several incidents showing how surprised some people were when they began to search the Scriptures for authority for Sunday. James White wrote:

"When William E. Arnold, of Rochester, N.Y., in 1844, stated to Elder Joseph Marsh [editor of an Adventist paper] his convictions of duty to observe the seventh day as the Sabbath, Elder Marsh replied that the first day of the week, as the Sabbath for Christians, was clearly proved from the word of God, and the unvarying practice of the Christian church.

"Mr. Arnold invited him to give the subject special attention. He promised to do so, and report the next Sunday. His report was simply this: That he had examined the subject, and had become satisfied that the Sabbath was Jewish, and that there was none for Christians."—Pages 275, 276.

This William E. Arnold, of New York State, later became one of our pioneer believers and a good helper in early days. His son, I think, William Arnold, of Battle Creek, the old Michigan headquarters, was our pioneer colporteur in Australia and in London, England, in the late 1880's. As for editor Joseph Marsh, who so confidently declared there was a scripture for Sunday, our early history sets him down as one of the active opponents of the Sabbath. It is remarkable how the Adventists of those days, after the 1844 disappointment, turned so generally into no-lawism.

Joseph Bates' Call for a Text

James White continued in this early book, *Life Incidents*, to speak of the no-law teaching that began to come to the fore in the great churches as an answer to the preaching of the Sabbath truth. He wrote:

"The change from the first day to no Sabbath cannot be regarded in any better light than a change from bad to worse, and it is a matter of grief that thousands, finding themselves utterly unable to sustain the observance of first-day, take refuge from the pointed arrows of truth in this comparatively strong hold of unbelief. The masses are ignorant of the facts relative to the first day of the week. They think the New Testament abounds with direct testimony that it is sacred time.

"Elder Joseph Bates asserted in a grove [meeting] in Connecticut, in 1849, that there was not one text in the New Testament which taught a change of the Sabbath from the seventh to the first day of the week. An intelligent-appearing gentleman interrupted by saying, 'There are more than twenty.' 'Well,' said Bro. Bates, 'will you please give us one?' The gentleman replied, 'I can give you twenty!' Brother B. urged, 'If you can give twenty, you can certainly give one. We wait for one; only give us one text.' The gentleman was silent; and Brother B. went on with his subject."—Page 276.

To this day multitudes think there is surely a text for Sunday. There is likely hardly one of our evangelists, of

any years of service, who has not had experiences similar to that of Elder Bates in 1849.

One of our ministers in the Upper Parana region of South America told me, in 1906, of an encounter in public with a Protestant pastor.

"There is a text in the New Testament saying that the first day of the week should be kept," said the pastor.

"Please read it to me," said our worker.

After considerable turning to and fro of pages of the Bible the pastor said, "I do not seem to find it just at the moment, but I know it is there, for I have read it many times."

"Might it be in the twenty-third of Revelation?" our brother asked.

The pastor, encouraged, turned hastily to the closing chapter of the Bible. "But there are only twenty-two chapters in Revelation; there is no twenty-third chapter in the book," exclaimed the pastor.

"Neither is there such a text as you describe, brother," our worker replied. The discussion ended there. Happily, however, the pastor continued his study, I was told, and ere long accepted the message.

A Pitcairn Island Sister Waited for the Text

During a visit to Australia some years ago I met a sister from Pitcairn Island, Miss Helena Young. She was engaged as a helper in domestic work in various homes in Sydney. Miss Young related to me a typical experience.

"A Methodist minister," she said, "asked me to come and help his wife on a Saturday."

"Oh, but I keep the seventh day as the Sabbath," she said to him. "I could not come on Saturday."

"That is a mistake," he replied. "The Bible teaches plainly that we should now keep the first day."

"Here is my Bible," Miss Young said. "Show me that text, and I will keep Sunday."

"Yes; certainly," he replied.

The minister began to turn from book to book of the New Testament, and from page to page. At last he gave it up.

"I can't find it in a strange Bible," he said; "I will look it up in my own."

"Then hurriedly I showed him texts on the Sabbath, from Genesis to the New Testament, in my Bible," said our sister.

"Yes; but you are mistaken."

"Will you promise to look up the text in your own Bible and show it to me?"

"Yes, I surely will."

Our sister from Pitcairn concluded: "I have met him twice since then, but I am still waiting for him to show me that text in his own Bible."

Tradition has taught it so many centuries that multitudes believe that such a text must surely be in the Bible. Yet men are no nearer finding the text today than in 1849, when Elder Bates' Connecticut gentleman declared that there were twenty such texts but failed to produce even one.

It is the blinding power of tradition and unthinking custom, the same as among the Jews in Christ's day on earth. Jesus said to the Jewish leaders, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9.

W. A. S.

It Takes More Than Cash to Turn the World Upside Down

LAST week we declared that the Advent Movement is a very great distance from completing the world work that God has given it to do. For supporting proof we cited the thin line of missionaries in many great centers of the world and the millions upon millions of people who have not yet heard a word of the message that the end is at hand. We followed on from this to plead for larger liberality on the part of the Advent people, particularly those of us in the homeland, in order that the treasury of the Lord might be able to send out more missionaries and to build up centers of influence in all lands.

We stressed so vigorously the thought that the finishing of the work of God calls for greater liberality, that the reader might perhaps be led to conclude that the only thing that stands between us and the glorious, speedy success of the work is more dollars in the treasury. It is very easy to see how this conclusion might be reached, because not only what we write but what comes forth constantly from the pulpit impresses on all our people the fact that mission gifts are vital to the success of mission work.

Not the Whole Story

But this is not the whole story. We would not minimize one word of what we wrote last week, or what any of our ministers say in their most fervent appeals for sacrificial giving. All this needs to be said, and much more. But something else needs also to be said. It is this: Even if we gave every cent in our purses and bank accounts, and translated all our property and possessions into cash, and placed that in the treasury, the grand total—and what a total it would be—would still be insufficient to accomplish the work for God that must be done. Even if we lived on bread and water and in tents, and gave everything that came into our hands month by month and year by year over the years that lie ahead, there still would not be enough in dollars and cents to finish the work of God.

We are not contending that our members ought to do anything so heroic as this. Nor in speaking thus of the inability of all our possible cash to accomplish the work for God are we wishing in any way to minimize the importance of increased liberality. Not at all. There is no contradiction here. God calls upon us for liberality. We accept that simple statement, and accordingly we give.

But God has said something more—yes, far more primary than that in relation to the success of His work in the earth. He calls upon us to give to Him our lives and hearts in complete dedication. He calls upon us to be free from everything that would prevent the power of His Spirit from working through our lives. When Christ came down from the mount of transfiguration He met the disciples, who were baffled and embarrassed over their inability to cast out a devil from a tormented youth. Said He, "This kind goeth not out but by prayer and fasting."

Here was not a case of lack of cash—nothing is said about money—but lack of prayer. Here was a case, not of holding onto money that should have been surrendered to God, but of holding onto sinful thoughts and practices that should have been surrendered. The disciples in the valley were very human. They were troubled about the special honor that had come to Peter and James and John, who were invited up onto the mount of trans-

figuration. Hence they were unable to work a mighty miracle.

True, the Bible has excellent illustrations of the value of giving offerings to the cause of God. But why stop with those illustrations? The very man, Paul, that took up the offerings for the poor at Jerusalem, was also the man who, with little or no money in his pocket, did such a mighty work in all Asia Minor and Greece. To think of the salvation of souls in terms of the dollars required for evangelistic meetings or for distribution of literature has in it a very dangerous element. The human heart from the beginning of time has been tempted to feel that if only a certain amount of mechanism and machinery and labor are performed, the necessary good things will be accomplished, whether for the individual's own heart or for others. That is not only one of the most ancient but also one of the most dangerous of all the errors into which the human heart can fall. God can use good works and good gifts, but not as a substitute for good lives, Spirit-filled lives on the part of those who are His servants and laborers in the earth.

Frankly, we are troubled, greatly troubled, whenever we hear of a church, or a conference for that matter, engaging in any kind of reasoning that would lead the hearer to conclude that all that is needed for greater soul-saving success in the community or conference area is a thousand or ten thousand dollars, or whatever the sum may be. Probably there ought to be the thousand more contributed to the local church program, or ten thousand or a hundred thousand more to the local conference. But we believe it is still wholly inaccurate to equate souls with cash in the way we are often tempted to do. Though the Scriptures speak much of giving to the Lord, we cannot recall at this moment of one solitary scripture that supports the idea that the salvation of men can be measured in dollars. When we begin to do any such measuring we turn the pyramid of the plan of salvation on its apex, and make works a substitute for faith.

A people who believe that God has solemnly charged them with warning the whole world of destruction and of calling on all men to flee from the wrath to come, should be a people who first and above all else are filled with the Spirit of God, filled with a passion for the salvation of men, filled with an irresistible desire to go out and tell men of the saving message. That filling up with the Spirit of God naturally pushes out all material possessions and brings into the treasury of God abundant means. Then an appeal to us to give becomes really an appeal to display in one form our burning passion for finishing the work of God. And right here let it be said that if our hearts rebel against appeals to give, we may be sure that we are not filled with that burning passion.

Cash Is Not Enough

We returned from our journey with a deep feeling that though liberal gifts can be blessed of God to mighty results, something more than that is needed: It takes more than cash to turn the world upside down. That fact we must never forget. It takes the lever of the arm of sanctified faith, a very long lever that reaches out and takes hold of the hand of God. That faith calls for close fellowship with God, communion with Him, walking with Him, an understanding of the way and the will of God. Now when faith is strong, gifts are multiplied in their usefulness, even as small loaves and fishes were long ago. If there is to be a multiplying of the value of our liberality, there must be the faith to multiply it. It is this Scriptural fact that saves us from the dilemma that troubles us when we

realize that the total of all our possessions would be inadequate to underwrite the world program of Adventist missions.

If ever there was a time when we needed to realize the inadequacy of cash to accomplish the task that confronts us as a people, it is today when cash has less value than ever before in our history. We daily see the money values shrinking before our eyes in almost every land.

If we allow our minds in any way to rest on the false feeling that all we need is more cash, then this movement is lost, no matter how much cash comes in. This is a time when we need to have more freely in circulation in our midst than it has ever been before, the currency of the kingdom of heaven—the grace of God, faith from heaven, holy living that comes from the infilling of the Spirit of God. This is the currency that is of constant value in the bank of heaven.

A Singular Business Is Ours

We declare that our business is to prepare men for heaven. What a singular business this is! We seek to do something for the hearts of men that will change them so in nature that they will not only desire to go to heaven, but be ready to go. Think seriously a moment, my brother or sister who may be reading this in the quietness of your own home. Do you feel that you can bring holiness to other men and women if you yourself are not charged through and through with the holiness of God? Do you think that you will quicken within anyone else's soul an ardent desire to make ready to go to a place of holiness if you do not radiate holiness yourself in your life, your speech, and in all your activities in the community? The business of being an Adventist and carrying out the work of an Adventist in these days is summed up precisely in those very questions.

And it is in the setting of such questions as these that we find a complete and irrefutable answer to the inquiries made by some within the circle of the church as to what is wrong with this or that worldly amusement, with dancing, with card playing, with the theater, with exciting commercial sports. Personally we have not the slightest enthusiasm for legislating the church into holiness. It goes against our very fiber to be telling anyone what he must or must not do. But we are tremendously concerned to point out reasons why we believe that certain practices should not be followed. Any activity that weakens our desire for holiness, that makes us quite content with the world, is a dangerous activity. Holiness in our own lives and a holy passion for saving the lives of others are the greatest needs of this Advent Movement today. When that need is supplied, God will multiply all the gifts we can give to the successful and speedy finishing of His work in all the earth.

F. D. N.

Applied Christianity—Part 2

The Persuasion of Loving Deeds

WHEN argument fails, try the persuasion of loving deeds. This we believe to be applied Christianity in the truest sense. The righteousness of Christ worked out in the life in courteous, kindly, compassionate ministry is the true seal to our conversion.

We have a letter from the wife of the pastor of one of our large churches in the Southwest. She tells the heart-warming story of a venerable sister who now sleeps in Christ and whose character and acts of courteous interest in her associates and neighbors was a constant sermon.

Won to Christ by a humble colporteur who sold her a copy of the *Signs of the Times* at her place of business, she became interested and later joined the church and

was baptized. Her husband was not a Seventh-day Adventist, but a little later she persuaded him to close their place of business on the Sabbath. "What a testimony to the truth were those closed doors on the busiest thoroughfare of the city during God's holy Sabbath day!" writes this pastor's wife. Then she goes on to mention the miracle of service wrought by this modern Dorcas.

"It would be impossible to enumerate the accounts of mercy done by this sister. She was sincerely humble and did not want her work mentioned. Many churches and charitable organizations have been blessed by her benevolence. During the war she sent scores of presents of candy, fruit, and nuts to wounded servicemen in Army hospitals. On Thanksgiving and Christmas she would distribute baskets of good things to the old folk's home, and with each gift she enclosed a copy of *Steps to Christ*. As she solicited with her pastor for Ingathering work, she gave to each donor, and also many who did not give, a copy of *The Desire of Ages* or *The Great Controversy* in the best leather binding. A note inside stated that this book was presented with the compliments of the Seventh-day Adventist Church. No one on earth will ever know how many hundreds of books this sister gave away.

"She was an ardent supporter of the Voice of Prophecy, giving large sums of money to that great organization. When plans were laid for the building of a new church in the city, she showed her faith in God by a gift of \$10,000 toward this project. Her whole life was wrapped up in helping erect this church. On the very day that she was stricken she remarked, 'I am just longing to see that beautiful new church go up on that hill. I can hardly wait.'

"Our dear sister was richly blessed with the gift of making money, but it was never used to gratify herself. Her life was spent in service for others. Never did she feel that she had done quite enough for her church and for those she loved. Her mind was constantly planning better ways and means of bringing happiness to others.

