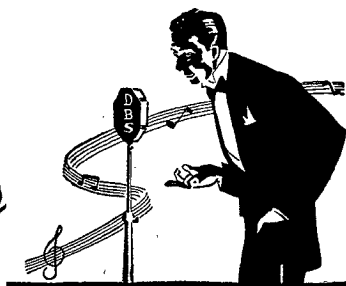


The Advent **REVIEW** AND **HERALD** Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Radio Speeds



the Message

By PAUL WICKMAN

Secretary of the General Conference Radio Commissions

RADIO crosses all boundaries without visas and permits. It enters all homes without knocking. One can listen in secret, in company, or in a crowd.

The General Conference realizes the spiritual possibilities of radio. The International and the North American Radio commissions are its mediums of exploring and developing this avenue of our ministry. Along with radio, these commissions sponsor the radio Bible schools. Nearly all countries name them the Voice of Prophecy. Radio rings the heart bell and the Bible Correspondence School supplies details and facts requested by those impressed.

It is now no mystery how God can reach a world and acquaint it with the Saviour, and how the last moves can be rapid ones.

A few months ago, while surveying Europe in the interests of the Voice of Prophecy, I had the pleasure of visiting Europe's most powerful station, Radio Luxembourg, which broadcasts 200,000 watts. I entered a dull gray studio. "What was this studio used for during the war?" I asked. "To broadcast Nazi propaganda," was the reply. As I stood pondering the answer, I heard the strains of "Lift up the trumpet, and loud let it ring; Jesus is coming again!" sung by the Voice of Prophecy King's Heralds Quartet. This theme introduces our weekly broadcast beamed from this very station to the British Isles. What a contrast! The transmitting towers that had beamed the doctrine of hate to a frightened world were now sending a message of hope and assurance of a better world.

At this writing we are in the midst of developing and producing programs to be beamed on available stations of Europe in the German, French, Italian, and Scandinavian languages. Today the Voice of Prophecy broadcasts on more than 400 stations in the North American Division, on 132 stations delivering our program in Spanish and Portuguese throughout South and Central Americas, 12 radio stations in China, 4 in the Philippines, 2 in Europe, and more than 40 in Australia. Others will follow. Bible schools are reaping large interests in all areas. Our problem is to keep pace with growing demands and to follow up the requests for personal visitation.

From South Africa we receive glowing reports of the Voice of Prophecy Bible School. Newspapers and house-to-house appeals are the means of getting enrollees. The lessons go forth like "leaves of autumn" into homes and vicinities hitherto unentered by personal ministry. India and Japan must also be noted in the growth of these correspondence schools.

We have just begun, and our goal is to reach the world through the mediums of radio and the printed page.

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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.]

¶ INSTRUCTION in the Bible now is offered as an elective course in 229 public schools in North Carolina located in 51 of the State's 100 counties. The classes have a total enrollment of 37,518 pupils, of which 31,984 are in the elementary grades and 5,534 are in high school, according to a report of the North Carolina Council of Churches. The report states that in schools where Bible is offered 98.5 per cent of the elementary pupils take it, but only 17 per cent of the students take the instruction in high schools.

¶ EVERY member of Southern Baptist Sunday schools above ten years of age will be asked to sign commitments for abstinence from beverage alcohol in a special temperance appeal Sunday, May 30. The appeal is similar to one held by the nation's Methodists, February 15.

¶ HELEN KELLER, president of the John Milton Society for the Blind in New York, will leave by plane on March 26 on an extended visit to the blind in the Orient and the Near East. Miss Keller, sixty-seven, will be accompanied by her secretary-companion, Miss Polly Thompson. On her tour she will crusade for better treatment for the blind, who in many countries "have fallen into a pitiable condition of beggary, neglect, and prejudice." She will visit Egypt, Iran, Palestine, Syria, Australia, New Zealand, Japan, Korea, China, Burma, Siam, and India.

¶ DR. J. M. DAWSON, acting secretary of the newly formed Protestants and Other Americans United for Separation of Church and State, answered charges leveled at the organization by Archbishop John T. McNicholas, of Cincinnati, in a prepared statement made public in Washington, D.C. The archbishop's lengthy criticism of the Protestant group's manifesto was released through the National Catholic Welfare Conference in Washington, of which he is chairman of the administrative board. In reply Dr. Dawson said, "Our positive aims distinctly forbid us from entering the sort of controversy"

which the archbishop "launches." "We have proclaimed to the world," he said, "that it is no part of our purpose to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. Our controversy is not with any Church, but with law makers and administrators who permit the Catholic Church or any other to infringe on the First Amendment of the United States Constitution which embodies the principle of separation of Church and State."

¶ A BILL to repeal the Kentucky State law which bans handling of snakes in religious ceremonies has been introduced in the General Assembly by Senator R. F. Jasper, Somerset Republican. Senator Jasper is a Baptist minister and a physician. The bill, known as S.B. 93, would rescind the law which provides fines of from \$50 to \$100 for displaying, handling, or using "any kind of reptile in connection with any religious service or gathering." Dr. Jasper said the present law enables some persons to assume a role of martyrdom in handling snakes at religious ceremonies in violation of the law. Repeal of the law would remove this tendency, he said.

¶ CHURCH WORLD SERVICE, interdenominational relief agency, seeks to distribute \$34,740,000 in funds and supplies overseas during 1948, it was announced in New York. The project program was described as "greater than anything the American churches have ever attempted" by Dr. A. Livingston Warnshuis, executive vice-president of CWS. "It is \$20,000,000 larger than the program accomplished in 1947," he said. In urging American churches to attain the proposed goal, Dr. Warnshuis declared that "the presence of the Christian impact in the effort to build the peace of the world is critical." "Unless the Christian Church does its utmost to help accomplish a new world," he continued, "humanity will not soon again be impressed by the Christian teachings. Our behavior in the next ten years will have an age-long effect upon the future of Christian work, and upon the direction of civilization."

75-50-25 YEARS AGO

1873

¶ FEB. 28, I went from San Francisco to Woodland [California], to attend the dedication of the new meeting-house. Here I found a nice house of worship 32 x 46, all complete, with hard finished walls; wood work inside grained and varnished; carpeted, pulpit and aisles; good fixtures for lighting with gas; plain sofa in the pulpit. The outside is well painted and finished in good taste, with plain belfry and a good bell. The whole is worth, including bell, \$4,000.00.—J. N. LOUGHBOROUGH.

1898

¶ THE church in Washington, D.C., is in a prosperous condition. Through the efforts of the Bible workers three have lately been added to its number, and many more are interested. A mission has lately been opened at 431 Forty-first St., S. W., with encouraging results.

For some weeks a portable tabernacle, the first one to be used in the State, has been set up at Davenport, Iowa. In spite of many outside attractions, it has been well filled from the start, and good results from the meetings are expected.

1923

¶ W. E. LANIER, director of the Honduras Mission, recently held a few meetings in the city of Belize. While here he baptized seven persons and organized a church of twenty-three members.

Word has been received from Dr. J. N. Andrews, of Szechwan, China, that the shipment of a job press and type has arrived. It is hoped that this donation from the Review and Herald will greatly further the work of getting out literature for the Tibetan people.

Forewarnings of a New Chapter in Our History

ALL through the story of this Advent Movement there was interwoven the record of interventions of the Lord by the agency of the gift of the Spirit of prophecy. Those who lived through the years when the agent of the gift was with us in person, saw things done in the way of counsels that they well knew Mrs. E. G. White herself never could have originated. So it is that in narrating these experiences we are in no wise exalting the human agent but calling attention to what the Lord has done through all ages by using instruments of like nature as ourselves.

What Some Observers Saw

Some observers looking on from without have seen the difference that this gift made in giving effectiveness and power in service. There was that doctor of divinity of Boston, who heard young Mrs. White speaking on a boat journeying on the old Erie Canal. By request she was speaking of God's power in nature. The doctor later said:

"Sister White, while you were speaking, I have been asking myself the question, 'Why is it that none of us have thought of these precious things which you have brought out this morning?'"

As to effective counsels on doing this and promoting the essential unity by organized planning, there was the testimony of Joshua V. Himes, the keen business leader among William Miller's associates. After Miller's death in 1849, he was the strong man at the head of those early first-day Adventists. He did not know to whom he was talking, but he conversed on a train with our S. N. Haskell about the mistake he had made in not organizing the forces after the disappointment of 1844. He described a plan of organization that would have given them cohesion and prevented, he thought, the disintegration so soon after. Elder Haskell suggested that the description fitted the organization of the Seventh-day Adventists, and wondered why these latter should have hit upon such admirable ideas while the others had not. Joshua Himes replied, "Yes, but they had that woman!"

Guidance in Perilous Times

Down to her latest years the counsels of Sister White guided this cause in ways quite plainly beyond her own knowledge. Many are still living who in later times were eyewitnesses of the workings of these tokens of a divine watchcare through this gift to the remnant church. Let me tell of a series of experiences that I myself saw in the days when effort to introduce erroneous teaching brought a crisis in our work, in 1902 and onward. It was wrong teaching about the Deity.

The matter was first opened to our knowledge in the summer of 1902. But early in that year a brief note came to the General Conference office from Mrs. White, saying that the officers were not to accept every suggestion from our leader in the medical work. They were to be on guard. Yet at the general session of 1901 the officers were specifically charged that they were to co-operate with the brother. They were to uphold his hands in the work allotted to him. Saying nothing to others of the word now to be on guard, I confess I murmured in my

heart. "What thing is this?" I asked myself. "A little time ago we were charged to stand close and co-operate. Now comes this word of caution. What about it?" Yes, in my heart I murmured, as the Scripture says the children of Israel murmured in their tents.

But when the erroneous teaching came later, how easy to see that there was no contradiction in the counsels. We were to co-operate with the good work and right principles, and uphold the hands of the leader in it, but to be on guard against any wrong suggestions.

A New Book Appeared

The General Conference office was then at the old Battle Creek headquarters. Mrs. White was living in California at her home, "Elmshaven," near the St. Helena Sanitarium, our second health institution. The officers had not an inkling of any trouble in the making, just alongside their office. Then, late in May, 1902, the proofs came in of a book that had been written for all to sell to raise funds for medical missionary work and to spread a knowledge of health reform. This was the book that was the vehicle of teaching that the denomination could not take. The proofs, I remember, came to our vice-chairman, the chairman of the committee being then in Europe. The acting chairman came into my room with the proofs about the last week in May. My file shows a letter I wrote about the teaching, and was addressed to a medical associate of the author, dated June 5. I speak of the date, because it will show that Sister White had forewarnings of coming trouble before any of us. And a few sentences from my letter will show how blind we were to any serious issue:

"I am sure the portions (of the book) that launch into the field of speculation will have to be eliminated, and I believe the author will be quick to do it. I believe he means better than he says; but I confess I do not like the terms he uses. [They were too suggestive of the language of pantheism in India, where I had just been living.] It is easy to give people the impression that reason and philosophy are sound guides. We must pull the other way. I know the doctor is the other way, but he uses terms in the discussion of the nature of mind and matter very liable to misinterpretation. I fail to see how it is going to help any sinner out of his sins. . . . I like Buddha's advice to the old Brahmans who gave their time to the threshing out of questions concerning mind and matter,

"Seek not with words to measure the immeasurable,
Drop not the line of thought into the unfathomable.
Who asks doth err, who answers errs;
Say nought."

Out of that note came an invitation to a five-hour conference with the author of the book. I found how blind and unguarded I had been. I knew then that our cause was indeed in a crisis.

The Agent of the Gift Already Forewarned

While those men of the General Conference on the ground were feeling their way along in late May and early June, Mrs. White far away beyond the Rockies, had had the critical situation revealed to her long before, in April. In a message to a conference president, dated April 22, 1902, she wrote thus of the approaching crisis:

"The light given me is that we shall be tested and proved, that Satan will come to us as he came to Christ,—as an angel of light. The heavenly universe is looking upon us with in-

tense interest. We have been regarded as a people moving under God's guidance, and enjoying a remarkable record of success and prosperity.

"But a new chapter has been opened. There are among us those who are binding up with the world. They are not standing out in moral independence, trusting to the Lord to carry His work to completion. . . .

"It is not the Lord's plan that sanitariums as large as the one in Battle Creek shall be erected. . . . The erection of so large an institution centers in one place a work that should be distributed to several places.

"The nearer we approach to the end of this earth's history, the stronger and more numerous will be Satan's temptations. He will work 'with all deceivableness of unrighteousness,' that, if it were possible, he might deceive the very elect."—*Special Testimonies*, Series B, no. 6, pp. 60, 61.

(This Series B referred to was a series of pamphlets issued by Sister White while the issue was current.)

It was not until the matter was fully developed, about two years later, that the officers of the General Conference heard of this message of April 22, which described the issue so fully long before the proofs came out. It was something that Sister White could not have known of herself any more than the brethren knew. It showed the care and guidance of the Lord over His cause. And thus it was all through that the agent in this gift of the Spirit of prophecy was able to open up the meaning of the controversy from the very beginning. W. A. S.

