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Evacuation From Palestine

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REPORTING the spread and progress of the gospel in any field is always a privilege, but this report on the Palestine-Transjordan Mission concerns the interruption of the great unfinished task in this needy field.

In Amman we have a church of thirty-five members under the leadership of Shafeek Farag. He now has five more believers prepared to follow their Saviour in baptism. Our mission school, under the able direction of Ruby Williams, has an enrollment of seventy-six. In another part of Transjordan we have a smaller mission school.

In Palestine, up to the time that the United Nations decided in favor of partition, our work showed prospects of very favorable growth, especially among members of the Jewish Christian community. Each Sabbath saw several visitors in attendance at our regular Sabbath services in Jerusalem. As most of the Jewish Christians still recognize the importance of true Sabbath observance, they find a common ground of understanding with our message. Some seem to be very sincere in their search for light and truth. One man in particular was especially faithful in attendance, even in time of extreme danger. He had come to Palestine from Europe, where he had spent eight months in a concentration camp. In telling of the experience, he counted it a blessing, because within the imprisoning walls he had become truly acquainted with God.

In Palestine he lived in one of the communal centers about fifteen miles out of Jerusalem. Each member of these communities works for the upbuilding of the community. They take their meals at a common dining hall and their clothing is issued to them. They receive two dollars a month in cash for incidentals.

At the time that real trouble began, this man was told about our meetings and immediately he determined to come. The first Sabbath was a day of extreme tension. Busses and taxis were all stopped and traffic was attacked on roads leading to Jerusalem, but in spite of this he came. Before beginning his journey he prayed for God's help and protection, and then started to walk. His way led through hostile territory almost all the way, but God heard his prayer, and an armored police car came along and gave him a ride to the gate of our security zone. We worshiped together, and at the close of

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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.]

¶ No longer a "cold war," the fight against drink will become "hotter and hotter" until a solution of the alcohol problem is found, Dr. George A. Little of Toronto, editor of Sunday school publications for the United Church of Canada, predicted in addressing the pastors' section of the International Council of Religious Education at Grand Rapids, Michigan. "Nearly 20,000 local option contests since repeal have made voters conscious of the problem and one-fifth of the people of the United States are now under some form of prohibitory law," he said.

¶ FIRST German exchange student to enter the United States since the end of World War II has enrolled in the junior class at Chicago Lutheran Theological Seminary at Maywood, near Chicago. He is Rudolf Markwald, who was a prisoner in this country during the war and after his repatriation worked with Hilfswerk and other church organizations in Germany while awaiting passage to America. Other exchange students from Germany are scheduled to arrive in the U.S. in the near future, according to plans of Church World Service, but Mr. Markwald is the first to complete his military clearance, find sailing, and enroll in an American school.

¶ A MEMORIAL postage stamp in honor of four Army chaplains who were killed in World War II will soon be issued in Washington, D.C., by the Post Office Department. The stamp will commemorate the four—Protestant, Roman Catholic, and Jewish—who went down with the sinking U.S.S. *Dorchester* when the transport was torpedoed in the North Atlantic in 1943. A spokesman for the Post Office Department said that such a stamp at this time would be in the interest of peace and religious tolerance.

¶ AFTER almost a year of trying to obtain passage, 1,500 Mennonites from the Canadian prairies have chartered a vessel to take them to Paraguay, where they will continue their own way of life. Mr. Dubiensi said the Mennonites are leaving Canada because they do not wish any further embarrassment

on the question of conscription in the case of another war. Those leaving, he said, belong to "the less reformed sections of the Mennonite religion." He said they were "clinging tenaciously to their simple faith and do not want to see their children become too worldly."

¶ POLISH government officials said in Warsaw that no agreement will be possible between the Warsaw regime and the Roman Catholic Church until the hierarchy officially accepts the new regime and ceases its opposition to "measures to fit the problems of religion into the main outline of the new political Marxist system in Poland." Major General Viktor Grosz, head of the press department of the Foreign Office, declared that the main condition for a state-church understanding is that the Catholic Church in Poland realize "it cannot be a political partner in the State," and must "cease interfering in politics."

¶ THE decline in diplomatic relations between the Holy See and the Russian satellite states of Eastern Europe is reflected in the 1948 Vatican yearbook. According to the annual, nine nations which formerly had a full papal nuncio now have an internuncio (who ranks lower than a nuncio), or no Vatican representative at all. Not a single country back of the iron curtain has a full nuncio.

¶ CONVERSIONS to Roman Catholicism have increased in England and Wales for the fourth successive year, according to the latest issue of the *Catholic Directory* published in London. It reported 10,363 conversions in 1946, an increase of 596 over the previous year. The estimated Catholic population of England and Wales was put at 2,528,200, as against 2,443,600 in 1945.

75-50-25 YEARS AGO

1873

¶ IN a recent issue of the REVIEW, cases were cited of delinquent subscribers whose circumstances prevented them from paying for their paper. August Rasmussen, of Gorven, Michigan, sends this word in regard to them: "I find it in my heart to pay a tribute of thanks in behalf of the Lord's poor; for the unfortunate brother who has lost the use of his hands; for the poor brother who needs to sell his cow; for such a poor sister as meets with nothing at home but opposition; I will gladly pay \$10.00 on their indebtedness on REVIEW AND HERALD. If this more than covers it, apply remainder to 1873. May God bless it."

1898

¶ TEN years ago I. J. Hankins and family arrived at Cape Town, South Africa. There were at that time only a few Sabbathkeepers in the Diamond Fields, and D. A. Robinson and C. L. Boyd were conducting a tent meeting which resulted in a few accepting the message. Later tent meetings were held in suburban towns, bringing in additional believers and resulting in the organization of a church at Cape Town. Elder Hankins is now at Port Elizabeth, where Elder and Mrs. H. J. Edmed are assisting in the work. Eleven persons have been baptized, and a small church building seating about one hundred and forty has been erected and dedicated.

1923

¶ L. F. PASSEBOIS reports that through the assistance of the General Conference the French workers in Quebec are most happy over the purchase of a secondhand tabernacle which they found for sale in Montreal. This structure has been repainted, furnished with chairs, piano, lights, matting, and heaters, and broken windows have been replaced. The place is very comfortable, and seats one hundred and fifty persons.

Applied Christianity—8

Our Duty to the Household of Faith

DO GOOD unto all men," said the apostle Paul, "especially unto them who are of the household of faith." Gal. 6:10. With these words of instruction the great apostle distinguished between the responsibility of the church to minister to the needs of its own members and the needs of the world of unbelievers. There was to be a difference. Especially were they to do good to "the household of faith," not neglecting their ministry of love to the world.

Paul's solicitude for the poor in the church at Jerusalem can be easily seen by reading his two epistles to the Corinthians. That much-disputed first-day text (1 Cor. 16:2) concerned the collection for the saints at Jerusalem, which was to accumulate in the homes of the believers in all the churches, because upon the first day of every week everyone would lay by himself in store as God had prospered him, so that Paul might collect the funds and bring the evidence of the liberality of the Gentile churches to the poor at Jerusalem on the occasion of his next journey to that city. We know that this "relief offering" was very large and contributed much to the comfort and happiness of the helpless poor who were benefited by it. The practical Christianity of Paul was an object lesson to the apostles and leaders of the Jerusalem church and to the ministers and members of Christ's church. The challenge is to us today.

Provision for the Poor

We have the following important instruction:

"The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard, and are taxed to the utmost of their ability to support their families, will need special assistance. We should take an interest in these cases, and help them to secure employment. There should be a fund to aid such worthy poor families who love God and keep His commandments.

"Care must be taken that the means needed for this work shall not be diverted into other channels. It makes a difference whether we help the poor who through keeping God's commandments are reduced to want and suffering, or whether we neglect these in order to help blasphemers who tread underfoot the commandments of God. And God regards the difference. Sabbathkeepers should not pass by the Lord's suffering, needy ones, to take upon themselves the burden of supporting those who continue in transgression of God's law, those who are educated to look for help to anyone who will sustain them. This is not the right kind of missionary work. It is not in harmony with the Lord's plan."—*Testimonies*, vol. 6, pp. 269, 270.

Apparently God has in mind a broader program of relief than some of us see when we first look at the situation. The best help we can give is not always a donation of money. We can do more good by finding jobs for people whereby we can teach them to support themselves. Until such arrangements can be made it is our privilege to gather clothing, provide food and lodging, and make the poor comfortable. Each of us has a personal responsibility to do this work as circumstances afford the privilege.

It is likely that the ones we benefit will voluntarily repay our kindnesses. If this is not done, we are not to be unfriendly, but we should pray that God will prosper them and teach them the blessedness of industry and reciprocity.

It would be better for us, as a general rule, to decline financial contributions to poor individuals who have brought hardship upon themselves by their lazy, indolent lives. The little money they do make or beg, is too often spent for liquor or stimulants of one kind or another. However, we must be careful and pray that God will help us never to turn from our doors the hungry or the unclothed without providing for their needs. This ministry is applied Christianity in the truest sense, and we never escape the obligation to help our brother man when he is in genuine need.