"Our sister's desire was to see her family embrace the Advent message which she loved so well. But she did not live to have the privilege to see the results of her labors. In the resurrection morning she will have a happy surprise awaiting her. After the funeral one of her sisters remarked, 'I believe the Adventists are the kindest people I have ever met, and I am glad now that my sister has joined your church. When I go back home I am going to sell my business, set my affairs in order, and become a member of the Seventh-day Adventist Church. I am sure mother will join me too, for we have been studying about the Sabbath from literature which sister has been sending us.'"

Kind and Courteous Ministry

We do not quote this letter because we feel that this good believer has contributed more than some others in the church to the saving of sinners to Christ. But we do believe that it represents the type of loving service that should be rendered by the members of our churches. We could only wish that there were more who would apply Christianity in such an open, wholesome, selfless ministry for their fellow men. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."—*Testimonies*, vol. 9, pp. 189, 190.

"If we speak and act in harmony with the principles of heaven, unbelievers will be drawn to Christ by their association with us."—*Ibid.*, p. 190.

Again we say, if argument fails, try the persuasion of loving deeds. The promise is that we will convert one hundred where now we are converting one if we will follow the plan of kind, courteous, and loving ministry.

D. A. D.

The Year in Religion

By Winfred E. Garrison

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[This review of happenings and trends in the realm of religion during 1947 is supplied as a special yearly feature by the Religious News Service to which we subscribe.—EDITORS.]

GENERAL approval greeted the award of the Nobel Peace Prize for 1947 to the American and British Friends Service Committees. The Quakers have been foremost in the work of postwar relief and rehabilitation in which Protestant, Roman Catholic, and Jewish agencies have been active.

Church World Service, most important of the general church agencies, set itself a goal of \$60,000,000 for relief during the year. The office of the World Council of Churches, in Geneva, has been a central agency for collecting specific information about needy places and for administering relief. All that has been done has been too little; but if the need has been vast beyond precedent, so also has been the effort to meet it.

Observers will probably agree that the American churches have been busier than usual in the pursuit of their own institutional ends. Most churches have had substantial increases in membership, larger attendance at services, more local activity, and ampler funds for carrying on their work.

The accumulated need for new or enlarged buildings has been reflected in many plans, but less actual construction has been launched than was anticipated at the beginning of the year, when it was reported that buildings totaling \$650,000,000 were about to be undertaken.

Larger Attendance at Churches

The paradox of high denominational morale, together with an accelerated drive toward union is still visible, as it was last year, and is perhaps even more conspicuous. The denominational consciousness expresses itself in, and is enhanced by, the evangelistic and financial campaigns now in progress, the revival of foreign missions, with some tendency toward a greater degree of co-operation but far less than many hoped for, and the stress upon world-wide denominational fellowship by some of the larger communions.

The movement toward Christian unity, in America and elsewhere, made definite progress during the year. Abroad, the most notable event was the inauguration of the Church of South India. A service in the cathedral at Madras on September 27 signalized the consummation of prolonged efforts dating from 1919. This church unites the Anglican, Methodist, and United (Presbyterian and Congregational) Churches of that area into a single body, with about 1,100,000 members, including families.

In America the union between the Evangelical Church and the United Brethren, forming the Evangelical United Brethren, with a membership of about 700,000, became an accomplished fact at the uniting conference in Johnstown, Pennsylvania. A proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church is so far advanced that its completion

is probable news for 1948. Disciples of Christ and Northern Baptists have commissions consulting in regard to union, and the national conventions of both bodies this year gave encouragement to the project.

Meanwhile the "ecumenical spirit" is finding avenues of expression and agencies for action. Among these were the second World Conference of Christian Youth, which met at Oslo, Norway, in July; the first North American Interseminary Conference, at Oxford, Ohio, in June; an International Missionary Conference, at Whitby, Canada, in July; and the continued functioning of the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council and Foreign Missions Conference of North America, and the provisional committee and staff of the World Council of Churches at Geneva.

Great preparations are being made for the first meeting of the Assembly of the World Council in August, 1948, at Amsterdam, and the formal completion of its organization by the delegates from the more than 125 churches which have been accepted for membership.

Tensions must be recorded as well as signs of growing unity. Divergent views in regard to certain church-state relationships have been the occasion for sharp disagreements and increasingly heated argument between Protestants and Roman Catholics. These pertain especially to the "Vatican embassy" and to the expenditure of public funds for parochial schools.

As soon as the appointment of Mr. Myron Taylor was made, in December, 1939, as the President's "personal representative with the rank of ambassador" to the Vatican, vigorous protests were made. The Protestant critics objected particularly to the fact that the envoy was sent to the Pope "as head of the Roman Catholic Church" and not as the sovereign of a state.

The protests continued intermittently through the war years and were renewed soon after the end of hostilities. In June, 1946, the President authorized the statement that permanent diplomatic relations were never intended and that the appointment would terminate no later than the signing of the peace treaties. This assurance was renewed in November, 1947.

Religious Neutrality in Public Schools?

The school question is more intricate. It involves the nature and scope of public education. The fundamental issue is whether the system of tax-supported education should be religiously neutral, as the public schools hitherto have been, or whether it should include sectarian schools conducted by such churches as feel the need of them.

Several intermediate issues have arisen, the most frequent of which has had to do with the transportation of parochial school pupils at public expense. This bus question has led to bitter contests in the courts and at the polls, notably in New Jersey, Wisconsin, and Pennsylvania. But the bus question, important as it seems to

both sides, is only marginal to the main issues, which concerns the financial support of the schools themselves.

Pope Pius issued a 15,000-word encyclical—the longest in the history of the church—in which he called upon bishops everywhere to promote more rigid observance of liturgical laws and warned against the infiltration of errors in Catholic doctrine and practice. This year was marked also by a notable exchange of correspondence between Pope Pius and President Truman, implicitly condemning Communism and pledging mutual efforts in building a better international social order.

Other Catholic high lights were the decision of the Italian Constituent Assembly to make the Lateran Treaty of 1929 an integral part of the Italian constitution; the canonization of several new saints in Rome; the great number of congregations which met in Rome to elect

new superiors general; and the approval given by the Vatican for the creation of an international relief organization to co-ordinate the activities of Catholic welfare groups in all countries.

The outstanding event of Jewish interest was the United Nation's decision to partition Palestine into separate Jewish and Arab States. A question of great importance that has yet to be answered is the position religion will occupy in the new Jewish State. Officials of the Jewish Agency for Palestine declared that one of the more ticklish problems will be to reach a compromise between Orthodox Jews, who will want the Jewish religious law to be basic to the new State, and Jews of other beliefs. A paramount issue in Christian minds is the question of guarantees for the protection of Christian shrines in Palestine.

How to Study the Bible—Part 4

Treasures of Truth

By Alonzo J. Wearner

JESUS exhorted, and still exhorts, "Search the scriptures." By this He evidently means that we should apply the mind earnestly, zealously, painstakingly, to find and to possess something of the knowledge and wisdom which the Bible contains.

"As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker. God designed the Bible to be a lesson-book to all mankind, in childhood, youth, and manhood, and to be studied through all time."—*The Great Controversy*, p. 69.

While searching into the depths and pondering upon the profound, let us not miss the nugget that lies near the surface. Some seem to lack an appreciation for the simple, the easily understood. One of this class frankly stated his mind in these words: "To solve the problem of how matter, in its various forms, came into existence, by saying that God did it, is too simple a solution to be seriously entertained by any modern person of intelligence." Of such it may be said, they are "ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:7. The sincere and honest Bible student is as pleased with the nugget at the surface as he is with the gold-laden quartz at the bottom of his shaft. Such may well say, "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3.

Let the mind rest upon the fact that all that is essential to salvation is clear, easily understood, and not left in obscurity. By the very nature of its contents, some matters are not as yet fully understood.

"It is the glory of God to conceal Himself and His ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the utmost capacity of men to know. . . . We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God."—ELLEN G. WHITE in *Bible Echo*, April 30, 1894.

The Simple With the Profound

It is characteristic of God to blend the simple with the profound. The way of salvation is well supplied with signs saying, "This is the way." Although we travel over it but once in a lifetime en route to the eternal city, "the wayfaring men, though fools, shall not err therein." Isa. 35:8. And yet the fullness of what it cost in the mind of God, in the labor and blood of Christ, in the work of the Holy Spirit, to prepare this highway man cannot hope fully to comprehend. Shall we not follow on and

advance, rather than stop all progress in detours of doubt, happy in the knowledge that this way will lead eventually to our eternal home?

"The mysteries of the Bible are not such because God has sought to conceal the truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in its purpose, but in our capacity. Of those very portions of Scripture so often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving."—ELLEN G. WHITE in *Signs of the Times*, April 25, 1906.

Time for the Greatest Themes

Bible study may and should become a good habit, a way of thinking, a way of viewing life and the world we live in. The grand central theme is exhaustless. Life is all too short—particularly if this study is begun rather late—for the multitude of the less important lines of research. Nothing is unimportant, but certain subjects are vital. Others are not of great consequence. Observe this one bringing out curiosities merely to entertain; that one poring over questions upon which only opinion can assume the answer; and yet another trifling with theories as to how future events may come.

To be wise beyond that which is revealed is not wisdom at all. That Bible student is most richly rewarded who concentrates upon the greatest themes. Satan must be pleased when he succeeds in raising the spirit of argument and contention, anything at all to distract and confuse. Oh, that all would heed the following instruction!

"A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention."—ELLEN G. WHITE in *Review and Herald*, Sept. 11, 1888.

He who is preoccupied with a study of the larger subjects has little or no time for minor matters. To understand what may be known of God's great plan for the salvation of your soul is the highest ambition to which Bible study can be devoted.

Study the Bible by *topics*. With the help of a concordance, seek out and read freely and thoroughly all passages dealing directly on the subject under study. To suggest

but a few: the texts referring to the Ten Commandment law in the New Testament; references to the work of grace in the Old Testament. Select the outstanding examples in the Old Testament of virtues mentioned in the New Testament.

Then deeper yet, seek to learn from the Bible itself just what God teaches on accountability, enlightenment, interest, conviction, contrition, reconciliation, conversion, confession (note all who said, "I have sinned," and how each differed), restitution, repentance (true and false), justification, consecration, dedication, baptism, sanctification, growth in grace, living faith, faith and works, blamelessness, faultlessness, perfection, translation, glorification, eternal life with immortality, rewards and punishments, atonement, fellowship with Christ, and the Spirit of prophecy.

First Things First

Of these a balanced view requires that the law, which points out sin, never be studied without the grace which enables obedience. Likewise join justice with mercy, grace with peace, condemnation with hope, command with promise, the cross with the crown. Justification, to be of any value, must be followed by sanctification. The former is the passport to the New Jerusalem; the latter,

the personal fitness to become a citizen of heaven. These may be added to at length and are given here to illustrate the principle: Make first things first. Master the greater doctrines of the Bible as of the greater importance.

The Bible is not a book on science, except the science of salvation. Yet whenever a scientific statement is made, there is perfect harmony, for the Creator is the Author. The Bible is not a history, though it contains much authentic history. A complete history, even of the chosen people, is not to be found here. Of chronicles there are many which have not been needed or included in the Bible. Their records were no doubt true, but they would have contributed nothing to the plan of the Scriptures. We refer to such books as acts of Solomon (1 Kings 11:41), the book of Nathan (1 Chron. 29:29), and some fifteen in all are listed by Young. The apostle John concludes his gospel by saying, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21:25.

As a book of spiritual truth the Bible is complete, harmonious, and symmetrical. It cannot be improved upon. Man is forbidden to add to, or subtract from, this fin-



The Bible Millennium



By Arthur E. Lickey

The word "millennium" does not occur in the Bible. It comes from two Latin words, "mille," meaning a thousand, and "annum," meaning a year. Thus we have "mille-annum," or thousand years. In this lesson we are studying the thousand years mentioned six times in Revelation 20:1-9.

I. Two Events Distinctly Separated by the Thousand Years

1. The resurrection of the righteous. "Blessed and holy is he that hath part in the first resurrection: . . . and [they] shall reign with Him a thousand years." Rev. 20:6.

2. The resurrection of the wicked. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

Thus do we observe that the beginning of the millennium is marked by the resurrection of the righteous dead, and the close is marked by the resurrection of the wicked dead. Let us, therefore, proceed to discover any other events which take place in direct connection with the resurrection of the righteous dead at the beginning of the millennium and the events which cluster about the resurrection of the wicked dead at the end of the millennium. This will simplify our study. In addition we shall ascertain what conditions prevail during the millennium.

II. Five Events Which Occur at the Beginning of the Millennium

1. Christ comes the second time. "The Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first." 1 Thess. 4:16.

2. The living righteous are caught up with the resurrected righteous. "Then we which are alive and remain shall be caught up together with them in the clouds." 1 Thess. 4:17.

3. All the righteous ascend to the many mansions in heaven. "In My Father's house are many mansions. . . . I will . . . receive you unto Myself." John 14:2, 3.

4. The living wicked are destroyed. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30.

5. Satan is bound. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. 20:2.

III. Four Facts Which Mark the Period During the Thousand Years

1. The earth is desolate. "And cast him into the bottomless pit." Rev.

20:3. This broken-down earth is called a bottomless pit, without form and void. (See Jer. 4:23-27.)

2. The wicked are all dead, as we have learned.

3. The righteous are all in heaven, "and judgment was given unto them." Rev. 20:4. (See also 1 Cor. 6:1-3.)

4. Satan is bound. "And shut him up . . . that he [Satan] should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:3. Satan is bound in this desolate world, uninhabited save for himself and his evil angels. He can deceive no one, because there is no one to deceive.

IV. Six Events Which Mark the End of the Millennium

1. The wicked dead are raised to life. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

2. Satan is loosed to deceive. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Rev. 20:7, 8. The resurrection of the wicked provides Satan with people to deceive.

3. The holy city descends. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 21:2.

4. The wicked surround the city. "And they . . . compassed the camp of the saints about, and the beloved city." Rev. 20:9.

5. The wicked destroyed. "And fire came down from God out of heaven, and devoured them." Rev. 20:9. "This is the second death." Rev. 20:14.