Voices Raised Against Rome

ONE of the prominent leaders in the present British Government is Harold Laski. He is a professor and an author of many works. For some years he lived in America and served as a member of the faculty of Harvard University. He recently contributed a series of articles on world conditions to an American journal. Among the dominant forces operating in the United States, and particularly forces tending toward reactionism, he lists Roman Catholicism. What he says is both calm and convincing, and the more convincing because it is calm. We quote in part:

"I add, with both hesitation and regret, my feeling that a good deal of what is most reactionary in the political and social life of America today is directly traceable to the influence of a militant Roman Catholic Church, which is as much the expression of the purposes of a foreign power as any influence exerted by the Communist party. No other body has the same grim responsibility for the tragic fate of the Spanish people. No other body has devoted itself so consistently to poisoning the relations between Russia and the United States. It protects child labor; it is building, from infant school to university, its own educational *imperium in imperio*. It has immense influence over the movie industry, not least where films of a political complexion are concerned. It plays a major part in the repression of freedom of speech. That it has done so little to make impossible the anti-Semitism of Father Coughlin or the adolescent gangsterism in Massachusetts and New York is a painful thing to anyone who remembers the large-mindedness of Archbishop Ireland and Monsignor Ryan. It is attempting with subtlety and skill to establish a concealed control of trade unions in cities where there is a large Roman Catholic population. I doubt whether there are three Americans today whose authority, direct and indirect, counts for more than that of the Cardinal-Archbishop of New York. And to this must be added the curious and significant fact that the members of the Roman Catholic Church seem able, like their co-religionists in Great Britain, to obtain pivotal posts in the foreign service, exercising a power of infiltration which must make members of the Communist party feel that they are infants at the game. Anyone who measures Roman Catholic strength

in the United States today with what it was a generation ago cannot fail to be impressed by its growth, as well as perturbed by its direction. Spain apart, I doubt whether there is any country in the world today in which its authority is greater than in America."—Quoted in *The Christian Century*, Dec. 31, 1947.

From One Extreme to Another

Through the years Protestantism, particularly in America, has moved almost from one extreme to the other in regard to the threat of Roman Catholicism. In the early days of this country Protestants in general viewed Catholicism as a grave threat to liberty, political and religious. They coupled this fear, oftentimes, with an unreasoning and unlawful method of meeting the danger. There were riots, there was burning of churches, there were other acts of violence. Sometimes one side precipitated the violence and sometimes the other. But to the extent that Protestants precipitated any violence they were assuredly using the wrong means to deal with Catholicism.

But the years have passed by, and the fear of Rome has departed from the minds of the majority of Protestants. It is not that they love Rome any more than before, or that they are seriously considering becoming Catholics, not at all. It is simply that Protestants have forgotten history, and under the spell of a false idea of tolerance and fellowship have thought that only fanatics and bigots could be capable of viewing with alarm the policies of Rome.

The upshot of all this is that today it is considered bad taste to say anything critical about Rome. At least, that has been the current mood until very recently. Now there seems to be slowly developing a corrective movement, a movement that seeks to point out the dangers in the power of Rome without descending to violence either in deed or in word. That movement, though ill defined, is an evident reality today. A bishop of the Methodist Church, then an Anglican leader, and then an editor of a prominent religious publication—here, there, and elsewhere—sound forth voices, and they are strangely similar in what they say. They warn of the power of Rome in relation to the form of government here in the United States. They call attention to one encroachment after another on the principle of the separation of church and state. And well they may, for those encroachments are real and increasing. Whether these different voices will finally blend into a wholly harmonious chorus under the direction of one able leader remains to be seen. We are for the moment concerned with the fact that the voices are raised, and that what is said is significant, timely, and compelling.

All This Has Meaning for Us

For Adventists all this has real meaning. We are students of the thirteenth chapter of the book of Revelation, along with other prophetic passages which deal with the papacy. We believe that the last days are to witness a great revival of the power of the papacy, so that all the world will wonder after the beast that had a deadly wound that was healed. And while the world wonders, some in admiration and some in fear, we as Adventists believe that we must give a message of warning against the beast and his image, a message that calls on all men to fear God and to worship Him, to be obedient to His Sabbath, which is the sign and the mark of allegiance to Him.

We are not fulfilling all our duty in the crisis that Rome creates today simply by viewing the situation with alarm and pointing to Rome as a threat to basic prin-

ciples of separation of church and state. It is proper that we do this. The danger must be pointed out, so that men will take steps to meet it. But we must do more than this if we are to live up to the true possibilities and purpose that God has for the Advent Movement. We must go on to a positive program that seeks to draw men and women into the Advent Movement, that company that is finally to have victory over the beast and his image. Only thus can we bring to men eternal salvation as well as warn them of present danger.

F. D. N.

The Issue of Service

AMONG the daily choices that all, either old or young, must face is the one of service. Joshua presented this issue to Israel of old in these words: "Choose you this day whom ye will serve; whether the gods which your fathers served . . . or the gods of the Amorites, in whose land ye dwell." Joshua 24:15.

Here is an issue that is always with us, and that cannot be avoided. In every act of our lives, in all that we think or say, we are serving either God or the world. This may not appear as simple as this statement indicates, but when one thinks it through, he will see that it is true. We may not always be conscious of making so definite a choice, and it may appear to us that doing a certain thing will make no difference either to God or man. But we are told, "Every act of life, however unimportant, has its influence in forming the character."—*Testimonies*, vol. 4, p. 657.

The gods of the Amorites in whose land we dwell are bidding for our service. They say, "Come serve us, and we will give you pleasure, riches, position, and honor. Life is short, and why spoil it with restrictions and discipline? Let yourself go and have a good time while you may. Eat, drink, and be merry today, for tomorrow you may die."

Making a Choice

But God calls us into His service because it is the only righteous course for man to follow, and in doing so there are eternal rewards. He cannot offer us merriment, but He does say, "Rejoice in the Lord, O ye righteous." He cannot promise us to be free from pain and sorrow, but He does tell us that He will share the burden with us. He cannot lead us to greatness in this life, but He says that the victorious ones will reign with Christ, the King of kings, in the life hereafter.

The present transient world presses upon us at every turn with its offer, "All these things will I give thee, if thou wilt fall down and worship me," while God anxiously awaits our decision. Only through spiritual eyesight can we visualize the eternal world and see in part the glories that far outweigh anything that life now can offer us.

This choice was never more difficult to make, for the cleavage between the world and the church was never so slight. So many professed Christians are living in a spiritual twilight zone that it is difficult to label them either children of light or children of darkness. The Christian church has lost much of its distinctiveness. It is possible to be in the church and in the world at the same time, and see no conflict between them. But Christ said that He had not come to bring peace but a sword. He came to earth to carry an open warfare with the world, and He left no neutral ground on which to stand and compromise with principles. From the very beginning, strife was declared between the seed of the woman and the devil. A war is on and everyone must decide whom he will serve—Christ or Satan.

The Bible contains examples to help us for every issue

in life that we must face. In this connection we note the experience of Gehazi, the servant of Elisha, and Baruch, Jeremiah's scribe.

Evidently Gehazi was more than a servant. He worked closely with the prophet and was sent on very important errands. He may have been a youth who had been instructed in the school of the prophets and who may have anticipated that someday he too might become a leader in Israel.

The first we learn of him he is being sent to call the Shunammite woman to Elisha. When the prophet asked the woman what he could do to reward her for her hospitality, Gehazi, full of faith at that time, spoke up and suggested that the woman needed a child to bless her home. We next see Gehazi being sent ahead of the prophet to raise the dead child of the Shunammite woman. He did as the prophet had told him to do, but with no results. (See 2 Kings 4.)

The Covetous Gehazi

Later we see Gehazi standing beside Elisha as the great man, Naaman, who had just been healed of leprosy, offered a large reward to Elisha for his services. The servant was astonished and troubled as Elisha refused to accept the gift, for he hoped to receive some of the reward himself. But Gehazi could not give up this opportunity to enrich himself, and he ran after the man, seemingly without shame, and telling a lie, asked for a portion of what Naaman had offered to Elisha. Having given in to his sin of covetousness, he added to it the sins of lying and deception. The worldly goods which he received became more of a curse to him than a blessing, for the leprosy that had afflicted Naaman came upon him. (See 2 Kings 5.)

We have in this chapter a graphic spiritual lesson for all those who think they can serve God and mammon at the same time, and not bear the baneful fruits of such a practice.

Baruch was Jeremiah's scribe in a time of great crisis. Jerusalem was being destroyed, and the people were being taken off to Babylon. Prophecies of destruction and woe were being uttered by Jeremiah. Baruch had to read these prophecies to the people, and he was greatly affected by them. He lost hope and became discouraged. On the other hand, the prophet revealed so much faith in the future that when others were abandoning their fields he purchased one, and had the deed buried in the field for future proof of his purchase. He believed the word of the Lord that the people of God would again till their fields in the land of Judah. But the young man cried out, "Woe is me now! for the Lord hath added grief to my sorrow."

The Self-seeking Baruch

Baruch had hoped for advancement. He wished to acquire riches and honor, but now all that was passed, it seemed to him. His mind was not on the sorrow of people all about him but on his own loss. God sent him a special message at the mouth of Jeremiah. "Seekest thou great things for thyself? seek them not," said the prophet.

Too many today of both youth and adults bemoan their fate as they listen to prophecies of doom and see the troubles that are coming upon the world. In thinking of their own selfish interests they forget that the portents of destruction are also signs of a new world to come in which the faithful shall find greater joys than earth can offer now.

Is this a day to seek great things for ourselves? Is this a time in which "to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"

No, this is not a time to serve our own ease and honor. The world is doomed. The fires of divine wrath are soon to rain down upon the corrupt nations of men. What are we doing to prepare for that day?

"Choose you this day whom ye will serve." No issue is more important than this one. See that you face it now, and determine to serve the Lord no matter what the cost. Only thus will you be prepared for the great events soon to take place, and be found on the side of the redeemed.

F. L.

The Worship of Rank

ACCORDING to scientists every nation is distinguished by separate social classes. In American society three distinct classes are apparent—upper, middle, and lower. Each of these three groups is subdivided into two parts. There are the upper upper and lower upper, the upper middle and lower middle, and the upper lower and lower lower. These six divisions of society represent in order the wealthy families with old family names, the wealthy families without distinguished lineage, the high business and industrial strata, the respectable small businessman, the working classes, and the very low-class groups. Classification of the population is not so well defined in democratic America as it is, for example, in India, with its lingering caste system or in prewar Japan with its military aristocracy and its high-level industrialists segment, but it does exist.

The gospel of Christ is forceful enough to break open these walls of prejudice and tear down the middle partition of pride, but the customs and habits of life in each of these groups control the conduct of the people with the force and power of law. We must recognize this as we work for lost souls and extend the gospel invitation. But although the church is merciful, it must also correct these errors of class. It is our responsibility to build into fellowship in one body representatives from all the different social groups. We may be sure that there are many lonely souls incarcerated behind the prison walls of tradition and class pride. These people may look severe and unapproachable to us, but, like the water flowing under the frozen surface of the stream, there is life and hope beneath.

The apostle Paul is a classic example of the high-class personality whose life was completely changed by the power of Christ. He divorced himself from the snobishness of the Pharisee when once he realized that true greatness consisted in possessing the elements of unselfish love. The converted Paul was constrained to feel himself a "debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. . . . For," said he, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:14-16.

Paul felt equally at home in either the palace of Caesar or the humble cottage of the craftsman. He never took a backward step into the fatal attitudes of the exclusive Pharisee. Thank God that Paul was that way. Let us rejoice that this spiritual giant in the early church was big enough to swallow his pride and appreciate the dignity of men, regardless of their social level or racial beginnings. This was applied Christianity in the truest sense.

Full of Wrong Prejudices

It is true that the average man is embarrassed and awkward in the presence of rich men. We respect wealthy men of position, and this is right. We are to give honor where honor is due. However, this deference can be exaggerated and carried too far. James warned us of this:

"My Brothers," He said, "are you actually trying to combine faith in Jesus Christ, our glorified Lord, with the worship of rank? Suppose a man enters your Synagogue, wearing gold rings and well-dressed, and suppose a poor man comes in also, dirtily dressed, and you are deferential to the man who is well-dressed, and say—'There is a comfortable seat for you here,' but to the poor man—'You must stand; or sit down over there by my footstool,' is not that, I ask, to make distinctions among yourselves, and to show yourselves to be judges full of wrong prejudices?" James 2:1-4, Twentieth Century New Testament.

It is not rich men or poor men—but man himself who is precious to God. "I will make a man more precious than fine gold," saith the Lord; "even a man than the golden wedge of Ophir." Isa. 13:12. In the eyes of the Creator the value of man is more than the price of fine gold. But with us too often the value of man is the amount of his gold. Too often we revere people because of their family name or professional title. But it is the devotion and sacrifice of men and women that God prizes. Who is it that composes the nobility of earth? Who are the truly great? Said the Lord Jesus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. "The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*The Desire of Ages*, p. 437.

The mere possession of wealth and distinction cannot be calculated as a factor in our salvation. Men are great with God because they are pure and noble, unselfish and Christlike. God counted David great because he was gentle, not because he was king of Judah. Moses was great because he was meek, not because he led Israel out of Egypt. Joseph was great because he was pure, not because he was prime minister of the mightiest nation on earth. Men are accepted of God not because they are intellectual or dull, rich or poor, popular or unknown, educated or ignorant, but because they love the Lord Jesus Christ and regard all men with Christian charity and without prejudice.

Factors in True Greatness

"Jesus explained to the disciples that His kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly pre-eminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God.

"The sincere, contrite soul is precious in the sight of God. He places His own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ."—*The Desire of Ages*, p. 437.