Patronage and Debt Liquidation

We believe that Paul's admonition to render good especially to the "household of faith" involves more than caring for the poor, the widows, and the orphans, and other unfortunate believers among us. The church is made up of members who belong to the body of Christ, of which He is the Head. We all are "compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:16. Every joint and member supplies a working part in the whole. Each believer can help the other believer in a very practical and tangible way if he will consider the other's needs. Many of our brethren operate places of business where they are dependent upon public trade for their livelihood. Why cannot Adventist believers patronize such stores and thus do a good turn to their brethren? There are farms and ranches where dairy products and other essential items are produced and sold by small ranchers. Here is opportunity for the building of good will among church members if they will study the necessities of others and contribute to their welfare by going an extra mile to help a brother who may be struggling to make a living for his family.

We hear an occasional note of remonstrance when such suggestions are made but not often.

Contracts and Agreements

And it is not hard to do business with our brethren when we are generous and businesslike in our negotiations. Contracts and agreements can be made in writing without ill-will, where these may seem necessary. Whenever one of the contracting parties may seem delinquent in paying his debts or meeting his promises, let the creditor be at least as lenient with his brother in the faith as he would be with a nonbeliever. Indeed, he should be especially careful to bear with the unfortunate party in the contract. On the other hand, let not those who owe debts feel that they are free to extend the period of indebtedness simply because their creditor is a church member. This is injustice in God's sight and unforgivable unless some attempt is made to meet the obligation.

I tremble when I hear of believers who owe honest debts and appear unconcerned about paying them. I wonder how they expect to meet that obligation in the judgment day. If God could not take us to heaven with-

out the sacrifice of His Son to pay the debt for our many sins, how can we expect to be just unless we meet the demands of our creditors? We know that some owe large debts that will take years to pay. If these cannot be paid at once, let us be sure that we are working on some plan of liquidation that will give evidence of our good intentions.

Let us all do good to one another and for one another. Life consists of just two things, being good and doing good. The grace of Jesus Christ in our hearts will enable us to accomplish both. To the extent that we reveal this practical religion in our daily lives—as we minister to the poor and contribute to the happiness of the members of the church of Christ—will be our happiness here and our reward in heaven.

D. A. D.

One Item in Counsels of the Spirit of Prophecy

THE removal of the denomination's headquarters to the Washington area in 1903 was under counsels that stressed the importance of the local work to be done at the place of location. That was to be "near Washington." And it was to be not merely a setting up of headquarters institutions but the planting of a base from which the rural districts round about were to be worked for souls. The light was to be spread all about.

On her first visit to Takoma Park, in early 1904, Mrs. White seemed as interested in this feature of local evangelism as in the institutional aspects. In a circular letter sent to workers and others, dated May 10, she wrote of the desirable locations for the general offices and the publishing house, just inside the District of Columbia (which is Washington), and of the location for the school and sanitarium a mile over the border in Maryland. Mrs. White then added:

"My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ here upon the ground, He would say, 'Lift up your eyes and look on the fields; for they are white already to harvest.' John 4:33."—*Life Sketches*, p. 397.

Description of Takoma Park

Parts of this circular letter not used in the book quoted above give a bit more about the rural aspects of the place forty-four years ago. Of the location over in Maryland, where the school and sanitarium were to be built, she wrote:

"The atmosphere is pure, and the water is pure. A beautiful stream [the Sligo] runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. . . .

"One day we took a long drive [by horse and buggy in those days] through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but are roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees."

In those days a family out for an afternoon's walk could feel the thrill of getting lost in the woods, with no little searching about before finding a path leading toward Takoma Park. But after these forty years and more, how has it turned out about the commission to use the new base as an evangelistic center? Naturally, it is the base from which team after team of workers have at different times conducted evangelistic efforts in the city of Washington. And from the first pioneer days in the new

place it has seemed that the workers in the institutions and those who came to work on the buildings were strongly possessed by the idea that the country round about was to be worked from this point. Students and teachers in the school kept it in mind. The counsels that brought the headquarters here had set that stamp upon the enterprise. Successive local conference administrations made use of these factors.

Many Points of Light

We who came in and out on journeys to and fro in the earth were always finding some new company setting up in one place or another. Workers in our institutions were quick to put their membership with these groups wherever practicable. A little time ago I asked the president of the Potomac Conference, H. J. Detwiler, to give me a list of the churches in the Washington area.

This report shows the standing in December, 1947. We should bear in mind that there were two churches in the city when the headquarters came in 1903. Elder Detwiler says:

"I enclose a list of the church groups in the Greater Washington area, including the three colored churches in Washington and Alexandria, which were formerly in the Potomac Conference, but now belong to the newly organized Allegheny Conference:

"Maryland (along District border).—Bethesda, Comus, Damascus, Hillandale, Hyattsville, Sanitarium, Sligo, Takoma Park, Silver Spring, Kensington.

"Washington, D.C.—First Church (Northeast), Capital Memorial (Northwest), Ephesus (Northeast), Pennsylvania Avenue (Southeast).

"Virginia (along District border).—Alexandria, (East Oak), Arlington, Ilda, Vienna, Alexandria (Pendleton).

"Thus twenty churches have been established in the Greater Washington area. Comus and Damascus, in Montgomery County, may be out of what would be regarded as of this area, but they have been raised up by efforts made from the area.

"Moreover, the churches of Greater Washington have supplied the conference with a good portion of the funds that have made possible the encouraging and rapid progress of the work in the Old Dominion State during the past few years. In many parts of Virginia churches have been organized and church buildings have been erected. There is a new day breaking for our work in the fine State of Virginia.

"The growth in the Greater Washington area has been most encouraging. I also have read with the deepest of interest the statements made by the messenger of the Lord concerning the enlargement of the work from Takoma Park as a base."

Two other churches I had expected to see listed, for I knew they had sprung from efforts put forth from this same base; but I am told they now belong to the adjoining Chesapeake Conference.

The list shows that the expectations repeated in the counsels that guided the new headquarters to this place were not without foundation. The expansion into regions round about has been a great blessing also by somewhat lessening the congestion of believers that naturally comes with large institutional centers.

W. A. S.

THE end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it. The time is short; the night soon cometh when no man can work.—*Testimonies*, vol. 9, p. 135.

The Holy Spirit

In Four Parts—Part One

CHRIST was about to leave His disciples. Because of this, great sorrow filled their hearts. For their consolation the Master told them that He would send to take His place the Comforter: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

The Comforter, or Spirit of truth, would come as a teacher, one who would quicken their memories and enlighten them as to the instruction Christ had given them. He would convict men of sin, of righteousness, and of judgment.

The Promise of the Spirit

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." John 14:26; 16:7-14.

After His resurrection Christ instructed His disciples to "tarry . . . in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

In fulfillment of the divine promise the Holy Spirit was poured out in rich measure on the day of Pentecost, as recorded in the second chapter of Acts.

This holy agency gave power to the preaching of the gospel message. By marvelous signs and miracles the Spirit placed His divine seal of approval upon the ministry of the apostolic church.

What Is the Holy Spirit?

We know little as to the personality of the Holy Spirit. Believers were to be baptized in His name as well as in the names of the Father and the Son. We cannot define the Holy Spirit. There has been through the years much speculation as to this third person of the Godhead. Such speculation is idle and useless. Finite man cannot penetrate into the hidden mysteries of God, and it is not necessary for us to know.

"It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit, that in His work of guiding men into all truth, 'He shall not speak of Himself.'

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such

mysteries, which are too deep for human understanding, silence is golden."—*Acts of the Apostles*, pp. 51, 52.

But even though we cannot define the Holy Spirit, we have been given to understand what that Spirit will do for the church of Christ. We are told in *The Desire of Ages*, page 805, that "the Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ." It is declared to be the highest of all gifts.

"He [Christ] rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—*The Desire of Ages*, p. 671.

Not only will the Spirit impart wisdom and understanding in things relating to the Word of God and spiritual life, but He will bring to the believer an endowment of mental and physical power. He will enlarge and multiply the faculties of the human mind.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life."—*Ibid.*, p. 827.

Received on Conditions

How may we obtain the gift of the Holy Spirit? May we obtain it to use as we will? Nay, verily. God does not thus subordinate His Spirit to the selfish desires and caprices of the human mind. The recipient of the Holy Spirit must submit himself to God, to be used by the Spirit as that Spirit shall will and direct.

"Christ has promised the gift of the Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given."—Mrs. E. G. WHITE in *Review and Herald*, May 19, 1904.

There are many who fail to make this surrender. They are not willing to give up their own way, to surrender their own minds and judgments. These are denied this precious gift.

Give God the Glory

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: 'The multitude of them that believed were of one heart and of one soul.' Acts 4:32. The Spirit of Him who died that sinners might live animated the entire congregation of believers."—*Testimonies*, vol. 8, pp. 20, 21. F. M. W.

The Turning of All Nations

By Jere D. Smith

ALL the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." Ps. 22:27.