6. The new creation. "And the elements shall melt with fervent heat: Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. The Bible begins with the creation of the world with righteous people. It ends with the creation of a new world, the eternal home of the righteous.

V. Who Will Inherit a Place in the Holy City and New Earth

1. "If ye be Christ's . . . then are ye heirs." Gal. 3:29.

2. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake . . . shall inherit everlasting life." Matt. 19:29.

3. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

4. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

ished work of the Creator. (Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19.) Let us then seek only to advance in our knowledge of its important revelations.

"We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."—ELLEN G. WHITE, in *Review and Herald*, March 25, 1890.

Study the Bible following the doctrinal tenets of present truth. Christianity needs nothing so much as a revival of primitive godliness and a fresh and gripping revelation of Jesus Christ. In this our age Christ, the

Lord of the Sabbath; Christ, the Resurrection and the Life; Christ, the Presence in the sanctuary and its services; Christ, the True Witness, testifying through the Spirit of prophecy; Christ, our King, is soon coming again. Again, with the help of a concordance and the open Bible, pray God to teach you that you may teach others the present truth. The best way to learn is to teach. Know well your Bible foundation of faith. Peter had this in mind as, with inspired pen, he wrote, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.

Temporal Things Tell of the Eternal

By Louis A. Hansen

IT IS easy to look upon the things of this world as being the all in all of life. Everything we handle is matter and substance. As far as our natural eyes have seen, the earth on which we live and walk is all the earth there is or ever will be. Our own town lot or few farm acres seem very real, and almost everybody is anxious to possess land.

To most people it seems very visionary to talk about a better world to come. It goes much against the grain to give up present possessions for promises of a future better state. Yet the entire Scriptural basis of belief and hope is that of a better land than this as a reward to God's children. Abraham, the father of the faithful, counted himself but a sojourner, "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. We speak of our land holdings as real estate, but our *real* estate is not of this world.

The biggest mistake a man can make is to take this world as the end object of existence. Living for this life alone is a sure way of losing heaven and eternal life. In His parables Jesus said much about the danger of centering our interests and affections on this world's possessions.

When Man Is a Fool

The one recorded instance of God's directly calling a man a fool is that of one who centered his interest in the things he possessed here and would keep. (See Luke 12:13-21.) Jesus summarized the lesson in "a man's life consisteth not in the abundance of the things which he possesseth." Verse 15.

We have the parable of the rich man and Lazarus, which also teaches us the fallacy of living for this life alone. The rich man enjoyed his "good things" with disregard for the need of the poor man. He did not think of eternity until it was too late.

Then there is the parable of the wise steward who made provision for the future by a wise use of his present opportunity. Without commending his method Jesus taught the lesson of using our possessions in a way to ensure our future welfare.

Other parables teach us that we can well afford to give up all this world and what it offers for the treasures of heaven. We are cautioned against setting our hearts on the things of this life, and we are reminded of their fleeting values.

The things we see about us and which we own and handle are, as we say, real. But, they are, after all, but temporary and will pass away. "The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

Christ uttered an eternal truth when He said, "I am

the true vine." And He speaks to us today with deep meaning when He says, "Ye are the branches."

In His last talk with His disciples Jesus sought especially to make them understand the relation that holds between Him and His followers. His words "I am in the Father, and the Father in Me," should have helped them to understand His divine-human nature. He explained that it was expedient for them that He should leave them so that the Comforter, the Holy Spirit, could come and abide with them forever. The Comforter, "even the Spirit of truth," was to "guide into all truth" by means of the Word.

The indwelling of Jesus, or His abiding presence, is directly connected with His statement "I am the vine, ye are the branches," followed by "He, that abideth in me, and I in Him, the same bringeth forth much fruit: for without Me ["severed from Me," margin] ye can do nothing." John 15:5. Repeatedly in this talk He speaks of this abiding relationship as illustrated by the vine and the branches. A material, physical thing, which we can see and understand, is used to explain the deepest mystery of spiritual living—Christ in us and we in Him.

Read again in the fifteenth chapter of John the parable of the vine. Down through the ages to our own time the vine has borne its branches, leaves, and fruit. This has been its provisional purpose. But a far more im-

Believe It or Not, It's in the Bible

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionaries' procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown in "The Watchman-Examiner," Aug. 21, 1947.

portant place is given this parable if we see the meaning as it really is—a symbol of the relationship that exists between Christ and true believers.

The branch is in the vine and the vine in the branch, with no indication of where one leaves off and the other begins. The sap of the vine is the life of the branch and the branch must be in the vine to live. Pruning is essential to fruit bearing, and bearing fruit is the object of being a branch of the vine. There is to be progressive development of "fruit," "more fruit" and "much fruit." Many are the references in the Old Testament to the vine—God's vineyard and God as the husbandman. What wonderful lessons Christ has given us in this and other parables.

Should We Use Drugs?

By Theodore R. Flaiz, M.D.

MANY inquiries come from our believers concerning the continued use of drugs in face of certain instructions in the Spirit of prophecy regarding this question. These inquiries are made with an earnest desire to learn how we should relate ourselves to this question.

Any discussion of this matter would have to be prefaced by a definition of the word *drug*. To the casual reader every item issued over the pharmacist's counter is a drug. In the commercial sense this is perhaps true.

To learn what is intended in the instructions given us in the Spirit of prophecy, we must study what was included in the term at that time. The pharmacopoeia of that date is our best source of authority. In looking into one of these texts what strikes us, first of all, is the voluminous extent of the book itself. At first glance one must suppose that the student of pharmacology was given a more thorough course in the study than those at present. We learn our mistake upon opening the volume and observe that this work on pharmacology deals chiefly with the pharmacologic action of large numbers of chemical substances which are seldom used as therapeutic agents at the present time. Among these could be mentioned calomel, strychnine, purges, medicines that produce vomiting, medications for expelling intestinal worms, tonics, headache cures, and paregoric, and harmful patent medicine.

Although dealing at considerable length on the supposed healing properties of these many drugs, the book gives naturally no word about quinine, thyroid, insulin, liver extract, sulfonamides, the biologicals, vitamins, penicillin, and many others. At that time the treatment prescribed for an acute disease accompanied by fever might have included such items as a starvation diet, purging, bloodletting, keeping the patient in an overheated and poorly ventilated room.

For example, in the treatment of pneumonia little was known to the average practitioner about diet, the value of water internally and externally, or the value of fresh air. The result was that even with all the physician could prescribe, approximately fifty out of every one hundred pneumonia patients died.

Drugs Do Not Cure Disease

The malaria patient was given a wide variety of drugs, but many of these patients died. Those suffering from various neurological conditions were all grouped under certain general classifications and administered a wide variety of nonspecific drugs with little or no benefit. Is it any wonder that the Spirit of prophecy came forward with such specific instructions?

"People need to be taught that drugs do not cure disease. It is true that they sometimes afford present relief. . . . Health

is recovered in spite of the drug. But in most cases the drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system, and work great harm at some later period.

"By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society."—*Counsels on Health*, pp. 89, 90.

Thus entered into our denominational program this phase of our health message. Many fail to realize that the purpose of all health reform is the better preservation of our life and health, not the maintenance of a dogma or doctrine. Anything which serves this purpose is in harmony with our program of health reform.

How does this relate to the question of the use of drugs? Under the instructions of the Spirit of prophecy our people repudiated the old irrational drug therapy in the treatment of pneumonia with its fifty per cent mortality and relied upon hydrotherapy, rational diet, rest, and fresh air. The result was a drop of mortality under better conditions to less than ten per cent. Still under the most favorable conditions with the use of hydrotherapy, up to ten out of every hundred pneumonia patients died. With the coming of sulfonamide drugs the ten per cent mortality dropped to less than six, and with the arrival of penicillin the figure dropped to one or less. Obviously that procedure or combination of procedures which will save the most lives is the one of choice.

Before the development of quinine, malaria took a frightful toll of both native and foreign people in many tropical and semitropical countries. Some of our people, misunderstanding the instructions as to drugs, refused quinine, preferring to depend upon hydrotherapy. Some paid with their lives for this unfortunate course. How much better to have taken the proper prophylactic dose of quinine and lived for years of useful service.

Life-preserving Discoveries

Until the discovery of a certain substance found in fresh liver now in common use, all pernicious anemia patients died. Now these individuals can look forward to an average health outlook and life expectancy. Many other illustrations could be given to point out that there are many drugs which are not only life savers but in many cases the only means of preserving life. Where these specific medications are indicated, the intelligent doctor will not fail to make life-saving use of them. We should not fail to recognize that there is a tendency in many instances for physicians to fall back on prescribing medications to treat conditions which would yield more satisfactorily to rational adjustments in diet, habits, and possibly the application of suitable physical therapy. Where these methods of rational treatment are practical, they should by all means be our first resort.

In the better medical schools instructions in drug therapy are on a scientific basis with the virtual elimination of the old irrational items of a generation ago.

Shall we use drugs? The answer will depend first on our definition of the word *drug*. It will depend on the immediate circumstances or emergency calling for care. Remembering that the purpose of health reform is health, we will, when necessity demands, employ that means or combination of means which will most effectively and safely restore the diseased body to its normal function. Let us thank God for every life-saving facility which He has placed in the hands of our Christian physicians.

"All Things Come Home at Eventide"

By Gladys Scott Wakefield

[This article and "The Family Altar," a feature to appear in the last issue of the REVIEW every month, are material prepared especially for the REVIEW by the Parent and Home Section of the General Conference Department of Education.—EDITOR.]

A NEW YEAR and a new beginning! We have ambitious intentions on the first day of January, but we often soon break them and then say resignedly, "Might as well wait till next year and start all over again." But why wait a long twelve months? Have you considered that we are handed a fresh day every twenty-four hours in which to make a new beginning?

The Creator of mankind was very thoughtful to have broken our years into hours and days so that we might go a little way at a time and then pause to rest and take inventory. Were the weight of years laid across our shoulders without respite, the momentum of time would crush us. I recall a poem entitled "The Washerwoman's Prayer," telling that the washerwoman hung her soul's garment on the line where heaven's choicest winds blew, yet when dry, she pleaded, "But there it hangs still streaked with sin and sorrow. Lord, could I try another day tomorrow?"

Each night we should cast aside the broken resolutions, the disappointments, the mistakes of yesterday, even as we do yesterday's physical weariness. Each today may start anew with a fresher outlook, a wiser heart, a more tol-

erant attitude. Then each new morning may be that wonderful Land of Beginning Again that we all at times have longed for.

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again."

—LOUISA FLETCHER TARKINGTON.

But can we keep from making mistakes today such as we made yesterday? Does each new morning find us better equipped spiritually to conquer the problems at hand?

Suppose we take a small length of cloth and tear a strip off each end. At first the cloth is firm throughout, but pull slightly on the torn edges and note the results. The threads begin to loosen and raveling starts. The cloth is weakened at both ends and continued strain on the torn edges will weaken and ravel the entire fabric. But had the edges been hemmed, the cloth would have remained firm from end to end. Just so each new day may be protected from frayed edges and strained middles by hemming the edges with family worship when all the family may meet together for prayer.

And what home moves so smoothly at all times that there is not need of firmness when the strains come. I remember one difficult day when there had been strong difference of opinion and there was a tight feeling in the atmosphere. But the deepening twilight brought our little family together for vespers. And how can two kneel together and hold aught either against the other? Truly, the home is a "world of strife shut out and a world of love shut in." And the Christian home is one of the few institutions that survives while the world rocks!

Taking Inventory at Worship Time

Worshiping together causes each worshiper to take inventory. Teenagers are often more conscious of their rights than of their responsibilities. Thus an adolescent son, who but a few minutes before worship may have felt rebellion toward restriction he deemed unnecessary and unjust, cannot but yield that father and mother are sincere in their stipulated code for his conduct.

Little sister, also, may have slighted a duty (maybe the not-always-welcome music practice), and confession is good for even little souls.

And father who may have been too busy and perhaps too short in his speech now makes settlement. The Mystery Chef, a long-known radio figure, recently celebrated his thirty-eighth wedding anniversary. His recipe for a successful and happy marriage is: "Don't both get angry at the same time—but if you do quarrel, never go to bed until you have knelt together and asked God's forgiveness for your quarrel."

Nor does mother, the queen of the home, lose royalty by admitting that she has made a too-quick negative decision.



COBB SHINN

Children and Parents are United in the Love of the Gospel

Parents, if we teach our child victory through Christ and have not victory ourselves, he can but doubt the worth of the cross. We expect our children to find God in their growing-up years. Then surely the child must find something of God in us, his parents. We must be at home with God in our homes. It follows that family worship disciplines the parent as well as the child. The humorous philosopher Josh Billings advised, "Train up a child in the way that he should go, and walk there yourself once in a while." "The father to the children shall make known Thy truth." Isa. 38:19. We make it *known* by *living* it every day.

The test of family worship is reflected in our every act of daily living—whether we are impatient when Junior upsets his milk glass, whether we grumble that the sun failed to shine on laundry day, whether we approve the new deacon or our neighbor's way of life. Children are experts at sensing discrepancies. Genuine worship and hypocritical living are opposites. No overflow of blessings can be expected in the cup that is not clean inside.

Of course, the theme of worship is not always to be amends and remorse. A note of gladness and triumph is in order. Not long ago I related this incident: A lady shopper saw a storm of threatening clouds gathering and so she stepped into a shoeshine parlor to escape a possible drenching. She said to the colored boy as he started work on her shoes, "Isn't that an awful cloud?" He replied, "Cloud? I ain't seen no cloud. I'se been too busy shinin'." Since then it has become a family reply when complaints could take over, "I'se been too busy shinin'."

Another flame of blessing that will glow from the family altar is that of the sense of balance which is so much needed in our tragically unbalanced modern living. Worship time brings us every day to the realization of things transiently earthly and eternally divine. It is an evaluator of life's contents. It is a stabilizer of moral conduct. It is a crystallizer of ideals.

The family altar helps the entire family move toward a higher plane of daily living and a greater insurance of life eternal. The worship habit fills the child with the knowledge that his home is built around the fact of God.