There will be some surprises ahead for all of us. We have our standard and God has His. It is late in the day and time for us all to calculate values in the light of revealed truth. What counts with God? What does He esteem true greatness? One thing we are sure of—all who enter the realm of the saved will have gained the victory over pride. Throughout eternity they will enjoy the association of all the redeemed regardless of their background. It is true that some, because of their peculiar experiences, will find a closer bond than others, even as it is here in this world, but there will be no cold exclusiveness. That is one of the evils left behind in this present evil world of which it forms a part. Over there we will all be brethren, and Jesus will be our elder brother. Our redemption through Christ has put us all on common ground, and we are happy to give praise to Him forever. It will be enough to be near Him always. May God bring the unity and happiness of eternity into the church today, that we may continue to share its blessedness forever.

D. A. D.

God's Promises to His People

By Glenn Calkins

WHAT an hour is this in which to live! It is the most dramatic, the most thrilling hour of earth's long, long history. Tremendous and awe-inspiring world events are taking place with such rapidity that our human minds cannot keep pace, and as the result men's hearts are failing them for fear, and for looking after those things that are coming upon the earth.

In Matthew 13:17 we read: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Over forty years ago God sent this inspired message to His people:

"All heaven is represented to me as watching the unfolding of events. . . . Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised. The armory of heaven is open; all the universe of God and its equipment are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunders and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis."—*Special Testimonies to Ministers*, Series A, No. 1, pp. 67, 68.

This prophetic statement was present truth over forty years ago. Today it is literally being fulfilled; and surely "every movement in the universe of heaven is to prepare the world for the great crisis."

One of our denominational writers recently pictured world conditions in this way:

"Events of the first magnitude chase each other across the headlines of our newspapers. They push each other unceremoniously from the microphone. Stupendous changes are taking place all about us, and with dazzling swiftness. The world we knew a year ago is gone forever. Gone, and gone beyond recall. Not a corner of the world is unaffected by these colossal international developments. In a vast and sudden way they have changed the lives of untold millions in every land of earth. What does it all mean? Whither are we hurrying? To what dread goal are we heading at such dizzy pace? Prophecy speaks, and answers all our questions. It warns us of a time of trouble such as never was, heralding the arrival of the end of the world, and the reappearing of Jesus Christ in glory. (Daniel 12:1.) It tells us that these days will be marked by unprecedented distress and perplexity; and with men's hearts failing them for fear. (Luke 21:25.)

"We have come to this time. Trouble, distress, perplexity, envelop mankind like a cloud of thick darkness. Messages of doom and disaster follow one another with such frequency that they are quenching all hope, and opening the flood gates of despair. As in the days of Job, while the bearer of evil tidings was yet speaking, there came also another. (Job 1:16.)

The Only Ray of Hope

"The only ray of hope is found in the *promises* of God. 'At that time Thy people shall be delivered.' Dan. 12:1. Thank God for this assurance! He is watching; waiting, working out His own eternal, unfathomable purposes."

How true are the words spoken, "The only ray of hope is found in the *promises* of God." His omnipotent,

all-powerful hand is over all. His wisdom is guiding all. His eternal purpose is being worked out in His own divine way. At this very hour, when darkness covers the earth, and gross darkness the people, God has promised that "at that time Thy people shall be delivered." Dan. 12:1.

It is my purpose to present a few of these precious promises of God, that in this dark and discouraging hour we may have hope.

We may be poor in this world's goods, but rich in the sure promises of God.

We may be helpless in the face of overpowering events, but strong because He has promised to deliver us. His *promises* are sure. They never change.

The psalmist speaks: "For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations." Ps. 119:89, 90.

Gathering Up the Jewels

Many years ago Elder J. N. Loughborough told me that he had counted and made a written record of 3,573 separate and distinct promises in the Word of God. And remember, "All the promises of God in Him are yea, and in Him Amen." 2 Cor. 1:20. They begin in Christ, and are completed in Him.

As the gathering clouds grow darker, by simple faith claim this promise, which is only one of the 3,573: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of My righteousness." Isa. 41:10.

Remember also the words from the lips of Jesus: "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Listen again to these words: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

From the writings of the Spirit of prophecy we read:

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. . . . We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ and trust Him as fully in the darkness as in the light."—*Review and Herald*, November 15, 1887.

With the simple faith of a little child, believe God, and say, with the apostle Paul, "I am fully persuaded that what He has promised, He is able also to perform."

We have this good exhortation:

"May God help us to gather up the jewels of His promises, and deck memory's hall with the gems of His word. We should be armed with the *promises* of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill up my soul with gloom, I repeat some precious *promise* of God."—*Review and Herald*, March 11, 1890.

"Talk faith, live faith, and in the face of every discouragement, plant yourselves on the promises of God."—*Ibid.*, May 6, 1890.

"Above the distractions of the earth, He [God] sits enthroned. All things are open to His divine survey; and from

His great and calm eternity, He orders that which His providence sees best."—*Ministry of Healing*, p. 417.

In one of the beautiful cities of California there is annually held a great floral pageant. Because of the beauty of this spectacle, many hundreds of thousands of visitors flock to this city on New Year's Day. For some years I lived in a neighboring city, and I can well remember that long before it was daylight one would hear the noise of thousands of automobiles, all moving toward that one objective of trying to find an advantageous place from which to view the pageant. You can well imagine the problem of directing the traffic that confronted the enforcement officers of that city. Hundreds of special traffic officers were called to duty from neighboring cities to help in directing the flow of these thousands upon thousands of automobiles.

One year a new plan was developed. High over the center of the city a captive balloon was stationed, in which was placed a traffic officer. Then, at strategic points along the main arteries of travel coming into the city, traffic officers were stationed. Although it was impossible for them to see very far from where they were located, yet the one who was in that captive balloon, high above, had a general view of all traffic. He could see where it was the most congested. He could also see where there were open places; and by the medium of radio telephone, he would communicate with the other officers. The one in that captive balloon could see and observe all that was going on, and because of this, he could intelligently direct the flow of traffic, and as a result, a great improvement was seen in the movement of automobiles in and out of the city.

Even so our heavenly Father sits "above the distractions of the earth," and "all things are open to His divine survey; and from His great and calm eternity, He orders that which His providence sees best."

Does that not bring comfort and assurance to your soul? No matter how dark the night may be, or how great the perplexity, or how deep the sorrow, God can see it all from His great and calm eternity; and He orders that which His providence sees best.

Keeping the Avenue of Communication Open

It is important to keep the avenue of communication open between where we are, here on this earth, and where He sits enthroned, above the distractions of this earth.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—*Gospel Workers*, p. 263.

The way is so beautiful. The pathway so clear, the victory so sure, when we simply claim the precious promises of God, and move forward, our hands trustingly placed in His hands. May I quote again from divine inspiration:

"Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. . . . They should turn the mind from self to dwell upon the mercy and goodness of God, and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God."—*The Sanctified Life*, p. 64.

The promise of deliverance that God has made to His people for this hour rests, then, upon whether we are willing simply to believe God.

"God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"—*Christ's Object Lessons*, p. 146.

"He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal."—*Education*, p. 258.

Could any language be any stronger than that? When we in full obedience follow the instruction God has given in His Word, doing the best we can to meet the conditions under which we live, then the promise of deliverance is unequivocal. Nothing can change it! Oh, what a wonderful privilege it is to be a child of God! And what an hour this is in which to live, and to have the assurance in our hearts as did the apostle Paul, that what He has promised He is able also to fulfill.

Time's Last Hour—2

How Much Time?

By Arthur S. Maxwell

HOW much time is there left before the end? Nobody really knows, though some believe they do. Despite the Biblical pronouncement that "no man knoweth the day nor the hour," many important people have made bold to set a time limit for the approaching cataclysm they so deeply fear.

In April, 1947, George H. Earle, former governor of Pennsylvania, declared, "I don't believe there is a better than an even chance that ten per cent of Americans will be alive five years from now."

"The peace of the world hangs on a flimsy thread," wrote Stephen King-Hall on November 6, 1947. "This thread will snap one day, perhaps in three, perhaps five, perhaps ten years' time, and we have from now until that uncertain date to create a dependable rope which will save our world from plunging into the cauldron of another world war. From this, nothing we should recognize would emerge."

Dr. Languir, of General Electric, testifying before the Senate McMahan Committee, gave this opinion: "The security which we now possess through the possession of atomic bombs will be short-lived. During this period of five or ten years it is of vital importance that steady progress be made to develop means for the effective world control of atomic energy." This was late in 1945.

So we might quote from one after another of the leading men of our time—men who, regardless of the possible scoffing of critics, have boldly announced their belief that within three, five, ten, at the most, twenty years the world as we know it now will pass away. Such testimony from so many people of judgment and experience is surely of the highest significance. Can it be substantiated by evidence other than the trend of events?

Signs of the End

We believe it can. Did not Christ, the greatest of all prophets, say, "When ye shall see all these things, know that it is near, even at the doors"? Matt. 24:33.

Reviewing the context, we discover that He was referring to the very subject of our present thoughts—the end of the world. His disciples had just come to Him and asked, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

In response He had outlined the course of history, beginning with the destruction of Jerusalem, then passing rapidly down through the Dark Ages to certain epochal events of the eighteenth, nineteenth, and twentieth centuries which, He said, would be definite signs, or harbingers, of the approaching end.

He was very careful to emphasize that "of that day

and hour knoweth no man, no, not the angels of heaven, but My Father only." Verse 36. Yet, though He revealed no definite time for the end, He made it very plain that men would be able to know when that great, climactic event was at hand.

The evidence of the approach of the end, He said, would be seen both in the heavens and on the earth, so that everybody in the whole wide world would be fully informed.

"There shall be signs in the sun," He said, "and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

As to the promised signs in the heavens, these have already occurred at strategic moments in history. The sun and the moon were mysteriously darkened on May 19, 1780, as the Dark Ages were drawing to a close. The stars fell from heaven in the most awe-inspiring rain of meteors ever seen by men, on the night of November 13, 1833, just as the great Second Advent Movement of modern times was about to be born.

As to the promised signs on the earth, these have been seen in constantly increasing fulfillment from that day to this. Never was there such awful travail among the nations as now, with multitudes naked and starving, groveling among the ruins of two global wars. And never was there so much fear and foreboding as men look upon the things coming on the earth and wonder "what is to befall the universe" as a result of the discovery of atomic fission.

It would appear, therefore, that the scientists, the educators, the statesmen, and others, who are venturing to predict that time is short and that the world will end a few years from now, have strong Biblical support. They may not realize it; indeed, they probably have never thought of it; but the Master Prophet long ago declared that when these very conditions occur we are to know that time's last hour has arrived.

"And then," He said, as the sublime climax of these last apocalyptic days, "shall they see the Son of man com-

ing in a cloud with power and great glory." Verse 27.

But, someone will say, I didn't think the world was going to end this way. Surely scientists don't believe that! True. Some of them may believe it. Most of them do not. They are sure the world is going to end somehow and that in the not-far-distant future, but they have not connected it with the Second Advent of Christ. Instead, they have propounded a variety of theories as to how the end will take place.

How the World Will End

In a recent issue of that widely circulated magazine, *This Week*, Albert A. Brandt discussed "Six Ways the World Can End." He told how a group of scientists was polled recently on the probable fate of the earth. They suggested:

First, it might be collision with some wandering object in space, although, the scientists admitted, the chances of such collision are small.

Second, according to Robert Coles of the Hayden Planetarium in New York, a passing star might sweep too near the earth and, by force of gravity, carry it off to some distant corner of the universe.

A third danger is intense cold. The scientists gave this an eighty per cent chance, on the basis that the sun ultimately will lose its powers of radiation and cool off.

The fourth possibility is drought, the scientists claiming that the earth is slowly drying out so that "in a few million years" our seas may have shrunk to ponds and our rivers to trickles.

The fifth possibility is excessive heat, the scientists believing that the sun might, by some chemical change, increase its radiation intensity by eight hundred times. Such a development would, of course, cause all forms of life on earth to die.

The sixth and last possibility mentioned by Mr. Brandt is a chain reaction, caused by man's delving into the secrets of atomic fission. If such a chain reaction were to be set up, in such plentiful elements as carbon, hydrogen, or oxygen, then "we and all our possessions and the very earth itself will make a gigantic funeral pyre."

Mr. Brandt omitted all reference to the other way the world can end, as described in the Bible. This was unfortunate, because this other way, the seventh way, as we might call it, is a certainty. It is, in fact, the one and only way in which the world will end.

On this subject we believe that Christ is a more reliable authority than any scientist, however renowned. If anyone knows how the world will end, surely it is He who made the world in the beginning.

When His disciples came to Jesus and said, "Tell us . . . what shall be the sign . . . of the end of the world?" He replied, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:3, 27, 30.

The Second Advent of Jesus

That there will be mighty world-shaking convulsions in that day is obvious from our Saviour's words, recorded by Luke, mentioned earlier in this chapter. Nevertheless, startling as these natural phenomena will be, it is the Second Advent of Jesus in power and glory that will bring about the actual end of the world. As the apostle Paul wrote: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

As we have said, no one knows exactly when it will happen, or how much time remains before the curtain

Keep Step With God

By ROBERT HARE

The Hand Divine moves slowly o'er the years;
Man hurries, but our God can wait.
The will that grasps eternities of time
Fears not the passing frowns of fate.
A thousand ages in His great design
Pass noiseless as the opening day.
Jehovah hastens not; time's hurried years
To Him are hours that pass away.