One remembers only those things which have once been known. This text of Scripture indicates, therefore, that there was a time when all the world knew the Lord, and also that the time will come sometime in the future when people from all parts of the earth will remember and return unto the Lord.

Every student of the Scripture knows that before sin entered the world all creation, including all mankind, was in full and complete harmony with the will of the Lord. Everyone also knows that as a result of sin it was not long before most of mankind had departed from the Lord, and heathenism prevailed in most of the world.

God has always sought to redeem man. Throughout all the ages He has sent His word through His prophets and other messengers, and most of all through His own Son. Christ gave His life for no other reason than to redeem man. Yet in spite of all this man has continued in sin, and heathenism has prevailed throughout the earth. Does this mean that Christianity has been a failure? By no means. Christ would have died gladly to save one repentant soul. Christianity has been the greatest success of anything in all the world's history.

Our text says that all the ends of the world shall remember and turn unto the Lord. Are we to understand from this that everybody in the world is to be saved? By no means. This is simply a prophecy of Christ's own words when He said, "This gospel of the kingdom shall be preached in all the world." It is to be preached for a witness unto all nations. There will be individuals in all quarters of the world who will hear and accept that message of Christ's coming kingdom, and then shall the end come. This preaching of the gospel in all the world is taking place at the present time and is going forward with ever-increasing rapidity.

All kindreds of the nations are to worship before Him. This likewise is in the process of taking place at the present, and will be more fully accomplished as time goes on, but will not reach its complete fulfillment until the redeemed of all the ages and from all parts of the world are finally gathered into God's kingdom.

"Governor Among the Nations"

Psalms 22:28 adds that "the kingdom is the Lord's; and He is the governor among the nations."

When God first created the earth, He gave it to man and told him to replenish and subdue it. Man soon sold his right to the usurper, whom Jesus later called "the prince of this world," Satan, in taking over the world, laid claim to it and everything in it, including man. Later He offered to give it back to Jesus at the time of the temptation in the wilderness. This Jesus refused, because He did not recognize the devil as the rightful owner, but He chose rather to buy it back through suffering and through His death upon the cross. It was the only way He could pay the price. When He thus shed His innocent blood as the purchase price of the world, the world once more belonged to Him, and He became the "governor among the nations."

In paying the supreme price, He became the Son of

man, and will remain the Son of man as well as the Son of God throughout eternity. As a result of His becoming one of us, He is able to give the earth back to man as it was in the beginning. We read in Daniel 7:27 that "the kingdom . . . shall be given to the people of the saints of the most High." This is love unfathomable. Greater than we are able to comprehend with our finite minds, this love we can only accept by faith, and thank Him with all our hearts that He was willing to pay the price and make the gift of the world to those who had once so carelessly and thoughtlessly thrown it away to the Adversary of our souls.

Each one of us who expects to have a place in the kingdom restored has a part to play in the work of restoration. While men from all the ends of the earth are remembering and returning unto the Lord, those of us whom He has chosen are to give our lives, our means, and everything on earth that we possess in helping to make this prophecy come true. No lesser gift and sacrifice on our part will be acceptable. He has given all that He had in order that we might have eternal life. We must give all that we possess, and give it unreservedly in a spirit of love and full co-operation if we are to be a part of those to whom He gives the kingdom when it is fully restored.

Church Ordinances—6

The Communion Service

(Concluded)

By M. L. Andreasen

WE HAVE discussed briefly the communion service as a covenant, the new covenant. Though it is not our intention to discuss exhaustively the question of the covenants here, it may be well to say a few more words, for there is much misapprehension of this important subject.

The old covenant was faulty, though not in the sense in which it is often presented. The covenant wording was as God would have it. God promised and man promised. The promises concerned the words which were written in the book, as well as the law itself. God says, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:8. "All these words" include the judgments contained in chapters 21, 22, and 23 of Exodus, which are amplifications of the law as applied to Israel, and also the Ten Commandments, which were not written in the book, but which God had spoken with His own voice. The Ten Commandments were the "commanded covenant" and also the basis of the covenant. "It [the ark] was made as a depository for the tables of stone, upon which God Himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel."—Mrs. E. G. WHITE in *Review and Herald*, Nov. 9, 1905. "It [the ark] was made expressly for this purpose, and hence it was called the ark of the covenant, and the ark of the testament, since the Ten Commandments were God's covenant, and the basis of the covenant made between God and Israel."—Mrs. E. G. White in *Signs of the Times*, March 21, 1911. The observant reader will note that the Ten Commandments

are here said to be "God's covenant" and also "the basis of the covenant." This is in harmony with Deuteronomy 4:13, where the Ten Commandments are called "His covenant, which He commanded you to perform." God's *commanded* covenant was the Ten Commandments. The covenant between God and Israel was the agreement between the two parties, the ratification of which is recorded in Exodus 24.

Fault With the Covenant?

What fault can be found with this covenant? We can find no fault with the *wording*. We find no fault with the Ten Commandments. Some people do, but God Himself says that they are perfect. We find no fault with God's promise to the people. Some people do, but their criticism rests on a misunderstanding. We do not admit that there is respect of persons with God, and that He promises men in the New Testament that which He would not have given the people of old. And we do not find fault with the promise of the people. We do not see how they could make a better promise than they did: "All that the Lord hath said will we do, and be obedient." Ex. 24:7.

When we say that we can find no fault with the covenant or with these different aspects of it, we might say that neither does God find fault with them. He most certainly could not find fault with His own law; He could not find fault with His own promise; nor is there any record that God found fault with the promise of the people. But despite all this, the Bible tells us plainly that "if that first covenant had been faultless then should no place have been found for the second." Heb. 8:7. God did find fault, not with His law, not with His promise, not with the promise of the people, but He did find "fault with them [the people], . . . because *they* continued not in My covenant." Heb. 8:8, 9. This clears the matter. The first covenant was faulty, not the covenant as such, not the law, not the promise. God found fault with the people, "because *they continued not*" in the covenant, and so "I regarded them not, saith the Lord." Verse 9.

The difficulty with the first covenant was that "they [the people] continued not in My covenant." They promised, but did not keep it. And this is the essence of the old covenant: to promise, but not to keep. "And I regarded them not, saith the Lord." The *wording* of their promise was good, but *they* were not good. Failure to keep what they promised made the first the old covenant.

Involuntarily the thought will come: Have *we* any greater hope than Israel of old of being able to do God's will? If their failure to keep what they promised made that covenant the old covenant, what hope is there for us? Will we not fail as surely as they did?

The New Covenant

We will, if we, as they, reject the help God would gladly have extended to them, but which they did not ask for, or receive. That help is found in the indwelling power of God, symbolized by the body and blood of Christ, of which we become partakers in the communion service. In the first covenant the blood of calves and goats was used, and sprinkled on the people. Such blood can never take away sin. (Heb. 10:4.) In the New Testament another figure is used. "This cup is the new testament in My blood." 1 Cor. 11:25. "Drink ye all of it." Matt. 26:27. In the old covenant the figure is that of inferior blood being *sprinkled on*; in the new covenant it is that of the cup *partaken of*.

The life forces are summed up in the blood. That is why blood transfusions are resorted to in serious cases of illness. While we are not to think of the communion in medical terms, blood transfusion does present a picture of the infusion of life and strength to the one in

need. In taking the cup we become partakers of Him who is the life of the world.

This constitutes a definite distinction between the old and the new covenant. The cup we drink in the communion is God's promise of an indwelling life and power, even His own. If we accept this promise by faith, we cannot fail. In the blood is the life. (Lev. 17:11.) And in Christ is the life. (John 1:4.) Of this life we become partakers by faith, as we accept Him and enter into covenant relation with Him.

All the Biblical representations of the intimate union between Christ and the believer find their most complete symbolic representation in the communion service. The broken body and the spilt blood are the outward signs of the cost of man's salvation in terms of human suffering. In these sufferings we are invited to participate. When the mother of James and John came with her sons and asked that they might sit one on the right and the other on the left side in the kingdom, Christ asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto Him, We are able."

In the Hereafter

In this answer to the two disciples Christ was revealing the cost of a place in the kingdom. The brothers were asking for a high place, and Christ told them the cost of such place. In the communion service Christ is telling us what the cost will be, and invites us to follow Him. In accepting Christ's broken body and spilt blood, we are saying, "Lord, I will go with Thee all the way. If my body is to be broken, Thy will be done; if my blood is to be spilt, I will follow Thee. I will go with Thee all the way." We thus promise to be true to death, to follow Christ through the rent veil, His lacerated flesh. And this promise we make not of ourselves but in the strength of Him who alone can help.

It is nearly two thousand years since Christ met with His own to celebrate the communion. At that time He



There is no particular virtue in being seriously unreadable.—Charles Spurgeon.

★ ★

It is better to debate a question without settling it, than to settle it without debate.—Joseph Joubert, in Des Moines Register.

★ ★

Herbert Spencer said that there is no political alchemy by which you can get golden conduct out of leaden instincts.—Benjamin Miller in Christian Century.