Shunning Spiritual Illiteracy

Modern sophisticated life has been hard on the home. The heart of our great country is sick unto decadence, because of the disintegration of its greatest possession—the American homes which took root courageously on the rockbound coasts of New England and pushed hopefully to the gold-rushed shores of the Pacific. But today the tally shows that seventy per cent of our American youth are spiritually illiterate. Of course, that is the world, we say; but how about the fold? A check among our church school children reveals a startling lack of worshiping homes; that is, it is sorrowful to know how few of our homes are actively faithful in keeping the spiritual home fires burning. A family altar does not just happen. Its design is planned and the altar polished by wise and careful parents.

It seems that conducting evening worship is far more general than that of morning worship. Evening is the blessed time when "all things come home." All creatures seek shelter and protection from the dark. What a glad provision this is, for otherwise when would father ever stop his work or children their play? The body is weary and ready to stop activity. Like clocks run down, we need rewinding. How resting to lay aside our burdens and open the Book of books.

"The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

"My soul, thou too shouldst to thy knees
When' daylight draweth to a close,
And let thy Master lift thy load,
And grant repose."

Morning is apparently a more individualistic time of day. Each member of the family has his set time to start to school or to work. To wait a moment or two for another member rifts the schedule. Often father leaves the home before younger members are up. Surely, mother does not leave, too. She can light the altar fires alone. Too rushed? We all strive for clean, orderly homes, but someone has pointedly said that "so much housework is water over a dam, but hours spent with children go into the great stream of life."

Starting the Day With God

It is a dangerous world in which we live, and do we dare let our little flock scatter without beginning the day with God's approval? It has been said, "Be pleasant till ten o'clock in the morning, and the rest of the day will take care of itself." I think there is much in that statement. If the morning hours were started right, the path of the day would not be so winding. And I have often thought there would not be so many mistakes or regrets if we asked the way in the early hours.

"The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning dawn
That God may give thy daily care,
Assured that He no load too great
Will make thee bear."

—ANNA TEMPLE WHITNEY.

Now that there is a new year ahead, let us gird up our parental loins and put more loving thought into the family worship time. If we have been negligent, now is the time to rekindle the altar flame, that our hearts and the hearts of our children may glow with the warmth emanating from a Christian hearth.

Around the Family Altar

WHY should we not sometimes capitalize on the simple happenings of our home for worship material? "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house."

Some time ago my small daughter and I were taking the white clothes out of the washing machine. To our regretful surprise, the clothes had an ominous pinkish tinge. We carefully examined one article after another until we found the offender, a bit of red twine. It was such a small cord and yet it had tinged the entire tub of clothes. It took much care and time to bleach them to the desired whiteness.

That evening at family worship the incident was related. We marveled that so small a bit of color could taint so many pounds of clothes. Father mentioned some interesting facts about synthetic dyes, red in particular.

Then the tall lad asked, "Who was let down with a scarlet cord?" Josh. 2:15, 18. And so our family enlarged on the word "scarlet."

Someone soon philosophized, "That bit of scarlet twine discolored a whole tubful of clothes is just what a little disobedience will do if left unchecked—discolor a whole life."

Father must have then glanced at the snow piled outside the window sills, for he began, "Yes, but that life doesn't need to stay tainted, for 'though your sins be as scarlet, they shall be as white as snow.' Let us kneel and ask God to wash us that clean."

Then in closing, we sang, "Wash me in the blood of the Lamb, and I shall be whiter than snow."

Good News From Manchuria

By N. O. Dahlsten

RECENT months have been trying ones for our work in Manchuria, because of difficulties with communications caused by the destruction of railways by floods and civil war. Attempts by the government to keep the railways open have not always been successful. Before the war, communications here were excellent. There were several trains leaving Mukden in various directions every hour, but now the trains are few and, except for the one train to Tientsin and Peiping, they do not run very far out of Mukden.

There are also other difficulties. Fuel is hard to get, and most of the time we have no electric lights or running water. To carry on evangelistic work under such conditions, with the curfew hour at 9:30 P.M., is not easy. In fact, the situation looked so discouraging that we wondered whether it was even worth trying until things improved. But after taking the matter to the Lord in prayer, we decided to step out in faith and utilize the long, light summer evenings for the meetings.

The management of the local radio station gave us all the publicity we wanted free of charge and the Lord blessed us with a good audience from the very first.

One effort was held in each of the three Mukden churches during early spring and summer, and the Holy Spirit was present. Many who attended these meetings took their stand for the Lord for the first time in their lives. These were later invited to attend special Bible studies and prepare for baptism. Over fifty were baptized at one time as a result of these efforts. This is, as far as I know, the largest single baptism held in this field. Efforts have also been held in some of the outstations, and a number of people have been added to the church. In several places people are still waiting for someone to baptize them, but it is too late this year, because most baptisms are held in the open, and it is now getting cold.

We have a fine group of loyal national workers in Manchuria, and they have done their best, disregarding personal comforts and dangers. We rejoice with them especially over one man of great influence who accepted the message this summer. Since becoming an Adventist he has been traveling from place to place, preaching and teaching his relatives and friends. I am sure that his work will not be without results.

Voice of Prophecy in Manchuria

The Voice of Prophecy is now also heard in far-off Manchuria. We are at present broadcasting over three stations, but hope to enlarge our radio work when peace returns. We approached the manager of the Mukden radio station last summer and asked for time on the air. We told him of our world-wide work and that ours would be a purely religious broadcast. He asked us to bring our records so he could listen to some of them before answering definitely. We brought the records, and he and others gathered to listen. They were all delighted with what they heard, and the manager told us that he should be glad to give us half an hour every night, free of charge if we wanted that much time. At our second broadcast the operator said, "This is what we need. I do wish we had more programs like this." The man is not a Christian, but he and others at the radio station have enrolled in

the Bible School of the Air and are studying the lessons. We know of others who have progressed so far that they are ready to accept the Sabbath. Through the radio we are able to reach a class of people who would not ordinarily think of attending lectures in a hall or a church.

We solicit your prayers, that many of those who are listening may find the Saviour and the better way of life.

Selling Books in the Bahamas

By H. D. Colburn

THE canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but many who are hungry for the bread of life have not the privilege of hearing the word from God's delegated preachers. For this reason it is essential that our publications be widely circulated. Thus the message will go where the living preacher cannot go, and the attention of many will be called to the important events connected with the closing scenes of this world's history."—*Colporteur Evangelist*, p. 5.

Conversion of a Catechist

I was reminded again of the truthfulness of these words by God's messenger after conducting a baptismal service recently at Knowles, Cat Island, in the Bahamas. Among the candidates was a Brother Azariah Rose, who, before learning of the truth, was a catechist in one of the popular churches in these islands. Some time before leaving this settlement to continue my itinerary among the churches farther south, I had the privilege of visiting in this man's home. In the course of our conversation I asked Brother Rose how the third angel's message came to him. I was expecting him to state that some of our faithful members had interested him, but his was a different story.

It seemed that our new brother formerly had been prejudiced against our church in that settlement. He told me that when passing by on Sabbath mornings while the Sabbath school or morning preaching service would be in progress, he would usually turn his head, looking the other way so that none might get the impression that he was in the least sympathetic with Adventists.

He then stated that about twenty-five years before, when he was leaving the States to return to his native Cat Island, his nephew, who previously had purchased the book *The Great Controversy* from a colporteur, handed it to him, saying that he might find something in it worth reading. On his return trip, however, he did not open it, and when he reached his home, he put it in a trunk, where it remained unread until a few months ago, when he happened to run across it, and began to read a chapter dealing with the Sabbath truth. The more he read, the more interested he became, and long before he had finished the book, he found God's special message for our day.

He stated that his attitude immediately changed toward the people who were keeping "all ten of God's commandments" and that he began then to meet regularly with our believers, and in consequence became more familiar with all the points of the faith.

And so again it was the printed page which brought the truth to an honest soul when the living preacher or teacher had been unable to make the contact and secure the interest. Surely, "were it not for the efforts of the canvasser, many would never hear the warning!"

Our colporteur work in the Bahamas is going forward with leaps and bounds! During the first five months of 1947 a total of £664 worth of books have been delivered here. Of this amount Brother and Sister D. P. Waldo sold £247 worth.

The good seed has and is being sown in rich homes, among the middle class, and to the less privileged throughout these islands, which have waited long for the messenger of truth to call. "Thus the message" is going "where the living preacher cannot go, and the attention of many" is being "called to the important events connected with the closing scenes of this world's history."

Reviving the Work in Indo-China

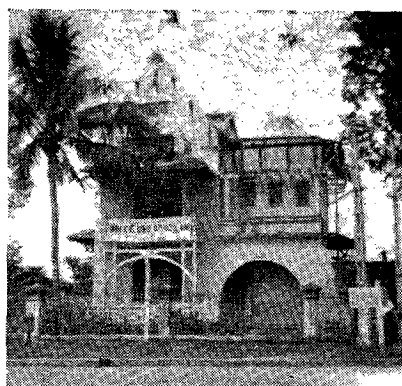
By E. H. Wallace

A RECENT two-week tour duly impressed me with the vastness of our field in Indo-China. It required only a few minutes longer to fly from Saigon to Hanoi—cities in our mission—than it would have from Saigon to Singapore. The twenty-three million people over whose heads we passed are multiplying and dying faster than we are reaching them. The harvest is plentiful, but the laborers are few.

The visit to Hanoi was premature, for not one of our members has returned to the city since the forced evacuation of December, 1946. This does not mean, of course, that they have necessarily suffered more than others; they may be safe in some interior village on the other side of the lines, and therefore unable to return at present. Let us pray for their safety and fidelity. Perhaps their witness will spread the message in Tonkin. Nevertheless, we spent a profitable week in Hanoi, making friends among all groups, including the British and American consuls, the Evangelical missionary, many native people, and the newly elected president of the government committee. The former man was assassinated three weeks ago, and this one took over on the day of our visit. In fact, he told us we were his first visitors. Both he and his predecessor are doctors of medicine, and we found him very favorable to our aspirations toward medical work. He promised to help in every way possible.

Of the more than 400,000 inhabitants of Hanoi two years ago, there are now 40,000. Most of these, they say, are not former residents, but "acceptable" persons from near-by cities and villages. Others are coming in at the rate of two hundred a day. The city is dead. Its Sino-Annamese quarter is probably eighty per cent destroyed. It looks like the pictures of Berlin or Tokyo. We searched around for a week with the names and addresses of our former members, took pictures of what had been their homes, for the edification of friends and relatives. In the process we made many friends, through our inquiries at neighboring houses. Our rented chapel was damaged, but not as badly as some. It bore no marks of our occupancy. It is now rented to, or at least occupied by, a whittler of bamboo chopsticks, ten pairs of which I bought as souvenirs.

Our stay at Tourane was more immediately profitable. Of our twenty-odd families there, five or six have returned after the forced evacuation of December, 1946. The church, surprisingly capacious, is not so badly damaged as might be imagined. It suffers, of course, also from years of neglect. Much of the wooden construction was taken



This Building, Recently Purchased, Is to Be the Headquarters of Our Indo-China Mission

away by the military for their needs. All but three of the thirty benches are gone. Two of them we found near by in an establishment of the foreign legion. I asked for their return from the lieutenant, but since we had no proof of ownership, we had to go to the colonel in charge of military Government. He

promised to help, but didn't promise the return of the benches. He authorized us to reopen services in the church.

On Sabbath, November 1, we held the first Adventist service in that city since August of 1946, and the first in a much longer time that has been attended by a foreign missionary. There were twenty-six present. It was a touching scene, made so by a realization of the high value placed upon their worship by these faithful people. Sabbath school was reorganized, and the lesson taught from the *Lesson Quarterlies* we had brought from Saigon. We sang, "We Praise Thee, O God, for the Son of Thy Love," "Nearer, My God, to Thee," and the doxology twice from copies written out by hand, the hymnals having been lost.

The need for relief there is great. We have saved a bundle of clothing for them, and will try to send it. If successful, we may ask for more, if there is any more. Our distribution, on the whole, has been very satisfactory and appreciated.

Tremendous Need for a Relief Work

They want a foreign worker in this place. There are half a million people within reach in the circle of the surrounding mountains. The buildings are not damaged as they might have been. The church has suffered the loss of all its furniture, and much of its wooden construction was taken by the military for their use. Add to this, years of neglect. But most of the masonry of the church itself is intact. We expect large things in Indo-China in spite of many difficulties.

1947—Voice of Prophecy Banner Year

By Bessie Flaiz Detamore

THE Voice of Prophecy Bible Correspondence School has now been in operation for more than five years. We have in our files the names of about four thousand baptized persons whom the Voice of Prophecy has had a part in bringing into the truth, and almost an equal number of Sabbathkeepers who are not yet baptized. Less than half this number was reported during the first three years.

Our records for 1947, as they appear near the close of the year, show the largest number of baptisms since this work was started. There have been more than one hundred baptisms each month, and in October, 143 baptisms were reported. Our figures at this time indicate that there will be well over 1,400 baptisms reported this year in comparison with 1,109 for 1946. There is almost an equal number of new Sabbathkeepers who have not yet been baptized. More than 54,000 have been graduated from our Bible course since 1943 and, in addition to the names

of interests sent to the conferences, large numbers have been classified as favorable, and will yet accept the truth.

The names of more than 4,220 interested people from our Bible school have been sent to the various conferences for follow-up work during 1947. In addition, the Bible lessons are going into many thousands of other homes. We are sending our lessons into nearly five hundred cities in the State of Missouri alone. Combined with the efforts of the local Bible schools, a great evangelistic campaign is in this way in constant progress, and multitudes are in the valley of decision. We shall never know the full results of this work until we reach the better land.

God Uses Extraordinary Methods

Long ago the messenger of the Lord made the following statement:

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers and Gospel Workers*, p. 300.

Certainly the Bible correspondence method is one of the "simple means" referred to here. We have an example of this in the way the work is developing in India. In that land, torn by religious prejudices and in the midst of political upheavals, the Bible Correspondence School is making rapid progress. The last report states that more than 14,000 students have been enrolled, even though we are not permitted to have a religious broadcast there. It is especially interesting to know that many of the lessons are going into the homes of the educated Hindus and Moslems, and some have indicated their intention to keep the true Sabbath and be ready for the coming of Jesus.