Millenniums measured by His purposed will
Appear as fractions of His plan;
He speaks, and time vibrations but record
The challenged destinies of man.
Jehovah hastens not, yet ages smile
To mark the lifting of His hand;
Ages below are moments unto Him,
Whose dictates every age has planned.

Then heart of mine, haste not before thy God;
Keep step with Him, His plans fulfill.
Bid thy impatient spirit softly tread,
And challenge not His Sovereign will.
Time and eternity are in His grasp;
Wait thou the dictates He has planned.
The ages wait, and in their silence move
Obedient to His great command.

will rise upon this final act in the age-long drama of human history, but it is now as clear as day that it cannot be far in the future.

This knowledge should bring not fear but courage to our hearts, for it reveals God's answer to man's awful need. Those who are proclaiming the imminent end of the world are correct, and we should heed their warnings. Time is indeed short, as they say. It is running out with awful speed and certainty. But, thank God, the Bible declares that the end is also a beginning. The present world will pass away, but a new world will take its place. Sin, corruption, falsehood, cruelty, everything that is offensive to God, will come to a sudden termination; but with the return of Jesus there will dawn that bright new age of which the prophets have spoken and for which the saints of God have yearned all down the centuries.

If our hearts are right with God, if we have made our peace with Him, we do not need to fear the end of the world, near as it may be, and is.

With the end approaching rapidly, let us heed the words of Jesus: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

And let us do it now, for the evidence is all-conclusive that we have come to *time's last hour*.

Ordinances of the Church—3

The Ordinance of Humility

In Three Parts—Part Two

By M. L. Andreasen

WHEN the disciples saw Jesus kneel before them to wash their feet, they were dumfounded. Even Peter was speechless, but not for long. When it came his turn to be served and Jesus knelt before him, in astonishment and wonder he burst out, "Lord, dost Thou wash my feet?" John 13:6. Quietly Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter." Verse 7. Peter was doubtless sure that he knew what Jesus was doing: He was washing his feet. With emphasis he affirmed, "Thou shalt never wash my feet." Again Jesus gently answered him, "If I wash thee not, thou hast no part with Me." Verse 8.

Was Peter ashamed to have his Lord and Master wash his feet, thus taking a servant's place, or was he ashamed that he had not himself offered to do the service? Perhaps it was a little of both. We are safe in concluding that Peter, with the others, felt the rebuke of Christ's act of loving service.

Jesus, however, had something higher in mind than administering a rebuke. That was only incidental to His real purpose. The more important work was the spiritual preparation they needed to fit them to have a part in the New Testament ordinance which He was about to institute.

To Peter's declaration that Christ should never wash his feet, Jesus had given the arresting answer, "If I wash thee not, thou hast no part with Me." Verse 8. This statement gave Peter pause. What could Christ mean by this? Was the act of foot washing so important that it was a condition for having a part in the kingdom? Or did Christ mean more? Did He mean that not only would he have no part in the supper to follow but no part in the glory to come, no part even in the heavenly kingdom? Peter did not know, but the words, "If I wash thee not, thou hast no part with Me," sank deep into his consciousness. He must not run any risk, and so he exclaimed, "Lord, not my feet only, but also my hands and my

head." Verse 9. If having a part with Christ depended upon washing, then he wanted hands and head included.

This exclamation of Peter's indicates that he was beginning to understand that there was a deeper significance to the act than merely that of being washed. In some way what Christ was doing was closely connected with having a part with Him. There was evidently a deeper meaning to Christ's words, "What I do thou knowest not now; but thou shalt know hereafter," than Peter thought at first. Light was beginning to penetrate Peter's mind.

In answer to Peter's request that Jesus wash not only his feet but also his hands and his head, Christ said, "He that is washed needeth not save to wash his feet, but is clean every whit." To this He added thoughtfully, "And ye are clean, but not all," the last statement having reference to Judas. (Verse 10.)

A Deeper Significance

In saying this, Jesus did not have reference to physical cleanliness. As far as bodily condition was concerned, Judas was probably as clean as the others. That there might be no question as to what Jesus meant by these words, John tells us that Jesus "knew who should betray Him; therefore said He, Ye are not all clean." Verse 11. This clarifying comment helps us to evaluate the other statement that "he that is washed need not save to wash his feet, but is clean every whit." Christ is not here speaking of bodily cleanliness. He has reference to a higher cleansing.

As noted before, walking barefooted in sandals on a dusty road, especially on a warm day, would soon soil the feet. Even though a person might have taken a bath at the beginning of the journey, in a little while he would find his feet in need of laving. It was the custom, therefore, to furnish water to a traveler entering a home with which to wash his feet. In the homes of the well-to-do a servant might perform the task, or in case of a distinguished guest, the host might himself do the service. It was this common custom which Christ now used to point a spiritual lesson.

The newly baptized Christian having had his sins washed away, is "clean every whit." He has confessed his sins, they have been forgiven him, he has been cleansed in the blood of the Lamb, and washed with the water of regeneration. He has been buried with Christ by baptism into death, and has arisen to walk in newness of life. He is a new creature; he is clean every whit; there is not a stain upon him.

The Need of a New Experience

He soon finds, however, that the Christian pathway is not one of roses. He meets opposition, and trials assail him from every direction. As he walks life's pathway, the dust of the road settles on his feet, and he finds he needs cleansing. He does not need a full bath; he does not need to be baptized again. In the words of Christ, "He that is washed need not save to wash his feet, but is clean every whit." He is converted; he *has been* baptized; his sins *have been* forgiven; he belongs to Christ; and Christ owns him as His. Yet the man feels the need of a new, or renewed, experience. It is this condition to which Christ has reference.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?"

To this question the disciples could readily have answered, "Yes, we know very well what you have done. You have washed our feet." This, of course, would have been true, but only in a very limited sense. Christ had done more than wash their feet—He had washed their hearts; He had cleansed the soul temple from defile-



"This Is the Lord's Tithe"

OUR missionary trip took us to a small town in the great wooded country on the eastern or gulf slope of Old Mexico. In this small town we met a good Adventist sister by the name of Gonzalez. This sister took from a time-worn trunk an old money bag, and she told us the following story:

"My husband died about ten years ago, but before he died he handed me this bag of money and told me, 'This is the Lord's tithe. Keep it until someone comes from the mission, and then pay it to him.'"

She counted out twenty-nine of those old Mexican pesos, the very large size, which were used in that country in earlier times. I thought, as this faithful sister fulfilled her part in paying this money which had been entrusted to her care, how many times this sister in her poverty had seen real want, but would never touch one penny of this sacred money. I thought, with what care and faithfulness then on our part should each peso be employed to carry on a sacred work with sacred money. Mexico.

"God Makes a Difference"

I WAS visiting with a brother on his farm in the State of Morelos when he told me that he wished to see me the following morning quite early. So it was that I was up at sunrise and off with this brother to a certain part of his farm. We sat down near his tomato plants and near the dividing line of his neighbor's farm, which was also planted in tomatoes. As we sat there looking down the even rows of tomatoes, our good brother was telling me

how the Lord had blessed him and given him a real experience in "proving God." He said to me, "My brother, God does make a difference with those who recognize His ownership and return to Him the tithe and offering." He continued, "Do you see this row of tomatoes? This is on my place and that next row is on my neighbor's ranch."

I said, "Yes, but I don't see much difference between them."

Our brother talked on, until the sun came out strong. And as he was talking he again called my attention to the two rows of tomatoes. I looked with surprise, for before my eyes I could see that the neighbor's were beginning to wilt and fall over. Our brother said, "Last night we had a killing frost, which indeed killed my neighbor's plants, but, as you see, His protection and blessing have been over mine." Truly God makes a difference with those that love and serve Him. Mexico.

"Abundant Rain Upon His Farm"

ONE of our faithful lay workers was considered a well-to-do farmer, but he explained that he had all his worldly possessions consecrated to the Lord and was farming to please the Lord, and recognized His ownership in all that He raised.

One season his faith was severely tested. The time had come to plant his corn, but there had not a drop of rain fallen, not enough to mature the seed. As he was out with his oxen plowing, he thought surely it looked like wasted seed to place it in this dry sand. The sand ran off from the plow as dry as could be, and there was not a cloud in sight. He knelt behind the oxen and prayed, claiming God's promise to those who had returned to God a tenth. As he prayed in earnest, his tears were the only moisture to drop on the dry soil. But as he looked up again there was a certain movement of wind which brought clouds, and finally an abundant rain upon his farm. But the neighbors who had noticed that the rain had fallen only upon his land came hurrying over to see this brother and see his ranch, which was well soaked with rain. They asked, "How can it be that not a drop fell on our ranches but just on yours?" Whereupon our brother read from Malachi the promise that was for those who recognized God as the owner. They were amazed at this way of serving God in a practical way. Mexico.

ment; He had washed away their alienation, envy, hatred, and every wrong ambition. They were clean "every whit," all selfishness and jealousy driven from the heart. Each was ready to esteem the other better than himself. There was no longer any strife among them about who should be the greatest.

Still Lord and Master

In washing the feet of the disciples Christ lost none of His dignity. He still called Himself their Master and Lord, and wanted them so to recognize Him. Impressing this upon their minds, He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Verse 14.

"Ye ought." The word here translated "ought" denotes moral obligation, something owed which should be paid. It is variously translated "must," "owe," "debt," "be-hoove," and always implies an obligation. It is a strong expression of duty, something that must and ought to be done.

The question naturally arises whether Christ is here

laying a general obligation upon Christians to be helpful one to another, or whether He is instituting a church ordinance, or both. We believe that he is doing both.

Protestants generally have refused to recognize foot washing as an ordinance of the church and binding on Christians. They hold that it is given as a matter of example only, to demonstrate in a vivid way the willingness of Christians to serve others. A few of the smaller Protestant sects have retained foot washing as a gospel ordinance, and the Roman Catholic Church recognizes its validity by a yearly observance in which the Pope washes the feet, or rather touches the feet, of selected individuals with water. While it cannot be that this fulfills the command of Christ, it at least is a token admission on the part of the church of the obligatory nature of foot washing as a gospel ordinance.

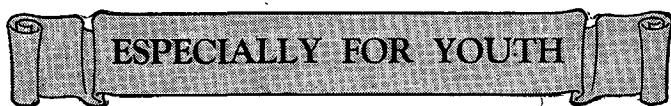
The words which Christ used in instituting this ordinance are too definite to admit of a loose interpretation. Christ could as readily have said—had He meant to convey this idea—"Ye ought to be willing to serve one another." Instead He said, "Ye also ought to wash one

another's feet." Again He says, "I have given you an example, that ye should do *as I have done to you.*" To this He adds, "If ye know these things, happy are ye *if ye do them.*" Verse 17. The same arguments that would invalidate foot washing would invalidate baptism. They are both emblematic of a higher cleansing, but their deeper meaning does not abolish the outward symbol.

Heart Cleansing Not Ordinary Washing

If we accept the spiritual interpretation which Jesus gave to foot washing, it is immediately lifted from a common custom to a sacramental ordinance. If all Jesus did was to wash the soiled feet of twelve men, then we are at a loss to find a reason for His asking whether they knew what He had done. Again, if He could declare them all clean except one, and that one Judas, then we know that He had a higher cleansing in mind. The record seems indisputably to place a spiritual stamp on the ordinance, and to indicate that what Jesus did had reference to a heart cleansing, not to an ordinary washing. His statement to Peter that "he that is washed need not save to wash his feet" connects this service directly with Biblical baptism, and hence constitutes it an ordinance. The popular churches would do well to consider the spiritual values of this ordinance before rejecting that which Christ has commanded.

With all the evil jealousy and envy in their hearts, Christ could not have entered into sweet communion with them. If we consider the Lord's supper as a vital part of the new covenant or testament, it becomes still more necessary that due preparation be made for the observance of this sacred occasion. From whatever angle the subject be considered, it seems both imperative and fitting that some preparatory ordinance be conducted, lest some eat and drink unworthily and thus bring damnation upon themselves.



Are You a Civil War?

By Arthur L. Bietz

WHEN Adam fell into sin, the image of God was defaced and distorted. He who was meant for love is now occupied with hatred, envy, backbiting, and deceit. The man created for fellowship lacks fellowship and security in his relationships. Though man has lost fellowship with God by setting himself against the Divine, he is still a responsible being. To be responsible does not mean that man has the capacity to please God. The very opposite is true. The fact that he feels an obligation is in itself evidence that he cannot fulfill the obligation. By being at war with God man sets up a civil war within himself. He is a man in conflict.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. Incapable as man is of obeying the law in love and fellowship by his own power, yet there is enough of a glimmer of what he ought to be to make him miserable. The very body and nature of man chafes under the rebellion in which he is engaged. To rebel against God is to destroy oneself. God's limitation of man's dominion was for the fulfillment and happiness of man, and not for the purpose of showing the power and authority He had. "But he that sinneth against Me wrongeth his own soul: all they that hate Me love death." Prov. 8:36.

The sinner is thus involved in a civil war. He can have

no genuine peace. Outwardly he may seem to be truly happy and emancipated, but inner loneliness and frustration belie his attempts at superficial compensation. The man who had power to break away from God's fellowship does not have power to return. The man who has power to destroy human life cannot create it. The gates of heaven are barred by flaming swords held by angels. The rebel has power to throw himself into the pit, but he does not have power to lift himself out. Only as God makes provision for the unworthy rebel to be lifted out of the mire of his own egotistical folly can he be saved. A Mediator, Jesus Christ, must bridge the abyss between God and man.