★ ★

False friends are like our shadow . . . keeping close to us while we walk in the sun . . . leaving us when we cross into the shade.—Papyrus.

★ ★

There's no inflation in the price of success!—Nylic Review.

★ ★

Most of us think we could move mountains—if someone would clear the hills out of the way.—Sunshine Magazine.

★ ★

Divorce means simply that democracy has failed to work between two people.—Mason & Dixon News.

★ ★

The sermon will be better if you listen as a Christian rather than as a critic.—Construction Digest.

★ ★

Because he was so interested in moving ahead, Ford forgot to put a reverse gear in his first automobile.—A. G. Stores Bulletin.

★ ★

Sentimentality is no indication of a warm heart. Nothing weeps more freely than a block of ice.—Volta Review.

★ ★

You can't give character to another person but you can encourage him to develop his own by possessing one yourself.—Artemus Calloway, Birmingham Age-Herald.

said, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 2:15, 16.

As Adventists we have often rejoiced in that which will be hereafter. We love to think of the time when all God's people will gather together for the first Sabbath in heaven and in the new earth. We think of the table at which God's people shall be seated with Abraham, Isaac, and Jacob, and the unnumbered multitude.

At the Great Supper

Christ made reference to this in one of His parables, in which He speaks of the life to come. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:35-37.

The phrasology is interesting. Note particularly the statement that Christ will "make them to sit down to meat." If we were to reconstruct the scene as it appears from the description, we would understand that the phrase "make them to sit down" indicates a certain hesitancy on their part to sit down. As Christ goes forth to serve, all doubtless feel that they should do the serving instead of Christ; but He makes them to sit down to meat; that is, He persuades them, invites them, almost compels them. Not that they are unwilling. But it seems so great a condescension on Christ's part, that it is almost too much to believe.

Christ is longing for the day to come when He can once more meet with His own and serve them. That day is nearing. How can the church of God here on earth neglect the ordinances of the Lord's house and expect to have a part with Christ in the hereafter? Some have been negligent of the ordinances of the Lord's house. Let there be neglect no more. With all the other goals that we set, let us set a goal of having every member of the church present at the ordinances. Nothing less than this will meet the approval of God.

A Voice From the Past

A Conversation About the Tithing System

By R. M. Kilgore

MR. INVESTIGATOR.—I am much interested in this subject and would like to know on what basis you do your tithing.

Adventist.—Our income is what we have made after we have paid the actual expenses which have enabled us to make our entire receipts. Suppose Mr. I has two thousand dollars invested in merchandise at the beginning of the year. By strict economy and diligence in business his books, which have been faithfully kept, show, at the close of the year, a total of \$1,200 as receipts, and that he has paid for help \$200; for rent and occupation tax, \$200; for incidental expenses, \$50; making a total of \$450, by which outlay, with his own labor, he has been enabled to make the \$1,200, and that must therefore be deducted to ascertain the actual *income*, which is \$750, on which he pays tithes.

Mr. I.—In the case of those who have no property, and are laboring by the week or month, such as maidservants, menservants, schoolteachers, and clerks, how should they estimate their tithes?

A.—On what they receive, for that is all clear income; and if they are boarded by those for whom they are laboring, they should add to their wages what their board would cost them, and pay tithes on the whole amount.

Bro C.—In this respect the farmer has much the advantage over the mechanic, and day laborer. His living costs him but very little in actual outlay. We have to buy our flour, meat, butter, eggs, and vegetables, but the farmer raises them.

A.—He would have no advantage if he should be careful in tithing everything he raises, and returning to the Lord the first fruits. Christ says that they *ought* even to pay tithes of their little garden herbs. (Luke 14:42.) They have no more moral right to consume what they raise without returning to God the things that are His than the mechanic, merchant, or professional man has. The apostle says, "I mean not that other men be eased, and ye burdened, but . . . that there may be an equality." 2 Cor. 8:13, 14.

Keep Regular Account

Mr. I.—In order to be correct in this matter, everyone will have to keep a regular book account.

A.—Certainly. We should be as particular in our use of the Lord's property as we would be were we doing business for one of our fellow men. The apostle enjoins this: "Be not slothful in business" (Rom. 12:11); and the prophet says, "Cursed be he that doeth the work of the Lord negligently" (Jer. 48:10, margin). All successful businessmen, and prosperous corporations are able to know at any time their exact income, their expenses, their profits, and their losses; because they are very particular to note a careful record of every business transaction. If all would do so, greater prosperity would attend them, and the sin of robbing God, which is so extensively committed, would be avoided by those who recognize the claim.

Mr. I.—Is it true that the S.D.A. Church makes this tithing system a test of fellowship? It was reported to me that you compelled everyone to adopt it before joining your church.

A.—No, there is no compulsion about it. We understand that all our service rendered to the Lord must be voluntary. I have been a member of the church for some time, and I have never yet seen any rejected or expelled because they did not pay tithes. We cannot see how a forced service can be acceptable to God. The soldiers of Christ must be volunteers. He wants no drafted or conscript recruits. Our tithes, gifts, offerings, and sacrifices must be given of our own free will. The Father gave His Son, and the Son gave His life, for the world, not because they were compelled to do so, but because they loved the world. The same principle must actuate us.

A Perfect System

Mr. I.—I have listened with much interest to this evening's talk, and I must say, the more I learn of it, the more I like it. I look at it as a perfect system of raising means for the support of the gospel. Its author must be the Author of salvation. This will obviate any necessity for church fairs, church raffles, festivals, and lotteries. If everyone would adopt it, and bring "all the tithes" into the treasury, there would be a sufficient supply to meet every demand.

I have said that if I could find them, I would unite myself with a people who were not indulging in any of these wrong practices to draw money from sinners, in order to relieve themselves of the burdens which they ought to bear, who were carrying out some system of equality in which all could share according to their respective financial conditions, and who were willing to

send their ministers out to labor for sinners instead of keeping them at home to preach for themselves.

I am much pleased with the idea that those who have the light of the gospel should be ready to sacrifice for the good of those who have it not; and the fact that your people are all, with undivided interest, enlisted in the support and prosperity of such institutions, is, to my mind, the best evidence that their leader is Christ.

Now, since my eyes are opened, I look upon this tithing system as the crowning feature of the whole system of truth which your people are laboring so ardently to spread before the world. If fully adopted and carried out, it cuts the cords of avarice and connects us with God.—Adapted from *Review and Herald*, Sept. 23, 1880.

The ALCOHOL PROBLEM TODAY

Total Abstinence: An Unselfish Practice

By GRACE CLIFFORD HOWARD

IN THESE United States, people who drink intoxicating beverages outnumber those who do not. What is back of the urge to take the highball, the cocktail, the glass of wine, or the mug of foaming beer? Man drinks to get away from himself, from reality, from the boring grind of life. For a few fleeting hours after imbibing he can look upon himself as the most important person in his group. But then comes the morning after!

The drinker has been living on false hopes, to get away from a world which he loathes. When the affects of the beverage wear off, he sees that his world is as unlovely as ever, that he himself is of as little consequence as he was before imbibing; and added to all that, he has a headache and feels miserable. He took his drink to be sociable, to be like the others. It has let him down, and not only is he no better off than he was in the first place; he is worse off, and he knows it.

Now the Christian who is active in his religion needs no release from reality. He is keenly interested in the world as it is, for he feels it is his duty to make that world a better place. He knows he cannot accomplish this by running away from his task, either physically or mentally; he must stay and "fight the good fight." The Christian changes his surroundings for the better, to make life more worth while; the drinker selfishly changes himself to get away from life and into a state which he temporarily feels is better than the one he has left.

As far as physiological changes are concerned, the moderate use of alcohol probably produces only minor ones. But it is the psychological changes that matter, and these it must be remembered, can be produced by really very small amounts of alcohol. After two highballs the driver of a car no longer has the same balanced judgment that he had when he was free from alcoholic beverages. He selfishly makes himself a menace on the highway because he wants to experience the effects of alcohol. In the shop where precision machinery is used, the man who has had a "couple of beers" for lunch cannot be so careful as he was before he took them. His own work suffers and his carelessness may bring injury to someone else. The Christian has given up selfish things; he cannot indulge in a substance that makes him a menace to others and really live his Christianity. He cannot be a Christian part of the day and follow his selfish inclinations the rest of the time. Being a Christian is a twenty-four-hour duty.

The person who is tempted to take a social glass may well pause to ask himself these things: Will it help me spiritually to drink? The answer is an unqualified No. Will it help me to help others? Again, No. More than that, it may easily harm another by setting the example of drinking. The person who follows the example may not be able to stop his drinking this side of heavy intoxication.

Finally, it is evident that the use of alcoholic beverages is a selfish practice, whereas total abstinence is obviously unselfish. The Christian cannot be selfish and follow the example of the Master. Hence, the Christian cannot and will not drink intoxicating beverages.

God Not Far From Us

By Louis A. Hansen

IT IS written, "And with many such parables spake He the word unto them, as they were able to bear it." Mark 4:33. This, and the statement "Without a parable spake He not unto them" (Matt. 13:34), may indicate that many other parables were given by Jesus besides those recorded for us.