The following statements taken from letters received from conference workers show that God is working in a way that is very much out of the ordinary:

"The Voice of Prophecy has long since left the field of theory in soul winning, and has become a very practical factor in building up our baptisms."

"As we follow up the names of interests sent to us by the Voice of Prophecy, we find it is producing splendid results—above the average."

"I recently remarked to our workers that we are getting the finest list of names through the Voice of Prophecy that has come our way since the work started. There are more in volume, and the interest seems real and sincere. We certainly appreciate the work of the Voice of Prophecy and know that many of these people will embrace the message."

"I have been greatly inspired by the steady stream of interests we are finding as a result of the Voice of Prophecy work. I am more than ever convinced of the value of the radio Bible school. I am of the opinion that, as we enter the loud cry, the fruitage of this work will exceed our wildest dreams."

As we face the new year, let us pray that God will continue to work that this effort may not be hindered, but that it will go forward with increasing success until the work is finished.

Brisbane, Australia, City Effort

By W. T. Hooper

President, Queensland Conference

ON SUNDAY evening, October 5, the hearts of the Adventist family in this city were deeply stirred as they witnessed the spectacle of Brisbane's large and beautiful city hall filled with eager and expectant listeners. Eight weeks previously we had welcomed to our midst Elder and Mrs. C. A. Reeves, who had journeyed halfway round the globe to give leadership, under God, to this great campaign. A sure foundation for the success of the effort was laid by careful preliminary work in which lists were compiled of hundreds of names from Voice of Prophecy, *Signs of the Times*, and colporteur interests. These received a special invitation.

And now the hour was striking to which we had looked and prayed for months. This meeting was to mark the opening of a great evangelistic campaign designed to shake the pleasure-loving multitudes and offer food for thought to the thinking men and women of our city. What joy it gave us to see large crowds of people queued up outside the hall lest they miss a seat. Elder Reeves was advertised to speak on Daniel 2. His thrilling presentation had the effect of bringing the people back the following Sunday. And now, after many weeks, the hall is still filled and the people are deeply stirred by the unfolding of time's greatest message.

The interest is deepening as time passes; 786 names



A Capacity Audience of 2400 Listening to C. A. Reeves on the Sixth Sunday Night in Brisbane City Hall, Australia

were handed in asking for literature one Sunday night when over 2,400 were present.

The midweek lectures are also being well attended. The Guild Theatre, seating about five hundred, is filled each Tuesday evening as the work of disclosing present truth continues. These encouraging attendances have been achieved in spite of a scarcity of newspaper space for advertising, which was at most only two inches a week—an almost insignificant amount. Now the working team has 1,400 names on their visiting lists. The people's appreciation of the services can be gauged when it is known that already \$2,300 has been given in offerings.

A large choir is ably led by Russell Kranz. Undoubtedly its lovely music makes a great appeal to those who attend. Not the least among the attractions is the playing of the grand organ.

Other members of the team are Pastor S. M. Uttley, F. J. Allen, C. T. Potter, and A. Maberley, together with Sisters J. Cormack and D. Stanley.

The Navajo Indians of Arizona

By R. E. Sanders

NOW is the time to go forward in a mighty way for the Navajo Indian people. Their homes are wide open to our message. They are anxious to have us come into their hogans and treat their sick, teach them the Bible, and pray for them. It is not uncommon for us to be stopped by an Indian asking us to visit his home. Just last week a man came riding up on horseback having made a five-mile trip to ask us to visit his camp. He would gladly interpret the Bible stories to his family and relatives in the camp. A few miles down the road we met another man on horseback with a similar plea. We had to tell them that we would have to wait until we could spend more time on the reservation. We never had time to visit the homes waiting our usual visit. We are almost overwhelmed with the great need before us. We spend such little time on the vast reservation, and every home we have visited is wide open to our work.

This is not a barren field such as it may have seemed in the past. The groundwork has been laid. Brother and Sister Walter have labored six long years in gaining the confidence of the Indians and in building a fine school. Now the Indians are responding in a marvelous way. Those with whom Brother Walter is working in a special way are showing their devotion to our message by their interest in our meetings, their desire for a church building, and by their liberal though small offerings to missions. Last Sabbath my heart was stirred as I saw a Navajo in one of the little Sabbath schools put a dollar bill in the offering. Only those who have visited the reservation realize the meaning of this sacrifice.

Response Most Encouraging

Those with whom Mrs. Sanders and I are working are also responding wonderfully, though we have visited them only a few weeks. Most of these Brother Walter has been in touch with in the past, but he has not been able to continue regular visits with them as he has been tied at the school. Now that we are visiting them every week they show real interest. We told the story of creation to a lady, emphasizing the creation Sabbath. The next week she told us she was keeping the Saturday Sabbath. When her baby was born, she waited a week for Mrs. Sanders to come and name it. Recently a medicine man had to be away for medicine for his people the day we were at his home. He left a note telling why he had missed his appointment. When we saw him the following week, he apologized by saying that his people had needed him, but

he added that he did not think they would need him again. Just how much he meant by that I do not know, but at least he is definitely interested in our work. Some of the people are doing very well in memorizing parts of the Bible. If I have time, they will sit by the hour and teach me Navajo. I memorize the things they teach me in Navajo and they memorize the texts I point out to them. One lady has learned the ninety-first psalm, another the twenty-third psalm. One is learning the beatitudes, and so forth. A barren field? No! I believe that we are on the verge of a great harvest from among the Navajos.

Tribe Offers Land Grants

Not only are the homes open to us, but the Navajo tribal council has again opened the field for the work of missionaries. For years they had a ruling that no land grants be given for any missionary projects, but at the last tribal council this ruling was revoked, and grants may be made for schools, medical work, and churches. To delay now would mean a great loss. The Navajos are going through a process of change. Schools, war veterans, and men working off the reservation are bringing in American ideas. The younger generation is losing faith in the old superstitious beliefs of the Navajos. They are open to Christianity. Now is our opportunity. If we delay, they will become steeped in false beliefs and practices of all kinds. As result of this new land grant to missionaries, many churches will doubtless be established on the reservation. We, too, need to establish churches where the people can be taught the beauty of the third angel's message. We also need more workers, so that the light can be carried to all the eighteen districts instead of the two in which we are now working.

Pray for the work among the Navajos, that all may have the privilege of hearing the gospel.

Medical Institute of the Upper Columbia Conference

By E. A. Sutherland

THE meeting of doctors and dentists of the Upper Columbia Conference was opened at nine o'clock Friday morning, August 21, 1947, with Genevieve L. Joy, M.D., of Walla Walla, Washington, presiding. Dr. Joy, medical secretary of the conference, stated in the opening meeting that there had been for some time an urgent demand by many of the doctors and dentists for a meeting in which they might have opportunity to study with the evangelical workers some of the problems that our people are now facing, with the hope that medical workers can more efficiently relate themselves to the great movement that our denomination is carrying forward at the present time.

The conference had invited the doctors and dentists to bring their families as guests of the conference. The weather was fine, the location ideal, and in the comfortable quarters of the Missionary Volunteer camp all settled down to earnest study interspersed with opportunities for recreation. Beautiful Lake Hayden, about ten miles long and averaging a mile and a half wide, situated in mountains covered with evergreen timber, made a most beautiful setting for earnest study, recreation, rest, and meditation.

F. A. Mote, president of the conference, stated that there are a large number of Seventh-day Adventist doctors settled in the different cities and towns of the Upper Columbia Conference. In one city alone, in Spokane, there are fifteen Seventh-day Adventist doctors practicing. Elder Mote stated that there is a general interest among

the medical workers of the conference to carry out more fully the pattern given in the Spirit of prophecy for medical workers, and that many wish to help to establish outposts that will enable them to keep their patients in rural sanitariums and hospitals.

Elder V. G. Anderson, president of the North Pacific Union, had just returned from Africa, and he was full of the wonderful things that he had seen among the heathen. He spoke several times to the group, thrilling them with interesting stories that illustrated that medical missionary work was accomplishing great things in Africa.

Dr. W. B. Holden brought to the members helpful instruction, showing them how they could be a blessing to the people physically, but he especially stressed that their real success would depend largely upon the interest that the medical workers had in the spiritual health of their patients.

Co-operation With Temperance Forces

Dr. John E. Potts, of Walla Walla, gave a strong lesson on the responsibility of the medical people to unite now with organized temperance forces. He gave many experiences showing that our people should now co-operate with the temperance organizations in their battle with liquor.

By letter Dr. Maynard Aaby, of Walla Walla, suggested to the doctors the kind of literature that should appear in their waiting rooms and the many little acts that nurses and attendants in doctors' offices can perform to make people more comfortable and to help them to feel at home. They should always be ready to drop seeds of truth in the minds of many inquiring patients.

Twice I was given opportunity to present to the members of the institute the work of the General Conference through the Commission on Rural Living. I stressed the great work that we are now asked to do in helping people out of the cities into country places where they can establish homes on small farms, and showed that the largest, most important part of this work will not be in telling our people of the dangers in living in the cities, but in helping them to know how to carry on successfully in rural districts. Not only must they be self-supporting missionaries, but they must work the cities from their homes as mission outposts. To carry on such a program will require the very best help that all of us can give. It is a work similar to that of the deliverance of the children of Israel from Egypt and the planting of them in the Promised Land. A successful rural outpost should have for its foundation an active medical work; therefore, the doctors have the key to the success of this out-of-the-city movement. They should be specially trained to carry on practical missionary work that will enable a doctor or two doctors to put from twenty-five to one hundred families at work along practical, successful missionary lines. The green light is now on for medical workers.

Good Response to Institute Instruction

There was an earnest response to the instruction that was given at this institute. Recent word has come from the president of the union conference that the conference committee has created a department of rural living, with G. W. Chambers as secretary. This gives opportunity for the Commission on Rural Living of the General Conference to work in this interesting field with this new department. There is evidence on every hand that a large number of the doctors on the Pacific Coast, both in the North Pacific and the Pacific unions, are just waiting for the opportunity to get into a type of medical missionary work that will bring them into the closest contact and co-operation with the regular conference workers, and also enable them to establish many small sanitariums, so that they can make these institutions places of refuge for our people who must soon leave the cities.

Atlantic Union College Week of Prayer

By R. R. Bietz

President, Southern New England Conference

IT WAS my privilege to conduct the fall Week of Prayer in Atlantic Union College, and I found it a real inspiration to speak to such a large group of young people and teachers each day. The daily meetings with the various prayer-band leaders also played an important part in making this a profitable week. A large number of young people sought counsel in regard to various problems of life.

The results of this week cannot be measured by any standard we might devise. Only eternity will reveal the good accomplished. It is of interest to note, however, that twenty-four decided definitely for Christ and expressed a desire to join the baptismal class. There seemed to be real deep heart searching on the part of the entire student body and faculty. Evidence of this was manifested Thursday morning when the entire group came forward spontaneously to the altar. This was an indication of a desire for individual advancement in Christian experience.

The climax of the Week of Prayer came at the Friday night vesper service, at which time students gave never-to-be-forgotten testimonies. There are a number of students attending Atlantic Union College who are members of other denominations. Several of these made definite decisions during the week to join the remnant church. To listen to their testimonies was indeed inspiring.

Barstow, California, Sabbath School Investment

By A. D. Bohn

IT WAS a pleasure to be at the Barstow, California, Sabbath school when their annual Investment offering was taken. The superintendent had started right at the beginning of the year to encourage everyone to make an investment of some kind, and the total received from about forty members was \$860.

When the children and adults gave their offerings to the fund and placed them on a table, they had a peck of money. Perhaps you would be interested to know how they received their money.

A business woman gave fifty cents for each \$5 order she received—\$109.50.

A brother gave every fifteenth day's wages—\$119.50.

Every silver dollar which came into the doctor's office—\$120.

Five cents for every personal letter received—\$10.

A little girl and her brother were given 25 cents for every "A" on their last year's report card—\$36.75.

Kindergarten and cradle roll children saved new pennies—\$8.70.

One woman saved the receipts from old hub caps she sold at her husband's junk yard—\$57.75.

A little girl received two cents for each old Signs she handed out—\$9.62.

Primary class saved small change—\$3.73.

The junior class sold homemade candy—\$18.17.

One sister has a buttonhole attachment for her sewing machine. She made buttonholes and alterations—\$20.

The fruit from a neglected orchard—\$10.

One girl and her mother saved small change—\$10.

One family sold the extra furniture which had been stored in their garage—\$14.

One dear old sister too ill to work rented out her washing machine—\$27.75.

One family saved pennies—\$50.

One man gave the returns from his income tax—\$50.

Hinsdale Sanitarium and Hospital

By L. A. Skinner

HINSDALE is the only medical institution in the Lake Union Conference operated by the denomination. Situated near Chicago in the beautiful suburban community of Hinsdale, this medical center reflects the courageous Christian faith and medical skill of its founder, Dr. David Paulson. It was just forty-three years ago that this hardy health practitioner paused in his Life Boat Mission activities to establish this sanitarium.

Today Hinsdale is on the threshold of replacing the original building with a modern fireproof structure, meeting the needs of an increasing demand for hospital accommodations. The family of workers now numbering nearly three hundred seriously and conscientiously serve the Lord and their fellow men. B. C. Marshall and his associates are earnestly seeking to make the sanitarium and hospital a demonstration of God's good news to a needy world.

Recently the local conference and managing board have made it possible to secure a full-time chaplain and Bible teacher for the nurses' training school. J. R. Perkins carries on his heart the spiritual interest of the patients, as well as ministering to the needs of the helpers. It was my pleasant privilege to spend a week recently in studying the Bible and basic Christian teachings with the workers in the institution. The management made every effort to encourage the meetings, and the response was indicative of God's rich blessing.