It is well to note that when man set himself against God he could not give himself another constitution. Man does not have the power to change the constitution which was given him. He has power only to deface and distort it. Thus when man sets himself against God and against the true purpose of his constitution, there is a revolution with God and a civil war with self. Only as a strong person is allowed to take control of anarchy and confusion can the revolution and the civil war be ended. Until man admits his state of desperation and frustration and turns to Jesus Christ for help, he must remain at war.

A Change of Life Necessary

Man cannot be helped merely by gradual reform or by education in morals and ethics. Man needs a complete change of disposition in order to do right in a spirit of love. The deep sinfulness of man is shown in that man wants peace and contentment, but he wants it without giving up his rebellion against God. He will use various devices to secure peace without truly getting back to God. Man tries to make himself secure by obeying the golden rule. Often the statement is heard, "My religion is to be good to all people." One can attempt to do this in his own power, but this very attempt at goodness becomes a shield against God. The sinner now hides himself under supposed kindness to others.

The moralist seeks to find peace by the way of higher morals and ethics. All this can be done while basically the man remains a rebel. The mental hygienist seeks peace by the way of laws that regulate mental health. This too, can become a shield against the necessity of a man's admitting that he is a sinner.

Another shield against Christ, however, is religion itself. Men are incurably religious. It is easiest to feel safe in religion. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

Easy to Feel Safe in Religion

Sinful man is naturally inclined toward religion, but he is bitterly at war with Christianity. Christianity demands that the rebel admit himself as such and give himself up to the mercy of God's grace. This man does not want to do. He still feels himself able to get back to God by his own efforts. Religionists nailed Jesus to the cross. They, however, used the gift of God to hide themselves from God. The Laodicean church is inclined to be rich and satisfied with truths as so many objects ministering toward self-righteousness and security, while Jesus Himself is left outside the door to knock for admittance.

Nothing but complete surrender on the part of the man at war with God can bring an end to the revolution and civil war. Jacob had a hard time learning the lesson of surrender. God had to cripple him before he gave up fighting to find that the way to peace is to yield up our rebel sword and surrender to God.

Conducted by Promise Kloss Sherman

Make It Attractive

By Nora Machlan Woolley

THERE is nothing new about the housing shortage. Neither is there anything new in the fact that many of our workers in various positions and fields have always had to confine themselves to small quarters and undesirable living conditions because of finances. A good many of our colporteurs, evangelists, and schoolteachers have been forced to live for long periods in one room or a little more. And, of course, there are the young married students who must pinch pennies and stretch dollars in an effort to obtain an education. All these folk face the problem of making an attractive and livable home wherever they may be. How can they do it?

Cramped quarters are not ideal, I will admit, but I do believe that most places can be made efficient and livable, at least for a temporary period of time. It takes a will to do, but it can be done. Most everybody can adapt himself to his present situation if he really wants to. Of course, I believe one must want to very much. Some of the places which people rent as living quarters are practically impossible, but even the worst can be improved.

Perhaps, first of all, before we even think of how to make the rooms attractive, we should think of our attitudes. More than anything else, undesirable living quarters are made bearable by the attitudes of those who live in them. I believe that the main thing all people who want happiness must do is to face squarely the situation they are in, realize that it is not ideal, and determine to

make the best of it. Sometimes it helps just to keep thinking that things will not always be this way. So while they are, you are not going to complain. Usually there is a very good reason why you must make your home where it is, suitable or not. Why not then, take a broad hopeful view? Once you do, it is easier.

We'll say that your husband is a minister and the effort he is holding is the most important thing in the world to him at the present moment. His mind and time will be full of arranging services, advertising meetings, visiting people, and a hundred and one other things that crop up every day. All right, you are there to help him. Why should you be a drawback by constantly complaining because you can't have this or you can't have that? What he needs is a reasonably attractive place to come back to, a sweet wife to encourage him, and good food to keep him well. It's up to you. I didn't say it would be easy, but it is challenging. What if your house is only a tent for three or four months? Make it the most livable and attractive tent that was ever occupied. Didn't you promise to be a helpmeet to him? Here's your chance, little lady. Let's see what you can do.

Possibly your husband is a student. Surely the future in service for humanity is worth a little time of economy and inconvenience. Do your best to be cheerful and brighten up the situation in every way you can. Pleasant surroundings are much more conducive to study

than a barren, ugly place, even if you think your husband never pays any attention to such things. You can be sure he will notice if it is unattractive. Your assistance to your husband's program will be a little different from that of the minister's wife. She has to be on the alert to help her husband in his writing and listen to his lectures. And if he asks for it, give helpful criticism for better performances and fewer grammatical errors. But your student husband will appreciate a quiet little lady who has learned to hold her tongue and work noiselessly. I know that that is not always easy to do. It just seems that the most interesting things pop into your head which must be told, or some question which you feel must be answered right now comes to mind. But keep the news. It will almost always wait. Write it down, if you must,



EWING GALLOWAY

A Sweet Wife to Encourage Him and Good Food to Keep Him Well

so you won't forget. Then when you do have a few minutes, and they will come, tell him all at once. It really works. And you will be rewarded by a grateful husband who makes better grades because you have done your part.

And something in your favor are the quiet evenings which you may spend in reading, writing letters, handwork, or a little study also. Most of the women I know whose husbands are students are utilizing their time in worth-while ways, and some admit they have accomplished more than they ever did before.

Can Your Husband Count on You?

Suppose your husband is a colporteur. Carrying the gospel to the world is vital. In fact, it is the main phase of God's work. Even though you yourself do not go from door to door, you can have a large part by encouraging your husband and making it as easy for him to do well as you possibly can. He will have his share of discouragements, and you will want to be the one person he can always count on. If he is tired of wearing a perpetual grin and likes to rest awhile before he eats, let him. Remember, he has been talking all day. Just be patient, and you will find that a good hot supper and your cheery face will revive him quickly.

Then suppose your husband is a schoolteacher. Teaching is often discouraging work, and thankless too. Your husband will need a pleasant atmosphere to bolster his courage. There are always a good many papers to be graded, so the chances are you'll be spending a lot of time in your home. Your task will be often to remind your husband that even though his work seems futile, the future will show that many will be successful in life because he has taught them.

Now, once you have found your role and made up your mind about the part you must play, you can begin to do something about the ugliness around you.

I know that I do not need to tell you that most furnished places are a hodgepodge of old things that the landlord has cast off and doesn't want in his own home. A large part of the furniture seems to have just about served its usefulness. At least its beauty has long since gone, even if it will hold together. But it is amazing what you can do with apparently worn-out pieces. Let's try it, anyway.

(To be continued)

The Future Artist

By Minerva Hunter

BETTY CLARE'S father worked in an office during the day and at night he attended an art class. All his life he had longed to study art and now a free night school gave him his first opportunity. This belated instruction found his eye inaccurate, his hand awkward, and his mind less capable of concentration than in his younger days.

Struggling along as best he could, he determined that Betty Clare should have an earlier chance to develop whatever talent she might possess. Already she was showing deep interest in color. Magazines with their gay covers pleased her. When her father took her where pictures were on display, Betty Clare would laugh joyously, pointing to the works of art. She was always loath to leave them.

Not many pictures could be had for their tiny apartment; both money and space prohibited it. Betty Clare's own pictures consisted chiefly of magazine covers. These she patted, rubbed and "loved" until they became tatters. One day her mother thought of a splendid plan. The kitchen cabinet which Grandfather Green had made and



A Home Song

I read within a poet's book

A word that starred the page,
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:

You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides

And friendship is a guest,

Is surely home, and home, sweet home;

For there the heart can rest.

—HENRY VAN DYKE.

given her as a wedding gift had a pair of glass doors near the floor. Fortunately, the proper light fell on these doors making a good place to exhibit pictures. Magazine covers could be mounted on cardboard and placed there, one or two at a time, and small framed pictures could be taken from the wall and used. This would let Betty Clare see them and enjoy them without injuring them. Mother's plan made the cabinet Betty Clare's private gallery of art, safely protected by locked doors.

One day, from the collection of pictures that adorned the corner near Betty Clare's little bed, the favorite picture "Can't You Talk?" was selected. Betty Clare's mother placed it in the cabinet, fastening the doors securely. Presently Betty Clare made one of her frequent rounds of the kitchen and discovered it. How delighted she was! She laughed with pleasure and clapped her hands as she looked at it. No longer was she dependent upon grown folk's arms to hold her before it; she might stay as long as she chose.

And Betty Clare never seemed to tire of that picture. So one Sunday, later on, when she had grown quite a little older her father thought up a game to go with the picture. He sat before it with Betty Clare in his lap and said, "Watch me draw the dog." Then he traced the dog with his finger. Soon Betty Clare tried this outlining game, just as he had hoped she would. Her imaginary lines were wobbly, but she was beginning to practice muscle control. To her it was a jolly game.

"There is no telling what the future holds for Betty Clare," her father said at the end of the game. "She may not want to be an artist when she grows up, but appreciation of harmonious colors, sense of outline, and the ability to control her muscles will help her along life's way."—National Kindergarten Association.

The Broken Stone Mission Carries On

By N. W. Dunn

STANDING in the foreground, in the accompanying photograph, is the old chief of the Broken Stone Mission in Peru. A few weeks after the picture was taken this faithful old Sabbathkeeper passed to his rest, leaving younger men to carry forward the work that began more than thirty years ago in response to his earnest appeal on behalf of his people, the descendants of the Incas around Lake Titicaca.

The history of mission work up there on the "roof of the world" has often thrilled the hearts of our people, as they have followed the story of advance through the years. The work at the Broken Stone Mission began when F. A. Stahl, often called the apostle to the Inca Indians, gave assurance to the old chief that we would send them a teacher whose identity could be established by matching two pieces of stone, one of which was handed to the chief, the other kept by Elder Stahl to be presented by the missionary as a letter of introduction. Two years later, when the missionary arrived, he was given a hearty welcome by the old chief, and the work thus begun has grown until today there are over a thousand baptized members in the Broken Stone Mission, with about twenty thriving elementary schools, all under the direction of a native Indian, the son of one of the first to accept the truth in that region.



The Indian Chief Near Lake Titicaca (Peru) to Whom Elder Stahl Gave the Half of a Broken Stone. This Picture Was Taken a Few Weeks Before the Old Chief Died

Most of the gains in membership have been the result of the faithful work carried on by the elementary school-teachers. The usual procedure is to organize a baptismal class in connection with each school, and to expect each candidate for baptism to become thoroughly familiar with the fundamental doctrines of the church, and to give evidence of genuine conversion before he is admitted to church membership.

The rigors of the climate and other environmental conditions at that high altitude, 12,000 feet above sea level, drain heavily upon physical resources of foreign missionaries assigned to that field; but when it seems impossible for them to carry on any longer, God raises up consecrated men from among the people who are accustomed to the highlands, to carry the responsibilities of leadership until relief can be provided.

Stronger Evangelistic Program Needed

There remains much to be done before the work is finished in the Land of the Incas. Additional schools are needed to care for the proper development of the children and youth, and a stronger program of evangelism with adequate follow-up work is urgently called for without further delay.

E. N. Lugenbeal, a veteran missionary and administrator, has recently been appointed as superintendent of the Inca Union Mission. It is confidently expected that under the stimulus of his leadership new and higher goals will be reached in that interesting and fruitful field.

Colporteur Evangelism by Boat

By C. A. Williams

OUT on the far-flung, irregular coast of British Columbia, thousands of Indians, fishermen, and loggers live in places that are entirely isolated except for their own private boats. The Lord has seen fit that we put a colporteur boat in operation in this coastal area. The boat is a forty-ton, fifty-five-foot launch, powered by a heavy Diesel motor. It is well built and seaworthy. Peter Haughland, owner of the boat, and Robert Radcliffe, from Winnipeg, entered the colporteur work in British Columbia early in May of this year, and the Lord has richly blessed their efforts in bringing the gospel to the people along the west coast of this province. Recently it was my privilege to make a trip with these men, which I will relate briefly.

At midnight, September 9, we headed our boat, *Elsie Bradford*, out under Lion's Gate Bridge, past Atkinson Point, where we set our course for the long journey up Georgia Strait. As we stood there in the wheel room with the open water ahead of us and the dim shore line on our right, Brother Haughland told of the dangers they had to meet in navigating the west coast, and of the wonderful protecting hand of God that had been made so manifest in their colporteur ministry during the past summer.

After many hours of travel we headed our boat up Knight Inlet, and it was not long before we sighted our first prospect. There at the foot of a mountain that rose directly up from the water's edge, we noticed intermittent puffs of white smoke which the men informed me meant a small logging camp. As soon as we brought our boat to a stop, we gathered in our little stateroom

and, kneeling together, asked the blessing of God upon the venture we were about to make.

Because of rough water and rocks, it was necessary for one to stay on board, so Brother Radcliffe and I filled our brief cases with books, launched the small boat, and went ashore. We found that there were two families in the camp. The rest were single men, most of whom were out at the time. We each visited a home, and found the people to be very hospitable, greeting us warmly. They not only bought fifty dollars' worth of literature from us but expressed their gratitude to us for going to such special trouble to call. It was seldom they ever had a visit from anyone. It was with thankful hearts that we waved good-by to those dear souls standing on the shore watching us as we guided our small craft back to the mother ship.