Evidently we need not be confined to the recorded parables to enable us to gather spiritual truth from natural objects. Rather, may we assume that Jesus indicated the manner in which we are to regard the natural world. Wise teachers have followed His example of teaching, drawing many good lessons from nature and from the experiences of life.

The purpose of God in making nature a lesson book for man has not been changed. We can readily see that this must have been true at the time of Christ's first advent, because He so freely used nature's object lessons in His teaching. This is true today. Truth never changes. What was true of seed sowing, growth, and harvest in Christ's time is the same in our time.

It is a fact that sin brought changes in all creation. "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. Thorns, thistles, weeds, impoverished soil, stunted growth, and imperfection are evidences of a far departure from the Eden state. But even in that which is evil may we still see the plan of teaching by object lesson.

The beauties of nature, such as flowers, the song of birds, the stately trees, the lofty mountains, the lovely valleys and streams, and the wonderful star-gemmed dome above us, can well draw on our emotions and admiration. The industry of bee and ant can inspire us with commendable resolve. Our earth is full of good things, which can help us have high aims.

Opposite Influences At Work

The influences for good are with us in full measure, but there are also influences for evil. The law of sowing and reaping, kind for kind, holds true in both good and bad. "By their fruits ye shall know them." There is much around us that speaks of evil sowing.

There are those who think that God is responsible for the presence of evil. They consider that because He foretold the results of sin they are of His making. Thorns, thistles, and tares did not come from God. "An enemy hath done this." All evil came as a result of disobedience to God. The law of condemnation and degeneracy is at work.

The Bible speaks of certain men as "natural brute beasts." 2 Peter 2:12. Many other references are made to those who are brutish and beastly. Thus, by a similitude, we can the better understand to what depths some men have fallen. When we are told to "beware of dogs," referring again to men, we know the meaning.

In our modern-day speech we make free use of language drawn from nature's illustrations, good and bad. We speak of one "meek as a lamb" or "gentle as a dove"; we refer to another as "gruff as a bear" or "sly as a fox." It is almost proverbial to say "crooked as a snake." In all these similies and many more we are referring to character.

What shall we say of the parable-teaching value of that which is wicked and devilish? How can the mean and spiteful serve as object lessons? Perhaps we might again refer to the leaven which Jesus spoke of as illustrating the kingdom of heaven in spreading good. In its right use leaven was an illustration of good. But when He warned His disciples to beware of the leaven of the Pharisees be-

cause of its power to permeate, He was speaking of the evil kind.

How is it that object lessons all about us become the means of instruction? Is it not that the Author of creation has so enshrouded truth in garments of nature that we cannot help recognizing it if we will but look for it? With so much of the natural and visible all about us making clear and plain the spiritual and invisible, we are indeed without excuse if we do not better understand the eternal power and Godhead. (See Romans 1:20.)

The very rain and the fruitful seasons given us are definitely and directly a witness of God and His goodness. (See Acts 17:4.) It is also stated that God has ruled in the affairs of men, setting the bounds of nations for a purpose, "that they should seek the Lord if haply they might feel after Him, and find Him, though He be not far from every one of us." Acts 17:27. The "if haply" of the verse applies to men feeling after God; there is no "if" or "haply" about finding Him if they feel for Him. He is near every one of us.

It is put in another way in Romans 10:6-8: "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee even in thy mouth, and in thy heart." We do not have to go afar to find God; He is so near we have but to say the word to have Him.

The man who goes hunting for pearls or other gems should easily know how earnestly he should seek the Pearl of great price. And when a man is willing to give everything he has to buy a hidden treasure, he has again an A B C lesson in what it means to purchase that which is of more value than all this world. Jesus pointed out these truths because they were actual truths, hidden in the common experiences of men.

How simple is psalm 23 in telling us of the Good Shepherd. But what would it mean to us if we did not have shepherds? Did the psalmist under inspiration, select the shepherd to tell us of God's care for us, His sheep?



The Bible's Longest Time Prophecy



By ARTHUR E. LICKEY

In Daniel, chapter 7, we find the 1260-year period of papal supremacy ending in A.D. 1798. We also note that between this date and the setting up of God's kingdom of glory the great judgment convenes in heaven. Every Bible student would naturally be wondering whether prophecy reveals anything more specific concerning the time for the opening of that judgment session. Will chapters 8 and 9 give us any clue?

Chapter 8 presents the ram (Persia), the he-goat (Grecia), and the special horn (Rome). All this is clearly explained. However, one verse, dealing with the subject of "time" (that very element we were looking for), is not explained. Daniel fainted, and this point was passed by.

I. What Verse of Daniel 8 Was Left Unexplained?

Verse 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Can we discover any clue as to when this period begins, which would enable us to know when it ends? We will remember, of course, that 2300 days stand for 2300 years in Bible prophecy. (Eze. 4:6; Num. 14:34.)

Bear in mind also that between the time of the last verse of Daniel 8 (when Daniel fainted) and the time of the first verse of Daniel 9, Babylon has been overthrown by the Medo-Persians (538 B.C.). Daniel is now an official of the Medo-Persian kingdom.

II. In What Question Was Daniel Especially Interested?

"Now therefore, O our God . . . cause Thy face to shine upon Thy sanctuary." Dan. 9:17.

Daniel's interest was doubtless in the sanctuary at Jerusalem. The unexplained fourteenth verse of Daniel 8 referred to the 2300 days and the sanctuary; and this fact no doubt heightened Daniel's interest in the matter.

III. What Three Things Did Daniel Do as He Sought Light?

1. He studied the Scriptures. "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet." Dan. 9:2.

2. He prayed. "I set my face unto the Lord God." Verse 3.

3. He confessed all sins. "We have sinned." Verse 5.

IV. While Thus Engaged Who Appeared Unto Him?

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning . . . touched me." Verse 21.

Yes, Gabriel is the angel who explained the vision of Daniel 8, but left unexplained verse 14, which dealt with the 2300-year time element and the sanctuary.

V. What Reference Did Gabriel Make to the Former Vision?

"And he informed me, and talked with me, and said, . . . I am come forth to shew thee; . . . therefore understand the matter, and consider the vision." Verses 22, 23.

Daniel had been given no new vision. Therefore, the vision would be the

one in Daniel 8. The unexplained point in the vision was the sanctuary and the 2300-day time period. Will the angel discuss the time problem?

VI. What Time Period Did Gabriel First Mention?

"Seventy weeks are determined upon thy people." Verse 24.

Yes, 70 weeks, or 490 days or years, were determined or cut off of the 2300 years, as a period for the Jews, leaving 1810 years. If we can determine the time when the 70 weeks begin, we will know when the 2300 days or years begin, for they begin at the same time.

VII. When Were the 70 Weeks or 490 Years to Begin?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." Verse 25.

The Babylonians destroyed Jerusalem. The Persians overthrew the Babylonians. The Persians were to help restore Jerusalem. (Isa. 44:28.) When was the effective command to rebuild given? It was in 457 B.C. (Ezra 6:14.) That is the date for the beginning of the 70 weeks and the 2300 years.

VIII. From 457 B.C. to What Point Would 69 of the 70 Weeks Reach?

"From the going forth of the commandment to . . . the Messiah . . . shall be seven weeks, and three score and two weeks." Verse 25.

Thus 69 weeks or 483 days or years would reach to the appearance of the Messiah. Jesus became the Messiah (the anointed one) at His baptism, when He was anointed with the Holy Ghost. (Matt. 3:13-17; Acts 10:38.) This was A.D. 27, just 483 years after the "going forth of the commandment" in 457 B.C. This leaves one week of the 70 weeks, or seven years of the 490 years.

IX. What Was to Take Place in the Midst and at the End of the Seventieth Week of Seven Years?

1. Messiah cut off. "And after three score and two weeks shall Messiah be cut off, . . . and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verses 26, 27. The Messiah appeared in A.D. 27. One more week of seven years would reach to A.D. 34. The midst of the seven years would be A.D. 31. That is the date of the crucifixion, when Christ was cut off, not for Himself, but for us.

2. The Jew's final rejection of the gospel. The end of the seventieth week in A.D. 34 is the end of the 490 years cut off for the Jews. They had rejected Christ. Then, in the great persecution of Christians and the stoning of Stephen, they rejected the ministry of Christ's followers. The gospel goes to the Gentiles.

X. When Did the 2300 Years End?

The 490 years were part of the 2300 years, leaving 1810 years after the 490 years had expired in A.D. 34. Thus 34 plus 1810 equals 1844. In A.D. 1844 the 2300 years ended, and the cleansing of the sanctuary began. What is the cleansing of the sanctuary? That is a study to be treated later.

Time for Unity

By Arthur S. Maxwell

Rather, may we believe that God gave men sheep, with all the nature of sheep, for men to shepherd that they could the better understand what God is as a shepherd.

We can well believe that sheep, with all the characteristics of sheep, were made what they are that they might be representative of us, "the sheep of His pasture," and too, that we can the better see that "all we like sheep have gone astray."