The nurses' training school is effectively doing its part to prepare medical missionary nurses. Miss Jessie Tupper, superintendent of nurses, is assisted by an efficient staff. After a presentation of the needs of God's work every nurse dedicated her life and training to advance the interests of God's cause. Fourteen of these indicated a consecration to foreign missions should the Lord open the way upon completion of their training.

A beautiful new church has recently been completed and dedicated just across the road from the sanitarium. Through the friendly spirit of the employees, patients and others are led to search into the third angel's message, and the Lord is drawing to Himself new followers.

Plans for an International Temperance Association

By W. A. Scharffenberg, *Secretary*

AT THE 1946 Autumn Council steps were taken to revive our temperance work. An advisory council of fifty-one men was appointed to give study to this work and make recommendations to the General Conference Executive Committee. The first meeting of the advisory council was held December 18, 1946. Two constitutions, one to meet the needs of a world-wide organization and the other to meet the needs of national organizations, were drawn up. The over-all organization, with which the national organizations would be affiliated, was to be known as the International Temperance Association; the national organizations to serve the various nations would be known, in the United States for example, as the American Temperance Society, in Canada as the Canadian Temperance Society, in Britain as the British Temperance Society, and in Australia as the Australian Temperance Society.

Membership in the respective national organizations would be open to all who are interested in the aim, purpose, and objectives of the society.

The association constitution reads as follows:

Article I

Name

This organization shall be known as the International Temperance Association.

Article II

Purpose

It shall be the purpose of this organization to promote temperance in all its phases and to enlighten the public concerning the evil effects of alcoholic beverages and narcotics.

Article III

Membership

Sec. 1—The membership of this organization shall consist of such national or regional temperance organizations as may be sponsored by Seventh-day Adventist conferences or missions around the world, which subscribe to the principles of this constitution and are accepted by vote of the Board of Governors.

Sec. 2—Individual members of regional or national temperance societies affiliated with the International Temperance Association shall consist of those who:

(a) Subscribe to the purposes for which this association was organized, and

(b) Pay the required membership fee.

Sec. 3—Individual membership fees shall be set by each regional or national temperance society.

Article IV

Board of Governors

Sec. 1—There shall be a Board of Governors, which shall consist of the members of the Executive Committee of the General Conference of Seventh-day Adventists, the presidents, and/or executive secretaries of the temperance societies that have been accepted into the membership of the International Temperance Association.

Sec. 2—It shall be the duty of the Board of Governors:

(a) To elect the officers.

(b) To appoint fifteen members to serve on the Executive Council.

(c) To meet quadrennially at the time of the General Conference session to receive reports from the officers of the association.

(d) To arrange for the available members to meet annually.

(e) To fill any vacancies that may occur on the Executive Council.

(f) To appoint an auditor whose duty it shall be to audit the accounts of the association and render an annual report to the Board of Governors.

(g) To lay such plans as will promote the objectives of the association throughout the world.

Article V

Officers and Their Families

Sec. 1—The regular officers of this organization shall be a president, a vice-president, an executive secretary, a treasurer, and such associate secretaries as may be needed.

Sec. 2—*President*: The president shall act as chairman of the Board of Governors and the Executive Council.

Sec. 3—*Vice-President*: The vice-president shall, in the absence of the chairman, serve as chairman of the Executive Council.

Sec. 4—*Executive Secretary*: It shall be the duty of the executive secretary to keep the minutes of the proceedings of the various meetings and conduct the affairs of the association in harmony with the actions of the Executive Council and the Board of Governors.

Sec. 5—*Treasurer*: It shall be the duty of the treasurer to receive all funds of the association, to disburse them in harmony with the actions of the Executive Council, and to render such financial statements at regular intervals as may be desired by the Board of Governors and Executive Council.

Sec. 6—*Election of Officers*: All officers of the association shall be elected by the Board of Governors at the regular quadrennial sessions of the General Conference of Seventh-day Adventists, and shall hold their office for the period of four years, or until their successors are elected and appear to enter upon their duties.

Article VI

Executive Council

Sec. 1—The Executive Council shall consist of the officers of the association and fifteen other members to be appointed by the Board of Governors to serve for a period of four years or until their successors have been appointed and appear to take office.

Sec. 2—It shall be the duty of the Executive Council to:

(a) Devise effective ways and means of promoting the temperance cause.

(b) Appoint such standing committees as the Executive Council may feel will advance the interests of the work.

Sec. 3—Meetings of the Executive Council may be called at any time by the president, or in his absence, by the vice-president of the association, to transact such business as may require the action of the Executive Council.

Sec. 4—All meetings of the Executive Council shall be held at the international headquarters, except such as may be determined by the Board of Governors.

Sec. 5—Any five members of the Executive Council, including the president, or the vice-president, shall, after due notice to members, constitute a quorum of the Executive Council, and shall be empowered to transact such business as is in harmony with the general plans outlined by the Board of Governors.

Article VII

Finances

Ten per cent of the funds received by national or regional societies shall be remitted through the respective organizations to the International Temperance Association treasurer for the promotion of the temperance cause throughout the world field, as the Executive Council may direct.

Article VIII

Amendments

This constitution and by-laws may be amended by a two-thirds vote of the members present at any regular session of the Board of Governors.

Article IX

Dissolution

In case of dissolution of the Association, all its assets shall be transferred to the General Conference of Seventh-day Adventists.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Southern African Division

● THE following missionary recruits have recently arrived from overseas to take up work in this division: Mr. and Mrs. A. H. Brandt, from Denmark to labor in Nyasaland; G. A. Otter and family, from the United States of America for Nyasaland; Mr. and Mrs. D. T. Burke and their daughter, from the United States, who will labor in Barotseland; Mr. and Mrs. O. B. Hanson, from the United States, who will take up work in Cape Town.

● HELDERBERG COLLEGE, our European training school, recently graduated 18 of its students. All these have been invited to enter various phases of our denominational work.

● W. R. VAIL, in reporting regarding the work in the Zambesi Union, tells of a man who came 3 days' journey by donkey cart from the depths of the Kalahari Desert to one of our camp meetings with the request that the truth be sent to his people in this sparsely scattered and desolate region.

● DURING 1947, 84 new workers have joined forces with those already employed in giving the third angel's message in the Southern African Division.

● THE net gain in membership for the Southern African Division during the year ending June 30, 1947, was 4,489. This is by far the largest increase that we have experienced during the past ten years. The Sabbath school membership within the division now numbers over 110,000. More than 47,000 believers are in the Bible classes studying for baptism. Our membership now totals 51,062.

● AT our recent year-end committee meeting J. R. Campbell, superintendent of the Congo Union, told of holding a camp-meeting where 300 people not of our faith professed conversion and gave their names to join the Bible class. The Spirit of God is moving upon hearts in the Dark Continent.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Canadian Union

● A SERIES of lay preachers' institutes were conducted in western Canada by H. F. Brown, of the Home Missionary Department of the General Conference, and H. D. Henriksen, of the union. The first in this series was held in the Rutland church, British Columbia. Sixty lay workers were in attendance. The next institute was held in Edmonton, Alberta, with an attendance of 50. The last in the series was held in Saskatoon, Saskatchewan, with 35 in attendance.

● R. D. STEINKE, Sabbath school secretary of the British Columbia Conference, reports that the Sabbath school Investment returns in that field will surpass any previous records. The Sabbath school in Rutland raised \$1,400 on Investment day, and the Sabbath school at Grandview, \$704.

● IN the Maritime Conference 8 people were baptized by R. W. Numbers at the recent district meeting held in Saint John, New Brunswick, and 4 were baptized by J. A. Ward. Two of the latter were from New Glasgow and were first contacted through the Bible readers' circle.

Central Union

● A SUCCESSFUL colporteur institute was held at Platte Valley Academy, Shelton, Nebraska, December 29 to January 3. Colporteurs from the Colorado, Kansas, Missouri, Nebraska, and Wyoming conferences and the Central States Mission were present to receive instruction and inspiration.

● A. A. LEISKE baptized 17 persons in the Kansas City, Missouri, central church on Sunday night, December 21.

● THE OZARK Dorcas Federation was organized December 3 in Springfield, Missouri, with 7 societies from the district assembled. The ladies of the Springfield Society were host to more than 50 guests. An interesting program was presented and officers chosen.

Columbia Union

● THE annual publishing conventions in the various conferences of the Columbia Union have been in progress since the latter part of December, and will continue into February. These conventions are in the interest of the advancement of colporteur evangelism.

● ON September 21, 1947, a series of meetings was begun by D. S. Thurston in Youngstown, Ohio. Forty-one persons have been baptized and 15 more are expected to take part in this sacred rite. Assisting in the effort are C. J. Dornburg, pastor-evangelist, Youngstown district; Miss Weitzman and Miss Hochschorner, Bible instructors; Sisters Timariu, Thelma Pangborn, Mable James, and Mrs. C. J. Dornburg; and Brethren Haberly and Reid.

● THE Alexandria, Virginia, Sabbath school led the world in 1946 in per capita Investment gifts. Prospects are that final reports for 1947 will give this church \$20 or \$21 per capita for the year, surpassing the \$15 per capita of last year.

Lake Union

● THE Wisconsin Conference office has already received \$2,553.60 to be sent to purchase CARE packages for our needy brethren in the war-ravaged countries of Europe.

● THE soul-winning program in the Upper Peninsula received a great impetus as the result of an inspiring three-day colporteur institute held in the Wilson church under the able leadership of I. H. Ihrig, of the Lake Union, and Brethren H. D. Burbank and J. L. Clements, leaders in the publishing work in the Michigan Conference.

● ON Sabbath, December 13, the Milwaukee, Wisconsin, central church became the scene of another baptism. The total baptized in recent months now stands at 34, and they expect to have another group ready in January. C. W. Guenther, pastor of the church, states that most of these interests have grown out of the Sunday night meetings that were held in the church last winter. However, the workers are holding 45 Bible studies and cottage meetings each week, and the interest is rapidly growing.

Northern Union

● THE special services during the Week of Prayer at Maplewood Academy, Hutchinson, Minnesota, were conducted by J. O. Iversen, the educational and Missionary Volunteer secretary of the Iowa Conference. On the last Sabbath of the Week of Prayer 18 of the students were baptized and publicly avowed the acceptance of Jesus as their Saviour.

● THE Minneapolis churches are continuing their co-operative efforts in evangelism by conducting several successive six-week series of public meetings in the various churches, the first of these series now being conducted in the auditorium church by the pastor, P. C. Jarnes. Following this, Dyre Dyresen will conduct a six-week effort in the Emmanuel church, of which he is pastor, after which F. E. Thompson, will conduct an effort in the Stevens Avenue church. An intensive literature campaign is also a part of this united effort, and classes are now being

held for training lay members to give Bible studies and conduct cottage meetings. A union radio program is also broadcast every Sunday morning at 10:30 over station WDGy.

North Pacific Union

● AN all-day service was held December 27, at Chewelah, Washington; when the church building was dedicated as a monument to the work in that place. F. A. Mote, president of Upper Columbia Conference, spoke at the morning service and in the afternoon gave the dedicatory address. Lloyd Stephens was in charge of the music. E. J. Bergman, the pastor, reports that 6 people united with the church by baptism at the close of the morning service.

● OFFICIAL organization of the Walla Walla College church as a separate congregation from the College Place church took place on Sabbath, December 20. More than 500 persons became charter members.

Pacific Union

● THE home missionary department of the Pacific Union has laid plans for the distribution of 15,000,000 tracts in 1948, an average of one each day for every member.

● THE Associated Missionary Volunteer Societies of the San Jose area met in the civic auditorium of San Jose, December 27. For thirty minutes their meeting was broadcast over KSJO. During that time they featured music, a quiz, and a pageant of missions.

● A CHURCH was organized at Palm Springs, December 27, with a charter membership of 17. They meet in the community church. Palm Springs is a popular winter resort, with a number of small towns springing up close by.

Southern Union

● ON Sabbath, December 13, a new church of 44 members was organized in Marion, North Carolina, in the Carolina Conference. Of this number 38 have accepted the truth only recently. The church is using the basement of a new church building now being erected.

● THE extensive evangelistic effort, begun in Columbia, South Carolina, a few weeks ago by J. M. Hoffman and his associates, is meeting with excellent success. Already 37 have been baptized and 20 more are ready for that rite. Elder Hoffman says, "This is just the beginning." On the night the Sabbath truth was presented by the jury-trial method, 102 signed the covenant to keep the Sabbath.

● G. W. ASHER, of the Carolina Conference, is conducting a 2 to 3 weeks' revival service in the High Point, North Carolina, church.

● THE 23 Missionary Volunteer Crusader institutes which have been held in the Southern Union since the North American Youth's Congress are bearing fruit. Bible-marking bands, Youth Crusader clubs, and Share-Your-Faith plans in our Missionary Volunteer Societies have been the results.

Southwestern Union

● MEETINGS are being held in Mineral Wells by Brother Eddie Nelson and one of our loyal physicians. The attendance is good. Several have taken their stand for the truth, and others will be baptized soon.

● THE Missionary Volunteers of South Texas are on the march! The young people of this field are putting forth every effort to co-operate with the ministers and leaders in an all-out Share-Your-Faith program. It is a help to these young people as well as to the souls who are needing and seeking for light.

● J. B. Ross, formerly employed by the Southwestern Union as war commission secretary and camp pastor, has now taken up his duties as treasurer of the Texico Conference. O. J. Bell, former treasurer of Texico, is now treasurer in the Oklahoma Conference. He is filling the vacancy left by R. E. Spangle.

OBITUARIES

MAGAN.—Dr. Percy Tilson Magan was born in Ireland, Nov. 13, 1867. In 1886 he entered the United States and located at Red Cloud, Nebr. Here he was converted in June of the same year through the labors of L. A. Hoopes and joined the church. Soon afterward he entered the colporteur work in Nebraska. He became a licensed minister in Nebraska in 1887. He entered the Battle Creek College, Mich., as a student in 1888, from which institution he was graduated.