After Knight Inlet our next objective was Namu, British Columbia, a large salmon cannery farther north. Here we discovered the workers to be mostly Indians, by far the greater majority of whom were intelligent, clean-living people. They listened with intense interest as we told them of Jesus and explained that our books would tell them more. They showed a special interest in *Bible Readings* and *Bedtime Stories*. As we set our books out before them, they would indicate what they wanted, and with some encouragement many times would take the whole set. We used a forty-six-dollar set for demonstration. Almost every call meant an order, and in nearly every case they paid cash. We canvassed in daytime and delivered the books at night. That night Brother Radcliffe and I made three trips each with all the books we could carry from the boat to the village.

The Lord blessed His work in a marvelous way that day, for from eight o'clock in the morning until ten at night our sales were over \$540, and we had approximately \$390 in cash.

A Good Record at Bella Bella

Another day's travel brought us to Bella Bella, about forty miles distance. At Namu we learned that it would be necessary for us to get permission from the Indian agent living near the Memorial Hospital at Bella Bella before we could visit the people at this place. We anchored in the bay just outside the harbor and before going ashore met in the cabin for an earnest season of prayer.

The man we were to see proved to be a minister of another faith. After we had shown him our children's books, he seemed quite impressed and congratulated us on the fine work we were doing. As we left, he shook our hands and said, "Gentlemen, you have the key to the city; the Lord bless you."

As we realized how the Lord was opening the way for us, we went forward with confidence and resolved to work hard. In two and a half hours we had sold over \$420 worth of our truth-filled literature and had taken in \$380 in cash.

Our supply of books ran out at Bella Bella, and we were forced to turn back. Our actual canvassing time was only three and a half days, and in that time our sales came to over \$1,400 most of which was cash.

These two men also have a good record of accomplishments for the summer's work. Their sales for five trips up the coast amount to \$6,378 with 360 people signed up to take the Bible Correspondence Course. And they have only begun to cover this widely scattered territory. As we think of the endless possibilities in souls and literature sales, we are forced to exclaim, "Oh, God, give us more colporteur evangelists; give us men and women who are not afraid of failure, men and women with the courage of Daniel of old, who will go out and face the unknown." With more laborers the work will soon close.

Re-establishing Our Work in Palau, Western Carolines

By J. O. Bautista

IT WAS with eager anticipation that I started out to make the trip to this group of islands in the western Carolines. Almost seven years ago we were forced by world conditions to leave our group of believers here.

As I landed on Korrer on November 12, 1947, I could hardly believe my eyes on seeing the desolation that now exists on the island. What was once a thriving and bustling city has now become a veritable jungle. It has returned to its primitive state. Profuse growth of weeds and tall grasses hides the heaps of rubbish where once stood stately government buildings, modest dwelling houses, and also the department stores and business shops that used to line the paved streets. A sprinkling of improvised native huts have begun to rise from the ruins.

Somehow our brethren could not overcome the feeling of having been neglected or forgotten, because of our inability to send someone to visit them after their liberation nearly three years ago. Some have died since we left the field in 1941, but most of them are living.

Sheep Without a Shepherd

A few months after we left, Brother Yamamoto, from Japan, was sent to assist Pastor K. Ochiai in carrying forward the work in the islands. They were able to secure a piece of land on which was erected a church-parsonage combination building. Not long after the outbreak of the war, however, the former was thrown into prison and the latter was drafted into the Japanese Army. Thus our people were left to themselves as sheep without a shepherd. When persecution and perplexities incident to the war came, they had to escape for their lives into the jungles and isolated rocky islands, where they endured much privation because of lack of food. The timely arrival of the American forces proved a great blessing. Had they come even a month later, it is the opinion of the natives that the Japanese could have carried out their plan of exterminating most, if not all, of them.

Two Sabbath schools have been reorganized—one in Korrer and the other on the main island—with a combined membership of more than fifty. Some isolated members live in widely scattered villages, and these need constant shepherding. It is very heartening to see several new people attending the meetings as a result of the missionary efforts put forth by our members. These can be fully taught and prepared for baptism when a permanent worker is assigned to the field. Promising young people can be sent to the Philippine Union College to acquire some training, and then help give the message of a soon-coming Saviour to their own people. A mis-



Sabbath School Group on Main Island, Palau, Western Carolines, P.I.

sion school must be established soon, for this is the most effective means of getting a firm hold on the children and young people before they learn to indulge in the vices and questionable practices of their elders.

The military government, realizing the effects of our teachings on the morals of the natives, is very much appreciative of the work we are doing, and is willing to lease to us a piece of land without cost, and also give us some materials for a church building. We are being encouraged to re-establish our work on the islands soon. We should take advantage of this wonderful opportunity at once by sending a worker family and a mission schoolteacher to carry on the work of reconstruction.

New Work in Egypt

By A. Gordon Zytoskee

FROM the land of the golden pyramids and the silent sphinx comes a cry across the dusty tombs and drifting sands, "Come over, . . . and help us." Though this cry, muffled by rigid customs and the blight of Mohammedanism, is not as audible as in some other mission lands yet the need is as great. Still twenty million souls go unwarned of a soon-coming Saviour.

As we reflect upon our work during the past year, we rejoice at the progress that has been made in this country. God has richly blessed Neal C. Wilson as he has carried the heavy responsibility of this difficult field. Just a glimpse at one or two of the monuments erected during this past year will bring a thrill to your heart.

First; I would like to have you go with me about seventy-five miles south of Cairo to a district called the Fayum. After fifty miles of rolling desert, passing nothing but a stray police post here and there or a lazy camel jogging along with its rider fast asleep, we come into a valley. Wherever the mighty Nile reaches its arms, there the desert "blossoms as a rose." No better illustration of this can be found than the district of Fayum. It is a beautiful sight indeed to dust-filled eyes. After passing through countless villages we near a little village called Seila. We can now see very plainly the white gleaming buildings of the Fayum training school. They stand on a hill that can be seen from all the countryside. What was once but drifting sand has now given birth to neat rows of fruit trees and vegetables necessary to the upkeep of thirty-five strapping youth. With modern machinery water from the canal is lifted to a level of fifteen or twenty feet to pour out the rich deposits of the Nile on the property of our training school. As we near the buildings of the school, enthusiastic boys rush out to greet us from every side. Their sparkling eyes are overflowing with thankfulness for the opportunity given them to train for the Master's service. Robert L. Rowe and his wife are leading out in this school.

Our day at the school passes rapidly, and darkness comes. We must return to Cairo. It is time for the evening worship, but we cannot attend lest our traveling be at too late an hour. As we leave the school and come out into the crisp moonlit stillness of the night, there is a thrill in our hearts, a thrill that is deepened by the sound of strong student voices singing gospel songs.

The Pitiful Villages of Egypt

Could you spend a few hours in some of the villages with us, your heart would be torn with the sight of so many homeless children wandering in the streets in their tattered rags, or huddled in some corner to keep warm—children born in this world and left to fight for scraps of food, like the hungry dogs about them. Some of these children today are happy—happy because the

mission could not let the challenge of this need go unanswered. During the past year a desperate effort has been made to establish and maintain an orphanage. Today there stands to the glory of God the Mataria Mercy Home, where twenty-two children under the supervision of our faithful nurse, Mrs. Krueger, are being trained and nourished to be men and women of God. These children are now developing spiritually, mentally, and physically to do a strong work for God. Their once sad faces now beam with radiant health and joy. I wish you could visit our Heliopolis Sabbath school and hear these youngsters blend their voices in adoration and praise as they sing "Jesus Loves Me." You would surely exclaim with me, "Missions pay!"

With an increase of work there comes an increase of needs. The work here has been difficult and sparse. Since this last war opportunities have presented themselves as never before in the history of our work in Egypt. But alas! The means with which we are obliged to work are negligible in comparison to the vast work that presents itself in this late hour. We need literature. To imagine evangelism and our finishing the work of God without the aid of the literature ministry is vanity! We have no medical work among the millions of this land. There is an immediate demand for more schools. The schools we are now operating need facilities and adequate buildings. Our evangelistic campaigns have suffered extremely for lack of essential funds. It is time now to establish work that shall bear fruit for eternity. With difficulties increasing on every hand, we must "work . . . while it is day; the night cometh, when no man can work."

High Lights From the Southwestern Mission

By W. W. Fordham

WE PRESENT to the readers of the REVIEW the following complete report for the year 1947.

In January, 1947, our membership stood at 1,584. On January 1, 1948, our membership was 1,854, a net gain of 270, which incidentally is the largest in the Southwestern Union for 1947.

Our baptisms for the year were 325. Total additions for the Southwestern Mission including 19 added by profession of faith, were 344. With the exception of the year 1946, this figure surpasses the additions of any five-year period.

In 1946 our tithe amounted to \$60,578.60. In 1947 our tithe totaled \$70,773.70, or an increase of \$10,195.10.

Our mission offerings in 1946 totaled \$24,546.46. In 1947 our mission offerings were \$30,584.01, a gain of \$6,037.55. We praise God for the liberal spirit of our loyal and faithful believers. Because of such faithfulness we take courage in launching out under God for bigger things during 1948.

This report would not be complete without adding the good news of the dedication of the church in Houston, Texas, February 14. This new edifice, built out of native stone, is valued at \$60,000. In Baton Rouge, Louisiana, our second church under construction will soon be ready for dedication. New church buildings are now under construction in New Orleans and Wichita Falls.

In conclusion, we attribute the success of our work during the first year of operation to three things: First, God's leadership; second, the willingness of the people; and third, the unity that exists among the workers of the Southwestern Mission. We now close the books on the past, and with united effort look to God as we march on for greater victories in 1948.

Week of Prayer at Loma Linda

By Theodore Carcich

IT WAS my privilege to associate with the students and faculty members of the school of medicine and the school of nursing at Loma Linda during their fall Week of Prayer conducted at the college. On this campus I found a body of young men and women who are as sincere and earnest and wholehearted in their understanding, belief, and support of Seventh-day Adventist teachings as any other group of youth on any other denominational campus.

This appraisal was not the result of a hasty or superficial analysis, but was arrived at after an intensive week, during which I mingled and lived among the students as they ate, prayed, and studied. During my stay at the medical school I conducted at least three meetings each day along with a daily four-hour consultation period for those who desired personal help and counsel. It was refreshing to find these earnest medical students willing to agonize in prayer over their problems, hopes, and aspirations. As a result of the numerous seasons of personal counseling and prayer, we witnessed many victories for the Lord. The climax of the week's services came at the final Sabbath service in the college church.

The strong spiritual tone prevailing on the Loma Linda campus is not an accident, but the result of a carefully planned program and much hard work on the part of Christian teachers. Under the guidance of Norval F. Pease, Bible teacher of the medical school, and minister of the college church, the freshman and sophomore classes are divided into seminary groups of twenty, so as to bring the Bible instructor into close personal contact with the student.

Student Co-operation in Church Services

On Sabbath the students can be seen attending Sabbath school, conducting the Sabbath school review, teaching classes, contributing of their means, and listening attentively to the Sabbath sermon. During the day groups of students, under the leadership of R. W. Olson, assistant minister of the college church, fill church appointments and carry on missionary work in co-operation with the Southeastern California Conference. As the Sabbath draws to a close, the dormitory students assemble for the evening vesper service under the direction of W. B. Clark, dean of students. Under Dean Clark's guidance the students conduct systematic worship periods and prayer bands each week. Under student leadership an interesting Missionary Volunteer meeting is held each week.

What I have said and described of the medical school is equally true of the nursing school of the Loma Linda Sanitarium. This sister institution is just a few minutes' walk from the medical school, and here under the leadership of Mrs. Catherine Graf, director of the school of nursing, and Frank Moran, Bible teacher, we have a large group of consecrated young women preparing for the nursing profession.

Dr. Harold Shryock, dean of the Loma Linda Divi-

sion of the College of Medical Evangelists, enjoys the confidence of his entire staff and student body, and is loved and respected by all who know him.

Our medical school must play a large part in the finishing of God's work in the earth, and every spiritual and physical blessing is needed to meet God's mind in this institution of His planting.