So, too, can we know that God gave us the lamb to represent as fully as is possible through natural means the true Lamb that He has given. "He is brought as a lamb to the slaughter" would mean little to us if we did not have the natural illustration.

Eternity of Christ

When God told Moses he was to lead the children of Israel out of Egypt, Moses had a reasonable question. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3:13, 14.

In telling the Jewish leaders of His eternal existence Jesus said, "Verily, verily, I say unto you, Before Abraham was, I am." John 8:58. He did not say, "I was." In Isaiah 57:15 we read: "For thus saith the high and lofty One that inhabiteth eternity." Of the promised Bethlehem Babe we read, "Whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

God and His Son live in eternity. There is no past or future, no yesterday or tomorrow. The divine character is always the same. In the creation of our world God made nature an expression of His character, power, truth, glory, wisdom, goodness, grace, mercy, and love. All these are eternal, being what they are before and after our world's existence.

Thus it is that God is brought very near to us by the things which are all about us. We should see beyond the commonplace and understand by the things that are made, the invisible things of Him, even His eternal power and Godhead.

SENSING that time's last hour has arrived, and believing that unless some heroic steps are taken the whole world may soon be engulfed in prodigious disaster, good men, with the noblest intentions, are seeking ways to prevent the approaching catastrophe.

In this search much emphasis is being laid upon unity. This is the magic word, the "open sesame" to salvation. If only the nations could be united into a world government, some say, all would be well. Others cry, "Unite Europe," claiming that this is the first essential to world unity, without which all other efforts are vain. Then there are those who are the advocates of church unity.

Consider first the efforts that are being made to bring the nations together to operate as a world government. Great hopes have been built on this plan. The United Nations organization has been set up. The charter was signed. The assembly was convened. The security council met. But alas, instead of providing means for the settlement of international differences, the new organization has proved to be little more than a sounding board for men with diverse and irreconcilable grievances. Some good may have been accomplished by throwing the white light of publicity upon conditions and situations hitherto held in obscurity, but nobody today would suggest that the United Nations has as yet made any notable contribution to peace, or that the goal of world government has been brought one millimeter nearer.

Can Europe Be United?

Then how about uniting Europe? Would that stave off the threatened disaster if it could be arranged?

Perhaps, we should consider first whether it could be arranged. Many people have thought that it could, and they have built great hopes on this plan. There is a strong United Europe movement in existence at the present time, one of whose founders is Mr. Winston Churchill.

One interesting feature of this new movement is the study it has given to efforts made in times past to bring about the unity of Europe. They have brought to light the fact that many distinguished authors have zealously advocated the plan and set it forth in their published works, including "Sully, with his *Grand Design*, Penn, Bellers, Saint-Pierre, Rousseau, Bentham, Kant, and Briand." These and many others pioneered for European unity, while Napoleon and Hitler had the idea "entangled like a strand of gold in the coarse fabric of the steel net in which they attempted to give Europe unity in a prison."

Among other prominent persons cited as supporters of unity in Europe are Voltaire, Cobden, Victor Hugo, and H. G. Wells. No doubt if the records were fully searched, a great host of other names would appear as advocates of the same "grand design." The tragic fact, however, is that with all these illustrious advocates, and with all the efforts of so many kings, statesmen, and soldiers to put it into operation, by fair means or foul, the plan has never succeeded.

Will the Mystery Remain Unsolved?

Thus the problem of Europe remains unsolved—and will remain so for all who are unaware of the Bible prediction regarding Europe's destiny.

In the second chapter of Daniel there is recorded an outline of history dealing particularly with this very question. This great prophecy tells of the rise of four world kingdoms—Babylon, Medo-Persia, Greece, and



Judgment

By ARTHUR W. SPALDING

Say not your brother has not built with God,
Because his humble structure fails to rise,
As yours does, up and up, and fairly broad:
Some men must dig while others scale the skies,
Deep down through treacherous quicksands sink their piles,
Because some evil chance gave them no rock.
Weary and soiled they labor. Yet God smiles
Upon them all the more when fortunes mock;
And sometime, in far ages, He will build
Upon their final rock what He has willed.

Rome. These were represented by the gold, silver, brass, and iron of the great image which King Nebuchadnezzar saw in his dream.

Of the feet and toes of this image, made part of iron and part of clay, the prophecy states:

"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verses 41-43.

Prophecy Precludes United Europe

These three verses of Holy Scripture forever preclude a united Europe. The feet and toes, alluded to here, refer to the nations which rose upon the ruins of Rome. The prophecy says that they are, and will ever remain, clay and iron. They will never unite again.

To the promoters of the United Europe movement—and to all who see hope in it—we would therefore commend these inspired words: "*They shall not cleave one to another, even as iron is not mixed with clay.*"

The worst men, and the best men, in history have tried by various means to void these words, but none has ever succeeded. None ever will.

Perhaps, then, we should look for salvation to a unifying of the churches. In the opinion of many religious leaders today there is no hope for the world except there be a union of all the churches of Christendom. To speed the processes of union, Dr. E. Stanley Jones recently devoted several months to visiting the larger churches of North America, endeavoring to impress upon his eager listeners the urgency of this matter. He is convinced "that Protestantism cannot effectively face its responsibilities in our time as a divided church." It is his hope that, as a result of all this earnest propaganda, thousands of lay members all over the country will bring pressure to bear upon the leaders of their respective denominations with a view to an early elimination of artificial barriers between the churches.

Will Church Unity Succeed?

We are convinced that all this effort, put forth with the best possible intentions, will accomplish little good. One critic of Dr. Jones' plan said, "It seems to us to mean hardly more than the reshuffling of the denominational system under a new set of labels."

This is the very weakness that besets every plan for church union or any other kind of union. It changes labels without changing men. It groups people under new and possibly more euphonious classifications, but it does not bring individuals within those bodies any closer in spirit; and outward union without inner unity is a vain and worthless form.

If the churches seek power to meet the great issues of today—and it is perfectly proper that they should—they do not need union to secure it. Union may be desirable, but it is not essential. After all, the greatest need of the Christian churches is spiritual power, which comes, not through committees or resolutions or organizations, but from God. One dedicated preacher renowned for honesty and purity of life, his whole soul aflame with a passionate desire to preach God's message to man, would exert more real authority, and do more good, than any group of officials, meeting in committee as the directors of a world council of churches.

What the world needs today is not so much the unity of nations or the unity of Europe, or even the unity of churches, as the unity of men with God! It languishes

in disunity, discord, and despair, because men have refused to link their lives with His and learn His way to live in peace and harmony.

This is why God is more concerned with conversion than with conformity, concordats, and confederations. For it is when men—individual men—are drawn to Christ that they automatically come closer to one another.

Turning back to the prophecy of the second chapter of Daniel, we learn how unity—true, abiding unity—will eventually be achieved.

In verse 44 we read: "In the days of these kings [the divisions of the Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

What is meant by the God of heaven setting up a kingdom? Does it refer to the United Nations? or to a world government? or to a union of churches? It does not. It refers to the return to this earth, in glory and power, of the Lord Jesus Christ. It refers to that time, as Jesus Himself said, when "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

This may sound to some as an "other-worldly" doctrine, totally impractical. Nevertheless, it is the definite teaching of the Word of God. This is the "blessed hope"—the one hope that will not fail. This is God's "grand design" for universal unity that shall surely come to pass, when *time's last hour* has gone.

The Hour for Action

By ERNEST LLOYD

NO WORD describes world conditions in our day as well as the New Testament word "shaken." Everything in our modern life has been shaken to its foundation. It is true of finances, industry, society, and religion. It has been especially noticeable in the political world. Nothing is more unstable than present-day government. Old empires are on the decline.

Since the close of the first World War, the map of Europe has changed several times, and kingdoms that were founded hundreds of years ago have passed away. Certain political philosophies now threaten to destroy the integrity of nations. The present debacle in Europe is the fruit of these philosophies.

In the religious world there is much uncertainty and instability. Millions do not know what to believe in regard to the great doctrine of Christian faith. They doubt whether the claims of Christianity are worth contending for today. The religious world is in a state of confusion and, like politics and finance, is tossed about like a ship at sea without a rudder. To those of us who know and believe the prophetic teachings of God's Word, all these conditions present unparalleled opportunities to teach and preach the Lord Jesus, and show men the way of life. It would be a tragedy for us, whether old or young, to pass through these days of privilege and then stand before God in the judgment without having put forth honest effort to point men and women to the One who alone can satisfy and save.

"This is the hour for Adventists," remarked an interested businessman who is acquainted with our prophetic literature. Yes, reader, it certainly is the hour of special opportunity for every member of the church, the hour for a larger witnessing work in every local church district, the hour for a much wider circulation of the printed page everywhere. Remember, "More literature going out means more souls coming in."

Conducted by Promise Kloss Sherman

Immunizing Your Child Against Mental Illness

By Archa O. Dart

[This article and "Around the Family Altar" are a part of the series prepared especially for the Review by the Parent and Home Education Section of the General Conference Department of Education. By an oversight we announced on the back page of last week's Review that this article would appear in that number. We offer it herewith to our readers as the first in a series of four splendid studies on child care.—Editor.]