In 1889 he accompanied S. N. Haskell on a missionary trip around the world. Upon his return he was appointed associate secretary of the Foreign Mission Board from 1890 to 1891. Then he was elected to head the department of Bible and history in the Battle Creek College, a position which he held from 1891 to 1901. Later he took an active part in moving the college to Berrien Springs, Michigan.

He was married to Ida May Bower in 1892. Two sons were born to them, Wellesley and Shaen. His first wife died in 1904. He was married again in 1905 to Lillian Esheleman, M.D., who was a member of the medical staff of the Battle Creek Sanitarium and Hospital, Mich. One son, Val O'Conner, was born to them in 1912. He was ordained in 1899 by George A. Irwin, president of the General Conference, Alonzo T. Jones, and Allen Moon.

From 1901 to 1904 he was dean of Emmanuel Missionary College, the successor to the Battle Creek College. At the time of the founding of the Nashville Agricultural Institute, Nashville, Tennessee, he was its dean. This institution is now known as the Madison College, Madison, Tenn.

In 1910 he entered the medical department of the University of Tennessee. Immediately after his graduation he was called, in 1915, to the College of Medical Evangelists as its dean. He held this position until he was elected president of the College of Medical Evangelists in 1928, the position which he held until his retirement in 1942. He then became president emeritus. He passed to his rest December 16, 1947.

His strong personal characteristics of leadership went into the development of the college. To him, possibly more than to any other single individual, was committed the responsibility of raising the funds for the medical college, and more important, of raising the school to the dignity of an accredited "A"-grade school for physicians.

He is survived by his wife, two sons, three grandchildren, and three great-grandchildren.

E. A. SUTHERLAND, M.D.

WALDORF.—Nels John Waldorf was born in southern Sweden, Nov. 20, 1873; and died Nov. 22, 1947, in Los Angeles, Calif. Immediately after the Spanish-American war and his discharge from the Navy he came in contact with the S.D.A. faith and was baptized March 18, 1899. The years 1901 to 1903 were spent in Healdsburg College preparing for the work of God.

In 1903 he was called by the General Conference to go to Australia as a missionary, where he labored for fifteen years. While doing evangelistic work in the city of Perth, he met Miss Florence Campbell, of England, to whom he was united in marriage in 1904. Three daughters were born to this union.

He was recalled to America in 1918, and for a few months labored in San Francisco. In 1919 he was called to the White Memorial branch of the College of Medical Evangelists as Bible instructor. While here his wife passed away. For more than a year he was father and mother both to his family of growing girls. In 1921 he was united in marriage to Mrs. Bertha Lee.

In 1924 he connected with the Southern Union in pastoral work, and in 1927 accepted the chlaincy of the Orlando Sanitarium. In 1931 he connected with Washington Missionary College as Bible and church history teacher, where he labored till illness forced him to retire in 1937.

His wife, three daughters, three grandchildren, and one great-grandchild are left to mourn.

W. E. BARR.

ROGERS.—Chester Leroy Rogers was born Nov. 18, 1894, at Newberg, Oreg.; and passed to his rest at Takoma Park, Washington, D.C., Dec. 24, 1947. From childhood days it was his ambition to serve in the Lord's work and this developed into a desire to serve particularly as secretary to the president of the General Conference. In 1916 he went to the Hinsdale Sanitarium to work for Dr. David Paulson. After a year of service at the sanitarium he was called to the office of the General Conference, and in 1919 became secretary to the president, A. G. Daniells. He then served in the Far Eastern Division at Shanghai, China, as secretary to I. H. Evans, General Conference vice-president for that division. He returned to the United States in 1922. On May 18, 1922, he was united in marriage with Anna Johnson. They made their home in Takoma Park. Brother Rogers was called again to the General Conference office, where through the years he faithfully labored as secretary to W. A. Spicer, J. L. McElhany, C. H. Watson, and W. H. Williams. Brother Rogers has been on the reporting staff of every General Conference session since 1918, with the exception of 1946. He leaves to mourn his devoted wife, his aging mother, Mrs. Minnie Rogers, and two sisters.

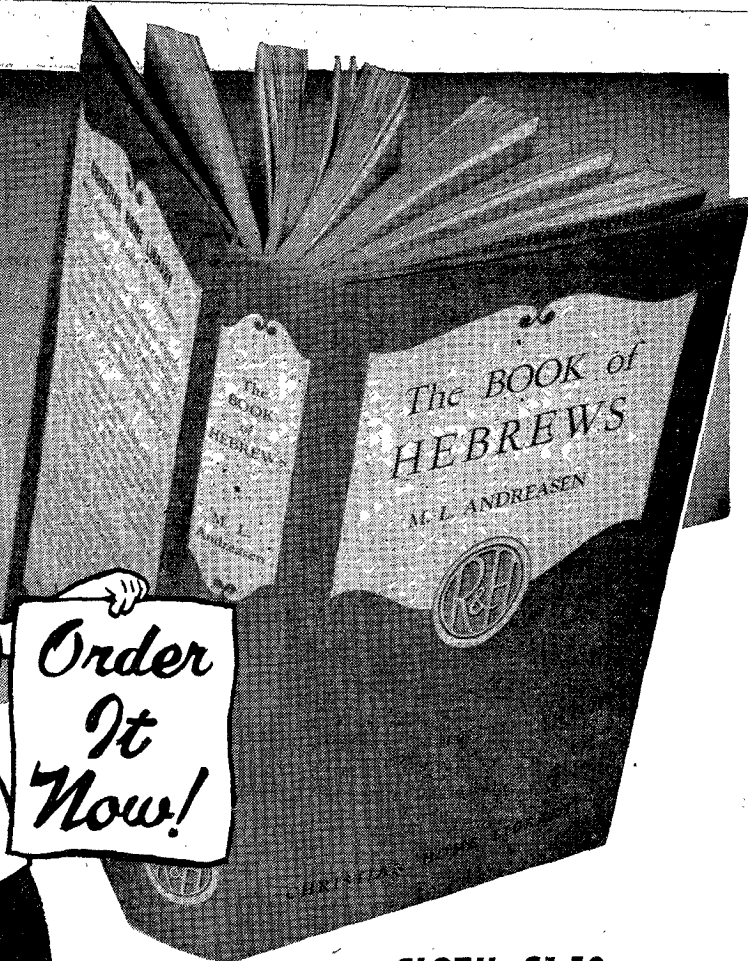
RATHBUN.—Laura Foster Rathbun was born in Hannibal, Mo., Oct. 7, 1874; and died Oct. 18, 1947, in Roanoke, Va. In her youth she prepared to be a teacher, graduating from Illinois State Normal, and spent several years teaching public school. Later she attended Battle Creek College, where she taught English for a number of years. She entered the denominational work as educational secretary of the Northern Illinois Conference. In 1905 she was married to F. O. Rathbun. To this happy union was born a daughter, who died in infancy. The Rathbuns then entered Adelphi Academy in Holly, Mich., where both served as instructors for four years. Following this, they taught in Emmanuel Missionary College nine years. During the next seven years they taught in Pacific Union College, and a brief time in Laurelwood Academy in Oregon. Accepting a call to connect with mission work, the Rathbuns served in the West Indian Training College in Jamaica for the next eleven years. Declining health forced them to leave the heavy work of teaching for a time. However, in 1936 they taught at Southern Junior College, and later in the academy at Graysville, Tenn. This was followed by a call to the Bahama Island work, where they served faithfully for four more years. In 1943 the couple retired to their home in Signal Mountain, Tenn., later moving to Roanoke, Va., where Mrs. Rathbun passed away. Her husband and two sisters are left to mourn.

BURDEN.—Warren Joseph Burden was born April 2, 1867, at Mount Ida, Wis.; and died at Eugene, Oreg., Nov. 17, 1947. He was baptized at the age of fourteen and made a charter member of the Central Church of Portland, Oreg. Later he pioneered work in that city, for a number of years operating what was known as the Westside City Mission. He carried ministerial license for many years and during this time pioneered the work in other parts of Oregon. Left to mourn are his companion, six children, eight grandchildren, and one great-grandchild.

DRAKE.—Hattie M. Dawson Drake was born in Decatur, Ill., Jan. 27, 1867; and died Oct. 23, 1947, at Glendale, Calif. She and her parents accepted the third angel's message about 1883. After attending Battle Creek College she did Bible work in Kansas and Illinois. At a later period she served Union College in the capacity of matron. She is survived by her daughter.

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This commentary on the book of Hebrews will be indispensable in the study of the Sabbath school lessons during the last three quarters of 1948. Into this informative and vitally important volume the author, M. L. Andreasen, instructor of systematic theology in the Seventh-day Adventist Seminary, has gathered the knowledge of a lifetime of study and research dealing with the earthly and heavenly sanctuaries.

In *The Great Controversy*, page 488, we are counseled: "The arch-deceiver hates the truths that bring to view an atoning sacrifice and an all-powerful Mediator. . . . The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God." How thoroughly, then, every believer should enter into these special studies.

One feature of the book is the selection of appropriate notes from the writings of Mrs. E. G. White. It will be a prized addition to your personal library at a cost of only \$1.50, which is less than four cents for each lesson. One hundred thousand Sabbath school members will want this book. Be among the first to purchase it.

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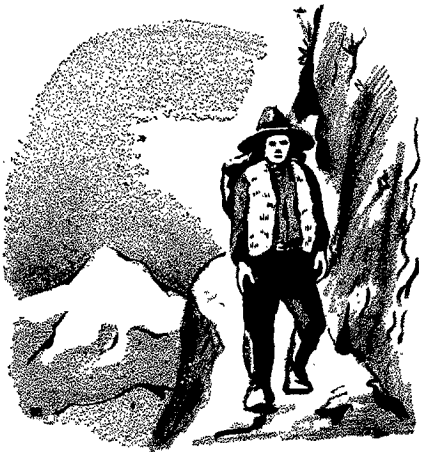
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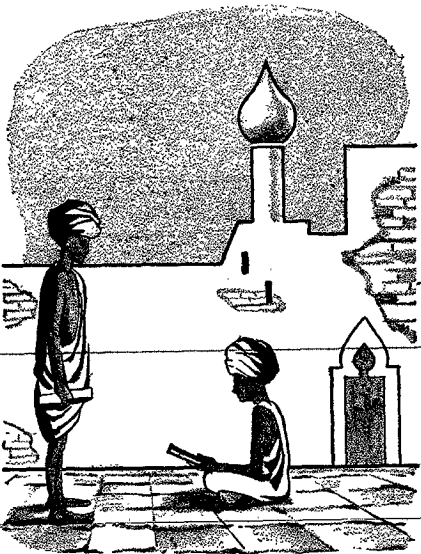
PATRICK OF IRELAND

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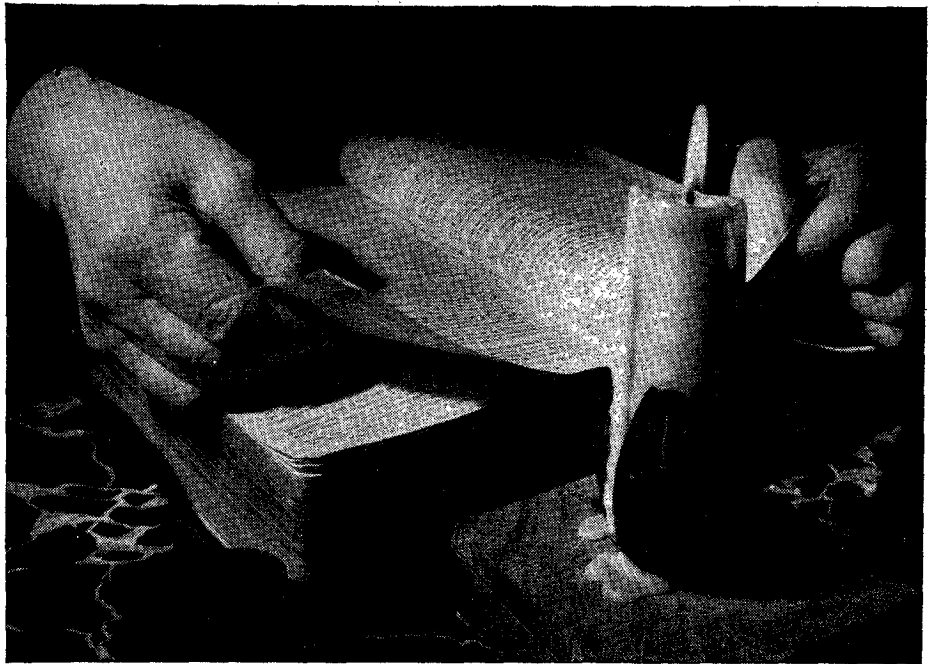
WALDENSES

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ST. THOMAS CHRISTIANS

" . . . torture by fire, by water, by the rack, and by burning at the stake. It was a dark night for the St. Thomas Christians when the Jesuits arrived in India."



HOBART, MONKMEYER

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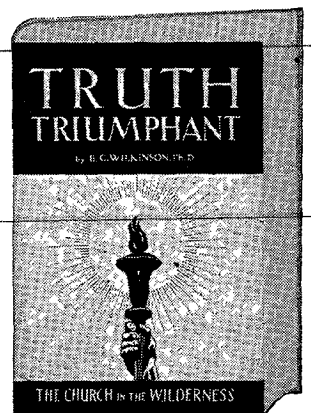
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DIETZ.—Charles Enos Snyder Dietz was born Oct. 14, 1874, in Lower Milford Township, Pa.; and died Dec. 20, 1947, in Coopersburg, Pa. He and his family accepted the message in Paterson, N.J., in 1915. Brother and Sister Dietz were active missionary workers, and through holding cottage meetings they were instrumental in starting the nucleus of various new churches. They also conducted schools of health and practical nursing, and turned their home into a clinic to minister to the needy and afflicted. Mourning his loss are his companion, three daughters, seven grandchildren, and a brother.

GAEDE.—Dr. David G. Gaede was born in Kuban, Russia, in 1871; and died in Vista, Calif., Nov. 9, 1947. While studying medicine he accepted the Advent message, and remained a staunch supporter of the faith. His wife, two daughters, three brothers, and two sisters are left to mourn.