New Seattle, Washington, Church

By Arthur and Helen Grauman

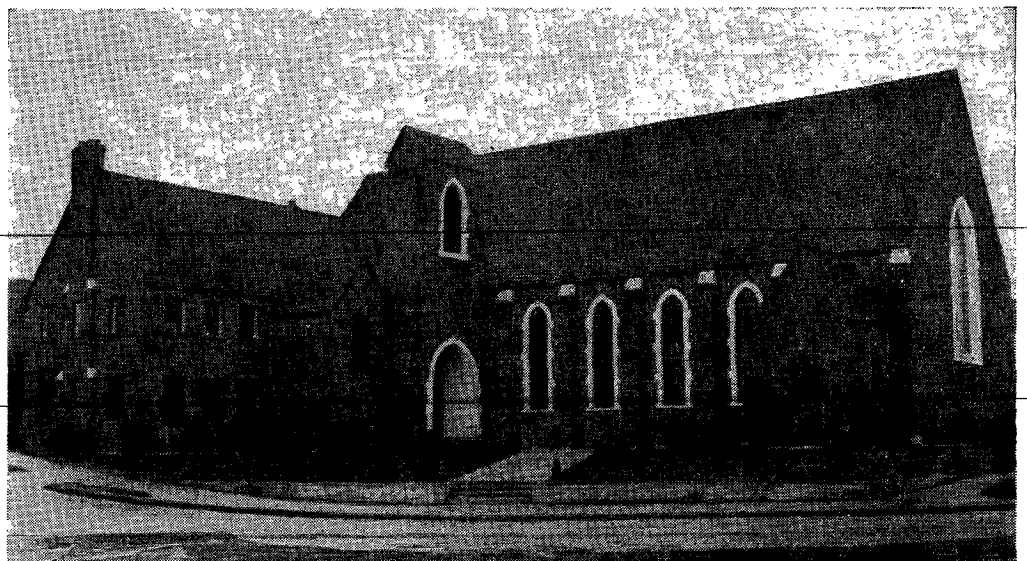
THE new Green Lake church in Seattle recently held its opening services. Located at a beautiful site on the shores of Green Lake, it is a monument to the power of God and a credit to the denomination. Built during the time of postwar restrictions, it is the only church in the city to obtain permits sufficient to complete such a structure. Countless obstacles beset every step, but by God's help all were surmounted.

Two identical services were required to accommodate the opening-day worshipers. The pastor, Wesley I. Untersch, and the conference president, Don H. Spillman, were the speakers. An afternoon vesper service consisted mostly of choral music by the choir of forty voices.

The following evening the three-manual pipe organ was dedicated. Stanley E. Walker, of the Walla Walla College music faculty, played the dedicatory recital. Attendance at all services totaled more than two thousand.

An adjoining wing, together with the lower floor, permits all five Sabbath school divisions to meet apart from the main auditorium, which is reserved for worship services only. There is an enclosed mothers' room in the balcony, allowing full view and hearing for those with young children. A lovely main-floor chapel invites meditation and prayer by both visitors and members. It is to be used for smaller group meetings and for small weddings. Other features of the church include a central baptistry, a pastor's study, a choir room, an excellent heating plant, ample washroom facilities, and a Dorcas room.

Of more importance, however, than all the physical features and attractions of the new church to be seen by the eye, is the desire for the unseen presence of the Holy Spirit. By the presence of this Spirit only can power be obtained to worship Him and to fill the house with true worshipers. The church has already attracted such deep and widespread interest that the pastor is starting



The Green Lake, Seattle, Washington, Church

Sunday and Wednesday evening services immediately. One aim above all others is desired: that the new Green Lake church may become "an house of prayer for all people."

Detroit Evangelistic Campaign

By J. L. Shuler

DETROIT, Michigan, commonly known as the automobile city, is the fifth largest city in the United States. It is estimated that two out of every five people in the State of Michigan live in the Detroit area. This large metropolitan center constitutes a mighty evangelistic challenge to the Michigan Conference.

Early in 1947 the Michigan Conference laid broad plans for a large central effort in Detroit for the fall of 1947. The conference management really went all-out in providing money and workers. The Masonic Temple, with its various meeting halls, was secured for the meetings.

This series of meetings opened on the first Sunday after Labor Day and continued for fifteen weeks, or until the Sunday before Christmas. During this period meetings were conducted three and four nights a week. The total rent for this fifteen-week campaign amounted to the staggering sum of \$14,727.54. However, it is encouraging to note that the people who attended these meetings placed in the offering baskets more than enough to cover this exceedingly high rent.

As a result of the preaching of God's message for fifteen weeks, in conjunction with faithful and untiring personal efforts in behalf of the interested people by a fine group of ministers and Bible instructors, eight different baptismal services were conducted in which a total of 174 took their stand with God's remnant people.

This Detroit campaign was conducted as a threefold endeavor for the Lord—a public evangelistic effort, a Bible correspondence school with the interested, and a field school of evangelism for a group of about eighteen ministers and three Bible instructors. Any one of these fields of endeavor would be considered a good load for the leader.

Offerings and Baptisms Gratifying

The total expenses for this campaign, exclusive of salaries and moving expense, amounted to \$35,361.50. The churches rallied to the support of this project and raised about \$11,000 for the Detroit campaign. The basket offerings at the meetings, the offerings from the churches, the bookstand profit, and the donations from the Bible correspondence school conducted in connection with the public meetings brought the total receipts for the first campaign, September 7 to December 28, 1947, to a grand total of \$27,767.19. Thus the deficit on the first campaign, exclusive of salaries and moving expense, amounted to only \$7,594.31.

In addition to 174, who have already been added to the church as a result of this evangelistic campaign, there are over 75 persons who are keeping the Sabbath. Many of these will be baptized in the near future. There are hundreds of others who are studying the doctrines each week through our Detroit Bible correspondence school, and many of these will be baptized in due time.

J. J. Williamson, the associate evangelist, began a second campaign in the Masonic Temple on the first Sunday in 1948. In connection with these Masonic Temple meetings on Sunday nights one meeting each week is being conducted in four different sections of Detroit. We believe that scores of additional persons will be won to God's message in this second campaign. Pray that God will greatly bless in gathering out many, many souls.

MARCH 4, 1948

Signs—Seventy-four Years Old

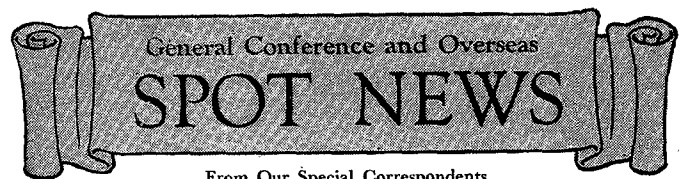
By H. K. Christman

SIGNS OF THE TIMES, our pioneer missionary paper, is celebrating its seventy-fourth anniversary during the current year. Just forty-six years after its first release in 1874, *Signs* passed the 50,000 mark in weekly circulation for the first time. Exactly twenty years later the circulation reached 100,000 and in 1943, just three years later, more than 200,000 were in average weekly circulation. Its acquired momentum again registered an average of 300,000 in another three years. Its publishers discovered, too, that during the past two years *Signs* has enjoyed a reading circle clear round the world, in every country where mailing privileges have not been interrupted.

Aside from mere statistics concerning circulation, *Signs* has demonstrated on numerous occasions its conviction-creating, soul-converting power. Two sisters in a Southern State were looking for light beyond the confines of the Catholic faith. *Signs* in a reading rack near their Texas home satisfied their longing search for truth. They are now devoted members of one of our churches.

A minister of another Protestant church in a Mid-western State received *Signs*, sponsored by one of our members in his community. He followed its weekly message with definite interest. The months passed, and the Sabbath message in *Signs* brought conviction to his heart. From the shelves of his exhaustive library he engaged in an intensive search for truth on this and other questions. Prayerful study resulted in a final decision to obey the truth, and today he is numbered with this people.

Signs is sponsored by one of our churches for the public library in a Southern city. On the occasion of a casual visit a public accountant read in the reading room. Its message brought conviction to his heart as he read about a crucified, risen, and soon-coming Saviour. He sent his subscription to the publishers and requested enrollment in the Bible Correspondence Course. His name was referred to the conference in which he resides, and a Bible instructor found him on the verge of accepting the message. Studies continued for a time, and he finally requested baptism and membership. In a recent letter to the *Signs* office he testified: "Truly this is the 'message' for which sincere hearts are longing—the hope of the world."



Australasian

● THE half-yearly meeting of the Australasian Union Conference met in Sydney from January 15 to 20. There were present 55 members of the committee. Meeting with the committee were J. L. McElhany, the president of the General Conference, E. D. Dick, the secretary of the General Conference and H. M. Blunden, a field secretary of the General Conference. The treasurer reported that to date the results of the Christmas offering for starving Europe amounted to £10,021. This constitutes the largest offering ever given at one time in the Australasian Union Conference.

● ADVANCE moves were made in the mission fields of inland New Guinea by the appointment of 7 missionary couples to augment the staff already there. Two additional missionaries were appointed to the Bismarck Archipelago Mission. Two

additional missionaries, a medical couple, were appointed to the Solomon Islands Mission to take charge of the hospital at Kwailabesi, on the island of Malaita. The Papua-New Guinea Mission made a call to the Bismarck Archipelago Mission for the services of a total of 32 native teachers. At the same time the Papua-New Guinea Mission called for 20 Solomon Island teachers.

Southern European Division

● AN estate has recently been purchased at Phoenix, on Mauritius Island, which will be occupied by a new mission school about to be opened there. A large house will provide space for several classrooms, and one section will serve as a home for the European school director. Our 450 young people in Mauritius will be especially happy to have at last an educational center in that delightful island.

● ACCORDING to recent reports from some of the small islands almost lost in the Indian Ocean, the work is progressing nicely there. H. Salzmann baptized 3 in the Seychelles Islands, and R. Vertallier, 4 persons at St. Denis, the capital of Reunion Island.

● THE Bible Correspondence Course in the Dutch language, *Stem der Profetie*, employed in the evangelization of the Flemish part of Belgium, is proving to be a real blessing. In Harelbeke, a small community near Courtrai, we now have a group of 20 interested persons as a result of this correspondence course. In Schoten, one person is already keeping the Sabbath through the same means, and everywhere an interest is being aroused.

● THE 1947 statistical report for the Hungarian Union lists 784 baptisms during the year. It is interesting to note that about 500 of this number have been won by lay preachers.



From Our Special Correspondents

Atlantic Union

● EARLY in March, as a part of the union Dorcas rally, an outstanding program is to be presented by the Metropolitan Dorcas Federation of Greater New York and the choir of the Ephesus church of the Northeastern Conference. This unique program, presenting the story of Dorcas work, is entitled "The Spirit of Dorcas, Yesterday, Today, and Tomorrow."

● MISS FAITH MUNROE, who has been doing Bible work in the Pawtucket, Rhode Island, district, is connecting with the 20th-Century Bible Correspondence School at the Southern New England Conference headquarters in South Lancaster, Massachusetts.

Central Union

● A SIXTEEN-ROOM addition to the girls' dormitory at Platte Valley Academy, Shelton, Nebraska, has just been completed. The ground floor includes an extension to the dining room, a music studio with four practice rooms, and a three-room apartment for teachers.

● THE company of believers in the vicinity of Campo, Colorado, have completed a fine little church building that is ready for use and dedication. It is hoped that it will be possible to hold a short series of meetings before the dedication and organization of this church.

● W. H. BOBBITT, a colporteur evangelist laboring in the Colorado Conference, delivered over \$12,000 worth of literature during 1947, with an average delivery per hour of \$5.50.

At the end of the first six months of 1947, Brother Bobbitt was leading the North American Division.

Columbia Union

● E. H. MOLDRIK has been holding Sunday night meetings in the Bohemian Hall, Newark, New Jersey, since October. He reports that 2 persons were baptized on the first Sabbath in January.

● W. H. SHEPHARD, president of Washington Missionary College, states that 7 rooms in the new girls' dormitory have been furnished through gifts of money. It requires \$225 to furnish a room. A number have given lesser amounts, and the list of contributors continues to grow.

● H. T. JOHNSON, principal of Union Springs Academy, New York, has accepted the position of business manager of Washington Missionary College, taking the place of M. E. Kemmerer, who resigned in order to become secretary-treasurer of the South India Union Mission.

● DURING the spring of last year T. R. Carlton, a colporteur, and his family, moved to Fayetteville, West Virginia, which at that time was located in a dark county. He organized a Sunday discussion group, which later became a branch Sabbath school of 12 members. Within a few months 6 had been baptized.

Lake Union

● THE Lansing, Michigan, Missionary Volunteer Society, under the leadership of James Crabtree, has launched a progressive missionary program for the year. The members believe in putting theories and plans into action, so once each month, instead of the regular meeting, they spend the time in doing some active missionary work.

● Two Sabbath school institutes were recently held in the Illinois Conference at Broadview Academy and Peoria. C. R. French, home missionary secretary of the conference, had a fine agenda, and every item was fully covered. Eric B. Hare, Theodore Carcich, and H. K. Halladay were present and gave valuable help. Those in attendance were privileged to hear two programs of music by members from the music department of Broadview Academy, under the direction of Prof. and Mrs. W. A. Schram.

● IN spite of subzero weather, a union meeting was held at Cadillac, Michigan, January 17, under the direction of W. P. Atwood. There was a fine attendance, and in the afternoon they rejoiced to witness the baptism of 8 new members.

Northern Union

● A BAPTISMAL service was conducted at Sioux Falls, South Dakota, on January 17, at which time 3 new members were baptized, 2 of whom were from the Mitchell district.

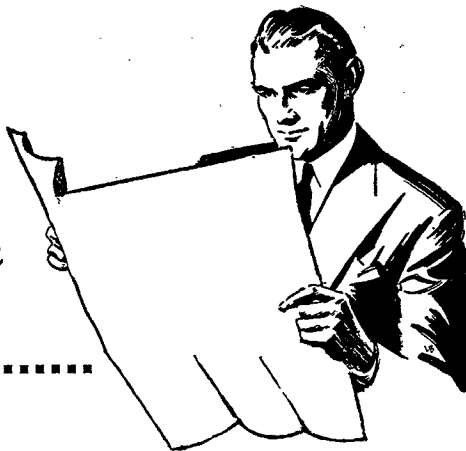
● AN excellent report has come to us regarding the relief work done by the Sioux Falls, South Dakota, senior Dorcas society during the year 1947. Thirty-four boxes totaling 391 pounds of food and clothing were mailed by them directly to needy individuals, and 2,644 pounds of clothing and bedding were collected, mended, and shipped for European relief. The bedding included 20 new comforters.