IT IS true that mental illness is usually an adult affliction. But parents and teachers should be aware of the fact that so often the seeds of this illness are sown in infancy and childhood. A person's emotional stability is determined largely by his attitudes, and his attitudes are formed in early childhood from his daily experiences—the way he is treated; what he sees, feels, and hears. Good, wholesome attitudes will fortify the individual against many of the conflicting problems met in everyday life.

A great deal of the mental disorders that distress us today can be prevented. But as is too often the case, prevention is so simple, so easy to do, that the majority feel that it is insignificant and unimportant, and therefore neglect it until trouble actually begins. Naturally, at this point the situation is beyond prevention and may require the services of a specialist.

Before reviewing some of the major mental disorders and what should be done in an endeavor to prevent them, let us notice the four pillars upon which emotional stability rests. Although each pillar will be examined from the standpoint of the infant and small child, it will be evident that should any one of the four become weakened at any time in life, that person will find it hard to

keep his emotional balance.

Security is determined more by attitudes and feelings than by reason or cold logic. Could you sleep if your bed in which you feel so relaxed and secure were placed on the edge of one of New York's skyscrapers?

How can security be given to a child? One of the best ways is to have harmony between father and mother. Parents that argue and quarrel before the child develop in him a feeling of insecurity. The

main pillars of his universe appear to be crumbling from beneath him, and he feels helpless and hopeless as if he were dangling over a precipice. A broken home leaves an ugly scar on every child and often destroys his feeling of security for life. Before getting a divorce, parents should think seriously about the harmful effects such an act will have on the child.

Baby is made to feel secure by having the same individual care for him day after day. When he is cared for by first one hired girl then another while mother works, he feels insecure. Giving the child a good foundation in life is worth far more than a few paltry dollars mother might earn by neglecting her child.

Another important factor in developing security in a child is regularity in his daily schedule. When he learns that his needs will be cared for, that he can depend upon his food coming at the proper time, he develops a sense of security.

Discipline and Emotional Stability

Consistency in discipline is essential. For one to laugh at his cute acts today and switch him for the same thing tomorrow is most confusing. Telling him not to do something now and letting him do it later adds to his bewilderment. Good discipline is absolutely necessary for emotional stability.

Criticism takes away the child's confidence in others. If he loses confidence in people, he cannot feel secure, for he is to live with people all his life. Especially confusing is it to a child to hear his teacher criticized. He does not know whether to believe or disbelieve what she says. Parents who send their children to a worldly school are always in a dilemma. Should the parent allow his child to accept everything his worldly teacher tells him? This a Christian cannot do, for a child would be led into the world. Should a parent tell his child not to believe his teacher? Then what will the child gain by going to school? How fortunate we as a people are that we have our own schools and can send our children to Christian teachers in whom we do have confidence.

Always tell the truth to a child. Promises unfulfilled, rewards forgotten, and even punishment neglected add up in a child's mind to a feeling of insecurity.

Be at home when the child returns from school. It is disastrous to allow a child to come home day after day to an empty house. Mother should plan to do her visiting or her shopping while he is at school, but she should be at home to greet him when he arrives.

Keeping a Clear Conscience

Have a clear conscience. Nothing will take away security from children or adults so completely as a guilty conscience. The sense of wrongdoing is the most damaging kind of insecurity common to man. It filled the hearts of Adam and Eve with fear and dread while they were still in the Garden of Eden, and drove Judas to commit suicide. From the first dawn of intelligence our children should be taught that rightdoing is essential to peace of mind. "Great peace have they which love



J. C. ALLEN. PHOTO

Something to Do Every Morning!

Thy law: and nothing shall offend them." How good God is to us sinful mortals to make a way of escape when we sin so that we need not carry the heavy load of guilt around to harrass us. He has promised, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Children should be taught that obedience is the way to happiness and to security.

The greatest security anyone can have is trust in God. A Christian has peace of mind and calmness of spirit that the world cannot give or understand. To him psalm 91 is worth more than all the riches of the earth. To every child of God the promise is: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. 26:3. On the stormy sea, in the hands of the mob at Lystra, or in the jail at Philippi, Paul felt secure. He was in the hands of God. We and our children can always "abide under the shadow of the Almighty."

The Pillar of Affection

Very close kin to security is affection. Without it life is not worth living, whether the individual be child or adult. The person who feels that no one loves him is very likely to have some kind of mental disorder. In a certain hospital one group of babies were fed mechanically. That is, the attendants left them in their cribs when they were given the bottle. Another group were given "mothers," who cuddled the infants in their arms while they were taking the bottles. The babies thus loved grew better than the ones who had no fondling. Human beings are not machines but creatures of emotion, and unless the emotional life is nourished, they become deranged. It is sheer ignorance for anyone to think that cuddling the baby, singing to it, rubbing its little back, is sentimental foolishness. He actually requires it.

Every child should feel that he is wanted in the home. Perhaps you did want to get the place paid for, or at least several hundred dollars laid away in the bank, but he arrived months or even years ahead of schedule. Never let him think he upset your plans or spoiled your career. No child, adult, or aged person can feel comfortable if he thinks he is in someone's way. Maybe you desired a pretty little girl but got an ugly boy. Don't dress him in ribbons and keep him in curls until he starts to school. Let him be a boy. Or you might have wanted a husky lad and got a tiny girl. Don't give her a boy's name and allow her to think she is a great disappointment to you. Be grateful your child is alive. Suppose you decide your family is large enough, but another arrives. Don't blame him for it. Show him as much affection as any of the rest.

Regard for the Older Child

The older child should not be pushed outdoors when the baby arrives. Junior, who has spent a few "mysterious" days with his aunt, has become so homesick he can hardly wait to see mother and dad, and is thrilled at the sight of his home. But mother doesn't come running out to greet him. A strange lady in a white dress meets him at the door and leads him softly into the bedroom where his mother is. Instead of clasping him in her arms she tells him to be quiet and not wake the baby. Everything seems so strange and uncertain, and he wonders how long the baby will stay, and why the lady in the white dress is in charge of everything instead of his mother. His hopes revive a little when he sees daddy coming, but they are dashed to pieces when daddy brushes him aside and picks up the baby and begins to make a big fuss over him. Neighbors who have come in to see the baby begin to point at him and whisper something about "his nose being out of joint." To say the least, it is a cruel shock to the little fellow. A shock

from which some children *never* recover. Adults sometimes have a similar experience when they suddenly find that their companion in whom they had confidence has proved unfaithful.

A much better plan is to tell the older child that a new arrival is scheduled to appear. Let him feel that the baby belongs to him as well as to the parents. He will be as delighted as they, and will take him in his arms and love him with all his might. If the child is told beforehand, he is in mental attitude to appreciate and enjoy the newcomer. He can share in loving him as he shares with daddy in loving mother, or with mother in loving daddy. This shared love is especially essential in the case of a step-parent.

Love should be expressed freely in the home in both word and deed. Many poor children hear more nagging and faultfinding than words of endearment and appreciation. Tender plants grow better in warm sunshine than in the cold winter blast. Love in the home is the oil that keeps the machinery running smoothly.

Adolescents need affection. One reason why some become delinquent is that they crave affection and know not the proper way to get it. What an adolescent needs more than anything else in all the world is part of his parents' time. Father may feel that his love is being expressed by furnishing him with a home, education, and spending money. Necessary as these may be, no amount of material things can satisfy the emotional hunger of the child. What lad isn't thrilled to have his dad take him on a camping trip, or out boating, or on a hike, or help him make some model airplanes. A little of father's time is worth more to his child than his money.

Love, Not Sentimentality

Mother, too, may think her love is expressed in keeping the children fed and clothed. But her companionship is beyond the price of rubies. Far better let the house go than the children. Adolescents are making the greatest decisions of life, and they long to talk over their personal problems with someone in whom they have confidence. Love, not sentimental foolishness, is essential to emotional stability, to all people of all ages. Without it mental trouble can very easily develop. Here again the Christian need never despair. No love was ever more enduring or more tender than the love of God for His children.

The Family Altar

By GLADYS SCOTT WAKEFIELD

WORSHIP time is a time when the searchings of our children can be satisfied. The closing chapter in Foxe's "Book of Martyrs" had been read, and there was reverent silence for a moment. Then the lad spoke up, "But Father, why did they let their enemies know they were Christians? They could have been good without being so bold that they lost their lives!"

"Son, remember the turtle we passed along the Sligo Creek? When he heard approaching danger, he pulled himself within his shell and stayed perfectly quiet. He was still in that same spot when we returned a quarter of an hour later. Remember that a turtle never makes any progress till he risks putting his head out. That is the way with a Christian, whether back in the days of wholesale persecution or in our day. We can't pull our beliefs and ideals inside ourselves and expect to make progress along the Christian pathway.