CURTIS.—Leonard Thornberg Curtis passed to his rest in Capitola, Calif., Nov. 21, 1947, at the age of seventy-four. He was for many years connected with the work in Healdsburg, Southern California, and the Pacific Press. His wife and three children are left to mourn.

BENTHOUSE.—Sarah Temple Benthouse was born Jan. 14, 1876, at Stephenson, Mich.; and died in Wisconsin in 1947. She was recently baptized into the Advent faith. She is survived by her two daughters.

SULSBAUGH.—Anna Sulsbaugh died at Gettysburg, Pa., Sept. 8, 1947. She became a Seventh-day Adventist in the spring of 1946 and remained faithful.

NELSON.—Melissa Jane Philipps Nelson was born in Steubenville, Ohio, Oct. 23, 1871; and died Oct. 27, 1947, at Columbus, Ohio. She was a faithful member of the church for over fifty years, was a capable nurse, chosen by Dr. Kellogg as a personal nurse and companion to Mrs. E. G. White.

WICKLINE.—Rosalie Wickline was born Dec. 4, 1859 in Gallia County, Ohio; and died in Marion, Ohio. She was a faithful member of the Marion church for forty years.

BULL.—Ada E. Bull was born in Green Camp, Ohio, May 19, 1870; and died Dec. 19, 1947, at Marion, Ohio. She is survived by her husband, son, two granddaughters, and one great-granddaughter.

FORSMAN.—Freeland Forest Forsman was born in New Sweden, Me., Nov. 28, 1923; and died at Framingham, Mass., Nov. 20, 1947. He was baptized in 1943 before entering the Army, in which he served overseas for more than four years.

McCULLY.—Salem F. McCully was born at Lenox, Iowa, Oct. 17, 1875; and died Nov. 11, 1947, at Sebastopol, Calif. He was baptized and united with the church at the age of twelve years and remained a faithful worker. He leaves to mourn his companion, one son, a foster daughter, five grandchildren, and two brothers.

DIGGS.—Joseph Henry Diggs was born in Anderson County, Tenn., Feb. 10, 1883; and died in Takoma Park, D.C., Dec. 4, 1947. He learned this truth and joined the church in 1931 and was an active missionary. He is survived by his wife, three sons, one daughter, and four grandchildren.

STRUCK.—J. Nellis Struck was born in Louisville, Ky., May 27, 1884; and died at Los Angeles, Calif., Oct. 31, 1947. He was baptized seventeen years ago and was a faithful worker. His wife is left to mourn.

CRIPPEN.—Ruth Crippen was born Dec. 2, 1867, at Wharton, Pa.; and died Nov. 19, 1947 at Bell, Calif. She has been a Seventh-day Adventist over forty years. She is survived by one daughter, two sons, and one sister.

WAGNER.—Delpha L. Spray Wagner was born in Illinois, Feb. 26, 1871; and died in La Sierra, Calif., Nov. 26, 1947. She has been a devout member of this church more than fifty years. She is survived by two sons, one daughter, twelve grandchildren, and five great-grandchildren.

RHODES.—Cora M. Rhodes was born in Missouri, Aug. 2, 1879; and died Dec. 7, 1947 in Huntington Park, Calif. She is survived by one son.

GIVER.—James Edward Giver, Jr., four-year-old son of Brother and Sister James Giver, died of complications resulting from measles. He is survived by his parents, four grandparents, and two great-grandparents.

McCABE.—William Wilbur McCabe was born in Leon Monroe, Wis., in 1877; and died July 30, 1947, at Orlando, Fla. He was married to Maude Stevens in 1908, and together they devoted their lives to the nursing profession. He served in the Battle Creek Sanitarium for a number of years. Following this, he was connected with the Florida Sanitarium and Hospital as head of the men's hydrotherapy department for twenty years. He leaves to mourn his wife, one brother, and one sister.

STONER.—Lulu Mae Stoner was born Oct. 29, 1877, in Westport, Ky.; and died at Jeffersonville, Ind., Nov. 16, 1947. She was baptized in 1945 and lived a life of devotion and faith.

HARDY.—Leo Edward Hardy was born in Crystal, Me.; and died in South Lancaster, Mass., Dec. 14, 1947. He leaves his wife, two children, parents, two sisters, and four brothers.

RICHERD.—Elisabeth Voth Richerd was born near Marion Junction, S. Dak., May 4, 1883; and died Nov. 26, 1947, at Shafter, Calif. In early youth she gave her heart to the Lord and grew in faith. She is survived by her husband, a son, a daughter, two grandchildren, and four brothers.

CHURCH CALENDAR

Feb. 7	Christian Home Day	Sept. 4-11	Missions Extension Cam.
Feb. 14	Riverside San. Offering	Sept. 11	Missions Extension Offering
Feb. 21-28	Signs Campaign	Sept. 25	Temperance Offering
Mar. 6	Home Foreign Day	Sept. 25	13th Sabbath
Mar. 13	Missionary Volunteer Day		(Provisional Northern Eur. Div.)
Mar. 13-20	M.V. Week of Prayer	Oct. 2	Colporteur Rally Day
Mar. 27	13th Sab. (Southern Europe)	Oct. 9	Voice of Prophecy Offering
Apr. 3-May 15	Ingathering Campaign	Oct. 16-23	Message Magazine Campaign
May 1	Medical Missionary Day	Nov. 6-27	Review Campaign
May 22	Voice of Prophecy Offering	Nov. 13-20	Week of Prayer
June 19	Sabbath School Rally Day	Nov. 20	Week of Sacrifice Offering
June 26	13th Sab. (Australasia)	Nov. 25	Thanksgiving Day
July 17	Midsummer Offering	Dec. 25	13th Sabbath
July 24	Educational Day		(Middle East, W. Africa, Ethiopia)
July 24	Elementary Schools Offering		

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.

Notices

Requests for Prayer

A FLORIDA brother requests prayer for the healing of a swollen knee that seems to puzzle the doctors.

"Do pray for me that this mind may be in me which was also in Christ Jesus," is the request of a sister in Pennsylvania.

Prayer for relief from doubts and unbelief and that she may get certain employment in order to earn capital for colporteur work, is requested by a Louisiana sister.

Literature Request

E. E. MESSINGER, Pisgah Institute, Candler, N.C., desires German books, papers, and tracts for overseas shipment.

Famine Relief Offering

The General Conference gratefully acknowledges the following contributions to Famine Relief since November 1, 1947:

Rose Nelsen	\$ 20.00	O. K. Skedmore	12.00
Ruth Kirkeby	10.00	S. H. Carnahan	3.00
B. S. Gunnlaugsson	.75	Glenwood B. Kraber	10.00
A friend	100.00	Mrs. Amelia Breyer	20.00
David M. Parker, M.D.	100.00	William Mims	6.00
Perry Rawlinson	20.00	Wilmington Dist. Federation	33.00
Mrs. C. Gerlach	8.00	Anna Wood	4.00
William Mims	6.00	Zona Palmer	3.00
Powell, Wyoming, Dorcas		Mack Zolnerzak	2.00
Society	5.00	Ralph V. Kime	5.00
Martha R. Belknap	10.00	A friend	2.00
A friend	1.00	A friend	.80
Mrs. E. T. Tyus	5.00	Harry A. Dorn	7.25
Veda Layton	50.00	William Hust	8.00
Mrs. P. W. Maskell	40.00	A friend	20.00
Louise Zueger	.25	Mrs. E. F. Shafferman	10.00
Andrew D. Irvine	5.00	Mrs. Nellie G. Davis	7.00
Mrs. Neva Meece	5.00	N. M. McDaniel	1.00
Elizabeth Nicks	5.00	Mr. and Mrs. W. E. Manley	50.00
Mrs. Augusta Johnson	5.25	Mr. and Mrs. J. T. Barnett	10.00
Mrs. Nellie G. Davis	10.00	Myron McPherson	15.00
Harry A. Dorn	7.50	A friend	50.00
Elder and Mrs. Anol Grundset	20.00	Elizabeth Nicks	10.00
Emma E. Poch	5.00	Floyd E. Tweed	1.00
Mrs. J. M. Salter	5.00	Mrs. Gerlach	35.75
A friend	600.00	A friend	40.00
Mrs. E. T. Tyus	10.00	A friend	5.00
Hubert Teel	5.00	Mrs. Henry Scheib	3.00
Cressie Edgar	5.00	Mrs. J. M. Salter	10.00
Selmer Johnson	25.00	M. West	3.00
Mrs. Ida Flodell	10.00	M.V. Society Sligo Church	10.00
Harry A. Dorn	2.10	Wilbur Cowles	10.00
A friend	1.21	Mrs. G. H. Scott	5.00
L. Tissaw	25.00	W. F. Mayers	57.90
W. F. Mayers	57.90	Mrs. D. A. Jung	20.00
Otis Westmoreland	45.00		
Mrs. Utley	5.00		\$1,653.86

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, 12, D.C. In changing address, do not fail to give both the old and new addresses.

Survey Council of Colleges

AN important meeting of representatives from the North American colleges convened at Lincoln, Nebraska, January 20 to 22, as authorized by the 1947 Autumn Council, to study the financial and educational problems confronting our colleges at the present time. In attendance were the union conference presidents, who are chairmen of these college boards, the president and business manager or other appointed representative from each college, and representatives from the General Conference Department of Education and the General Conference officers.

L. R. RASMUSSEN.

North Pacific Union President

THE North Pacific Union Conference Committee met on January 14 at the union office in Portland, Oregon, to choose a president to take the place of V. G. Anderson, who had accepted a call to serve as president of the Southern Union Conference. C. A. Scriven, president of the Oregon Conference, was unanimously elected president of the North Pacific Union.

Recent Missionary Departures

MR. AND MRS. HAROLD W. COLE and their two little girls, Lorna and Beverly, of Michigan, sailed from San Francisco for Shanghai, China, January 1, on the S.S. *General Gordon*. Brother Cole has accepted a call to serve as farm manager of the China Training Institute.

Dr. Willis G. Dick, of the Paradise Valley Sanitarium, called to connect with the medical work in China, sailed from San Francisco with Mrs. Dick and their three children, Glenn, Dorothy and Lora, January 1, on the S.S. *General Gordon*.

Elder and Mrs. G. B. Hoag and their three children, Marilyn, Lynn, and Daniel, returning to India from furlough, sailed from New York, January 9, on the S.S. *Queen Elizabeth*.

Miss Margaret Roelke, of Maryland, sailed from New York for Southampton, en route to India, January 1, on the S.S. *Queen Elizabeth*. Miss Roelke is joining the staff of the Nuzvid Hospital in South India.

H. T. ELLIOTT.

Voice of Prophecy in Japan

IN a recent letter Paul H. Eldridge sent this thrilling report of the work of the Voice of Prophecy in Japan:

"For us here in Japan, the Voice of Prophecy work is an ever-thrilling adventure. Our lessons have arrived, and the first batch has already been mailed. Without any advertising, except through our own workers, we had more than eight hundred enrollments before the first lessons were mailed, and by the time this letter reaches you we will have passed the thousand mark. There is every indication that we will have difficulty in producing our lessons fast enough to keep up with the demand. The morning we sent out our first mail, our office staff gathered around the desk where the lessons were piled high and asked the Lord's blessing on this new endeavor. Later we plan to begin newspaper advertising, but we do not dare try it yet, because we will soon run out of lessons, even at the present rate.

"As an indication of how the work is going, this experience came to my attention. One of our enrollees, treasurer of a large enterprise, was reading his lesson on

the train. His seatmate, a total stranger, became curious as to what he was reading, and upon being told what it was, became interested, and anxious to receive these lessons himself. Our enrollee therefore took his name and address and passed it on to us."

Baptism of Eleven Convicts

WE wish to share with the readers of the REVIEW an incident described in a letter from V. G. Anderson, former president of the North Pacific Union, to H. M. S. Richards, of the Voice of Prophecy:

"Sabbath I was at College Place and witnessed a baptism of eleven convicts from the Walla Walla Penitentiary. The church was crowded with about 1,200 people, many standing along the sides of the building and in the back. The prisoners were unloaded from the patrol car at the side of the church. The warden and guards were on hand.

"Elders Mote, Burke, and I led the group, and as we walked up onto the platform, they took their places in reserved seats right in front of the pulpit. The audience and those men stood and sang 'To God Be the Glory, Great Things He Hath Done.' After the prayer a men's chorus sang 'Can the Master Count on You?' Elder Burke then inquired, 'How would you like to have these men sing?' He said, 'I wonder if 'Jesus Never Fails' is in the Hymnal.' One of the men spoke up and said, 'We know that from memory.' So the thirteen convicts stood and sang the song, 'Jesus Never Fails.' It was thrilling.

"Two of the thirteen were baptized into the Seventh-day Adventist Church some time ago. They had been real missionaries in the penitentiary. After the baptism these men came back into the church and received their baptismal certificates, and were given the right hand of fellowship. Before the close of this service Elder Mote asked the men, 'How many of you men have taken the Correspondence Course from the Voice of Prophecy?' Thirteen hands were upraised."

"Answer Unchanged"

THE secretary of the General Conference maintains an intimate contact with a large number of prospective missionary appointees. The spirit of sacrifice and devotion to God's cause which activates these courageous men and women is revealed in a letter which came today from Dr. Robert V. Shearer and his wife, who are under appointment to India for medical work in Gopalganj.

It is a difficult post, and the environmental conditions are such that the Appointees Committee hesitated to send a family with small children into that area without first placing before them full information regarding the enervating climate, the long, rainy season, and other conditions that would create health hazards for the family. In spite of the dangers involved in the physical environment, Dr. Shearer comes back with the courageous reply: "Our answer remains unchanged. Wherever the Lord calls us, we can only answer, 'Here am I; send me.' If our services are needed in India, we are happy for the privilege of going. We understand that the climate will be rugged. We are not asking you to send us to a soft spot. . . . If the Lord wants us in India, He will give us and the children the strength needed."

The very salt of the earth are our consecrated missionaries. Let us give them every assurance of our moral support and financial backing as they accept their God-given assignment.

N. W. DUNN.