● As a result of the youth-for-youth crusade conducted at Redfield, South Dakota, by the teachers and students of Plainview Academy, one young man who was not at Adventist high school transferred from high school to the academy, and his parents are very much interested in the truth. One lady also has begun to observe the Sabbath, even though her husband and children are much opposed to her doing so.

North Pacific Union

● As a result of work done by 5 laymen in Pendleton, Oregon, 2 white persons and 2 colored were baptized recently. Three other colored people are attending Sabbath services. The work for the colored was started by 2 laymen in the latter part of

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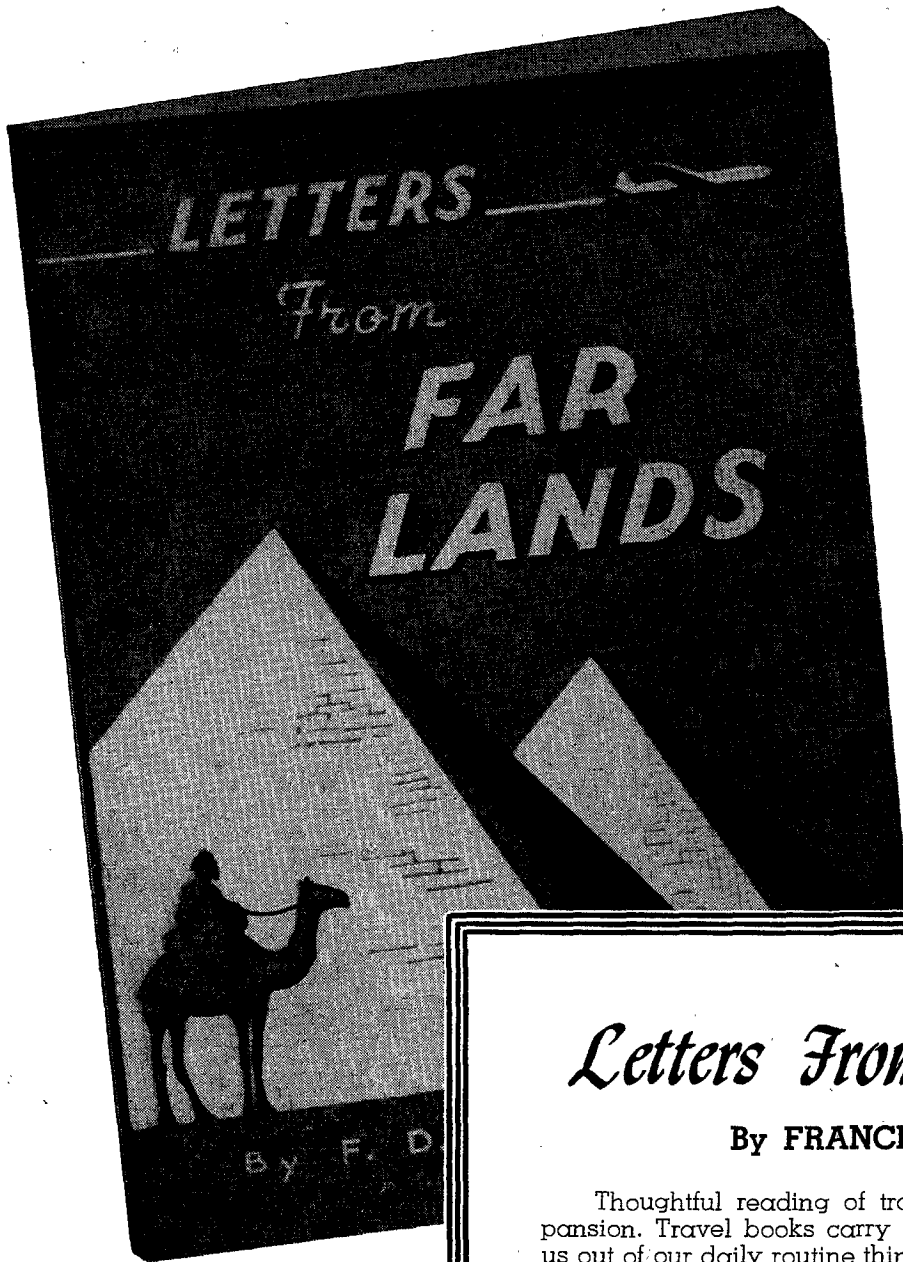
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The Source Chart may be sent to a separate address. If you are a subscriber to LIFE & HEALTH, you may wish to have the Source Chart mailed to your address and the subscription sent as a gift to some relative or friend. Names

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1946, and larger plans have been made for work during 1948, reports Kenneth D. Jones.

● THE union has adopted the following goals for 1948: 122 active colporteurs in the field, and \$265,000 worth of literature delivered.

● THIRTY-ONE persons were added to church membership by baptism during 1947 in the Alaska Mission. This is 6 more than in any previous year. Present membership of the mission is 317.

● THE conference-wide M.V. officers' convention in Idaho was 100 per cent represented by M.V. societies, and many of the smaller churches not having a society were represented by an official delegate. The meeting was held at Gem State Academy, January 30 to February 1, and E. W. Dunbar, G. W. Chambers, J. T. Porter, C. C. Kott, and others contributed to the success of this venture.

● ANNOUNCEMENT by G. W. Chambers, M.V. secretary of the union, shows that plans are being laid to hold a Northwest Youth's Congress at Gladstone Park, near Portland, Oregon, with dates set for July 28 to 31. Workers connected with young people's activities met at Walla Walla College recently to work out definite details for this important event.

Pacific Union

● THE young people of the Greenville, California, church (located in the territory of the Nevada-Utah Conference) recently distributed literature in the near-by town of Crescent Mills. They visited every home, leaving tracts and copies of the Signs. They then went to visit an elderly lady who is interested in our message, and sang songs of cheer.

● Two persons were baptized at the Yuma, Arizona, church on January 10. The Yuma church has a Bible-study group that is unique. A church member opened her home for a cottage meeting each Tuesday evening and extended a special invitation to the youth in her neighborhood. About a dozen attended regularly for some weeks; then parental objections prevented the attendance of some. But others began to attend so the attendance numbers about the same. Five have missed only one or two studies in three months.

● FOUR members of a family—parents, son, and daughter—were baptized at the Auburn church, January 31. They will unite with the Grass Valley church in Northern California.

Southern Union

● THE Florida Conference is planning large evangelistic efforts for Tampa, Miami, and Jacksonville, to begin soon.

● As a direct result of the work of the 20th-Century Bible Correspondence School, nearly 400 were baptized in the Southern Union during 1947.

● DURING the past few weeks colporteur training schools have been conducted for every conference in the Southern Union, as follows: Carolina and Florida at Forest Lake Academy; Georgia-Cumberland and South Atlantic at Atlanta; Kentucky-Tennessee, Alabama-Mississippi, and South Central in Nashville. Each conference is planning to work hard toward two goals: a million dollars in deliveries for 1948, which for the past two years the Southern Union has missed by only a small margin; and a new goal is to double the number of colporteurs in the field.

● ENTHUSIASM is mounting steadily for the coming Southern Union Youth's Congress, to be held in Chattanooga, Tennessee, June 3 to 6. All committees have been appointed and are already at work on plans and preparation.

Southwestern Union

● L. A. SKINNER, associate secretary of the General Conference M.V. Department, arrived in Fort Worth, Texas, on January 30, 1948, and remained until February 21. On Sabbath, January 31, a large M.V. rally was held at Southwestern Junior

College for all the young people in north Texas. Two thousand young people were present, and were inspired to do greater things in the "Share Your Faith" program which is being launched throughout the entire union conference.

● THE net gain in membership in the Southwestern Union for the year 1947 was 818, which is the largest net gain in membership on record. The local conference which made the largest net gain was the newly organized Southwestern Mission, which had a gain of 270 in membership for the year. The total number added by baptism and profession of faith in the union was 1,529.

● THE year 1947 marked an increase in missions offerings as well as in tithe receipts. The total amount of mission offerings was \$331,904.45. Tithes totaled \$942,623.51.

● RECENTLY M. L. Wilson, of the Arkansas-Louisiana Conference, moved from Baton Rouge, Louisiana, to Gentry, Arkansas. During the last few days the Gentry church has started construction on a new church building. This building will fill a long-standing need for this community. During the time Elder Wilson was in Baton Rouge, the Baton Rouge church built a beautiful new church building.

CHURCH CALENDAR

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

THE ADVENT REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Death of L. F. Passebois

A LETTER from R. H. Nightingale, president of the Florida Conference, dated February 15, addressed to H. T. Elliott, contained the following information:

"This is to inform you of the death of L. F. Passebois at the Florida Sanitarium and Hospital, at 11:15 Sabbath morning, February 14."

We extend to his immediate family our deepest sympathy.

Dates Set for Union Congresses

Is the first North American Youth's Congress over? For those who attended that great Advent event, the meeting itself ended September 7, 1947; but the spirit, the inspiration, the new friendships, the changed attitudes, the challenge, the "Share Your Faith" dedication, the warmth of fellowship, the greater world vision, live on, and will continue to do so in the union congresses scheduled as follows:

British Union, July 29-Aug. 2—Watford, England

Austrian-Swiss, Aug. 17-23—Salzburg, Austria

Southern Union, June 3-6—Chattanooga, Tennessee

Atlantic Union, July 1-4—South Lancaster, Massachusetts

Lake Union, July 1-4—Grand Ledge, Michigan

North Pacific, July 28-31—Gladstone Park, Oregon

Southwestern, Sept. 1-4—Keene, Texas

THEODORE LUCAS.

Baptisms in Central Europe

IN a letter just received from A. Minck, president of the Central European Division, we quote the following very interesting item:

"You will be glad to hear that the third quarter of 1947 has been even more successful in soul winning than the second quarter. Our total baptisms for the quarter were 1,641. Thus in the first nine months of the past year, 4,335 souls were added to our churches. On September 30 the membership of our division was 35,803. The report for the whole year is not yet in hand, but I know that we shall have a gain of more than 5,000 souls in the division."

J. I. ROBISON.

Evangelistic Advance in China

THE progress of the work in China is of deep concern to all who love the foreign mission cause. W. H. Branson, president of the China Division, writes under date of January 30, 1948, as follows:

"On the night of April 4 we plan to launch about fifty evangelistic campaigns in various sections of China. We are so happy to have Fordyce W. Detamore with us to lead out in an English campaign in Shanghai, and Frederick Lee will come out to join his son in holding an effort in the Chinese language in Peiping. When these efforts are over, we plan to call in quite a large number of our preachers and try to give them about six weeks of intensive training. Brethren Detamore and Lee will help with this work. Thus we hope to build up the ministry. We also plan to bring in quite a number of our teachers for a summer school at the college. For ten long years no training of this kind has been done, and as a result our schools have deteriorated considerably. We must take hold of them now and build them up as rapidly as possible."

Our leaders and workers in China are facing grave problems, and their names should often be mentioned in prayer, that God will bless and sustain them so that their labor of love may not be in vain. N. W. DUNN.

Baptisms in South America

THE cheering news has just been received that the year 1947 was a record year for baptisms in the South American Division. R. R. Figuhr, the president, says: "The year 1947 was the best in the history of baptisms in this division. We have not yet received all the reports, but the total will be not less than 4,000. We hope that the year 1948 will be better still. Walter Schubert, secretary of the Ministerial Association, is encouraging our workers to this end, and teaching and demonstrating better methods of labor, which should greatly improve the efficiency of our evangelists."

Signs for Public Officials

THE *Washington Star*, in its Sunday magazine of February 15, contained a number of photographs of the President's mail, portraying the handling of great quantities of correspondence which comes addressed to President Truman. It is very interesting to see in the center of the table where the mail was being distributed, a copy of the *Signs of the Times*.

Someone has subscribed to the *Signs of the Times* for the President of the nation. We hope this reaches him and that its helpful, weekly messages bring comfort, cheer, and guidance to him in his heavy program.

We could only wish that every national, state, and city official were also receiving this weekly visitor.

T. L. OSWALD.

Thanks From the Far East

A LETTER from V. T. Armstrong, president of the Far Eastern Division reads as follows:

"Relief clothing sent out to the fields of this division has been a great blessing to thousands. Many expressions of gratitude have come from the churches in Indonesia.

"Other letters have come from Japan, Korea, Philippine Islands, Malaya, Borneo, Siam, and Indo China. It has done much to unite the hearts of believers in this time when the world is being torn by dissension and racial feelings. We wish to pass on to those who have made possible this wide distribution of clothing, our sincere appreciation in behalf of our churches in the Far Eastern Division."

Book Work in Mexico

"LAST year was an eventful one," writes J. D. Leslie, secretary of the publishing department for the Mexican Union. "Our faithful colporteurs delivered 325,000 pesos' worth of literature—a gain of 80,000 over 1946.

"In the state of Chihuahua, a new church of some thirty members was organized as the result of the work of a canvasser. More than twenty of them have been baptized. In the state of Tamaulipas, two of our faithful colporteurs spent three weeks studying with over forty interested people who are searching for the truth.

"There is the 'sound of a going' in Mexico. We believe that God has set His hand to finish His work in this land of opportunity."