"To voice your opinion against a wickedness or to express your faith in a moral code may be risking ridicule, but you will not get anywhere here or in the hereafter by keeping inside your own shell. Christian living just isn't that way."

And the lad will remember the martyrs and the turtle's head and his father's philosophy demanding progress.

At Work in the Lebanon-Syria Mission

By Benjamin J. Mondics, Superintendent

OUR people in many countries of the world look forward to the yearly camp meetings that are held to prepare us for the coming of the Lord. After considering the spiritual benefits of camp meetings, the Syrian Mission committee recently decided to hold the first camp meeting of this mission.

Near the Beirut Arabic church is a large area shaded by many trees, and our meetings were held there. Although a camp meeting with its daily services was a new experience to them, many people came every day and stayed from the first morning meeting until the last meeting at night.

E. L. Branson, superintendent of the Middle East Union Mission, presented a series of talks on the sanctuary. He stressed the need of being ready for inspection by the heavenly tribunal. George Keough, a veteran and pioneer in our mission work in the Middle East, contributed much by his talks from the book of Revelation. These studies encouraged our believers to do more to help finish the work.

Inspiring Camp Meeting Talks

All who attended the meetings will remember the talk on the Christian home given by Mrs. E. L. Branson. Among her points of discussion she presented the true observance of the Sabbath as a practice that binds together the members of the Christian home. These meetings were held at a time when the cholera epidemic was spreading in certain areas in the Middle East; therefore, as a subject of timely importance, Mrs. G. M. Krick instructed the people in the cleanliness of the home and how to avoid the dangers of cholera. There are many children in our churches, and the families are often large. This sometimes makes it difficult for the parents to send their children to school. Miss Edith Davis, our educational secretary, stressed the importance of having every Adventist child in an Adventist school.

A special feature of this first camp meeting was the evening meetings which were conducted as evangelistic meetings. The church members were urged to bring their

friends and interested neighbors to these meetings, and through their invitations many attended. It is interesting to note that two young men who came to the evening meetings are now enrolled at the Middle East College, and two others are receiving Bible studies.

Two New Schools Opened

For the past three years Middle East College was conducted in Beit-Mery, a beautiful town on the Lebanon Mountains, overlooking the city of Beirut and the Mediterranean Sea. This school year Middle East College moved from there to its new buildings on the slopes of the mountains near Beirut. Wayne Olson held a well-attended evangelistic effort in Beit-Mery this past summer, and many people became interested in the truth. When they learned about our beliefs they began to plead for a school for their children. They urged us all the more when they learned that the college was moving away. In spite of the opposition of the local bishop, who wanted to close our school, we have been able to conduct a new elementary school in Beit-Mery through the favor of the local government officials.

Today we have a fine school with three teachers and eighty-six pupils. A new Sabbath school has been organized there, and an evangelistic effort with many in attendance is in progress at the present time. The Lord has blessed our work in Beit-Mery. Church services are now being held there each Sabbath with an average attendance of about fifty people, and many of the school children attend our Sabbath school each week. We feel confident that a church will be established in Beit-Mery soon.

More than a year and a half ago a petition was sent to our mission office, asking us to open a school in Aramoun, a mountain village south of Beirut. When Elder Nowfel, pastor of our Beirut Arabic church, and I went there, we found twenty-five children meeting every Sabbath to study the Bible and sing hymns. Elder Nowfel's sister had been faithfully teaching these children from week to week, and some of them began to keep the Sabbath.

This year we opened a new school for the children. Najeeb Azar is holding evangelistic meetings every evening in addition to conducting this school. The interest has grown, and we are looking forward to establishing a church in Aramoun. A new Sabbath school was recently organized, which will be of great benefit in establishing the people in the truth.

In the Lebanon-Syria Mission in 1947 sixty-three members were added to the churches by baptism. Middle East College has been



Bazak, Syria, Church
Seated in Each Church Group (from left to right) Are Elders Branson, Mondics, and Srour



Tartous, Syria, Church

very successful in its work as an evangelistic agency, for it alone baptized twenty-three students in 1947. The prospects for 1948 are even greater. In January, Chafic Srour reported a baptism of four believers. At present evangelistic meetings are being held in eight different cities and towns.

Two Churches Organized

Two new churches were recently organized in Syria by E. L. Branson, B. J. Mondics, and Chafic Srour. The members of these churches have no place in which to meet for worship. In the summer they meet on the hillside near the sea to sing praises to God and to study His Word, but in the winter rainy season they are forced to meet in the home of one of the believers. These members are zealous in telling others about the soon coming of Christ, and it is a real inspiration to see how they work under trials and persecution.

The newly organized Tartous church of seventeen members is composed mainly of women, who are loyal and faithful to the truth. The new Bazak-Mazraat-el-Effendi church of thirty members is made up mainly of men, who are truly missionary men. Ever ready to talk of their new-found faith, these members carry their Bibles with them wherever they go. They are longing for the day when they can have a house of worship to which they can invite their friends and neighbors. We are confident that these two new churches will do their part in spreading the last warning message to the people of Syria.

A New Approach to Islam

By Horace J. Shaw

Assistant Secretary, General Conference Radio Commission

THE supreme question of Christian missions is, "How can we reach 315,000,000 Mohammedans with the gospel message?" These followers of the seventh-century prophet form a religio-political force that dominates the culture of thirty-three countries. These adherents to Islam number ninety million in India, sixty million in Africa, and twenty million in Russia. They have one world capital, Mecca in Arabia, toward which they kneel in prayer five times a day. The one hope of every Mohammedan is to make a pilgrimage to this sacred city at least once in a lifetime in person or by proxy. And yet in that city today there is not one resident Christian of any denomination! What a challenge to the Adventist people!

Since followers of Mohammed are not limited to one race or country, the problem of gospel contact and communication with these religionists is decidedly complicated. Furthermore, there are thirty-six important Islamic literary languages, exclusive of many African and Asian dialects. Are such barriers insuperable? Not with God. He is all sufficient for the crescent, the curved sword, and the minaretted mosque.

And now the Voice of Prophecy is sampling this great unfinished task. Thus far no radio opportunity has presented itself to broadcast to these confessors of the Allah creed; and yet a beginning must be made—if not a broadcast now, at least a Bible course! The basic language of Islam is Arabic, for that was the speech of its prophet and remains the language of the Koran, its sacred book. Bravely our Voice of Prophecy associates of the Middle East Union Mission have faced their task and thought in terms of starting a Voice of Prophecy Bible school. Accordingly they have appointed linguist George Keough to translate and adapt the Voice of Prophecy

lessons into Arabic. These lessons become the basic course for the Near and Middle East Bible Correspondence School to be located at Beirut, Lebanon, in Syria. Work on this course is approaching the final stage, and in a recent letter George Keough encloses a sample enrollment card and sample letter of instruction to enrollees—all in Arabic. The new year has brought in a goodly number of enrollments, though no direct advertising of the course has been done, in order that it might be ascertained the number that workers in the various parts turn in as enrollees first. Arabic is considered one of the most difficult of all languages, and that this epic start has been made we abound in thanks to God. May we match the world problem of Mohammedanism with this effort and the united prayers of our Advent world believers.

In Lushai Land

(Concluded)

By Garland Hoag

THE first Seventh-day Adventist missionary to enter Lushai Land was O. W. Lange. When Zualla, our first Lushai convert, went to the superintendent and asked permission for Pastor Lange to enter, permission was granted. Zualla, happy, began to leave. The superintendent called him back and said, "I suppose Mr. Lange is a Welsh missionary?" (The Welsh were the first to send missionaries to Lushai.)

"No," Zualla replied, "but he is a Protestant."

"Is he Salvation Army?" (The Salvation Army people have a small foothold there and are allowed to enter the hills to visit their missions one day a month.)

"No, Pastor Lange is not a Salvation Army man."

"What is he then?"

"He is a Seventh-day Adventist."

The superintendent was angry. "No! He cannot come. I don't even want to see a Seventh-day Adventist, never mind giving one permission to come up here into these hills!"

It was a later superintendent who finally gave permission for Pastor Lange to enter for a short visit. Later he also evidently became prejudiced and would not allow Pastor Lange to return. Other missions have endeavored to enter, but in vain.

It seemed providential that the way opened for me to visit those Lushai Hills in March, 1946. We had eight Lushai boys working as student canvassers that season. They desperately needed the books I was to take to them for their final delivery.

We started up toward the hills in a four-wheel drive army truck taking provisions to the officers in Aijal. I climbed up on top of the army stores and sat on my blanket, from which vantage point I could see everything as we went along. The trip to Aijal is 120 miles, and climbs to four thousand feet above sea level through thick jungles in which are leopards, bears, tigers, and elephants.

The Village of Von Kuma

When we arrived at a village en route, I met Von Kuma, the chief, a fine old white-haired patriarch, who told me in Hindustani much about his village of four hundred people. Here also I met Philipa, the father of one of the student colporteurs.

At the village elder's invitation I attended the evening prayer meeting. The church was a twenty-five-by-forty-foot building made of heavy timbers, with bamboo matting walls and thatch roof. Hand-hewn planks laid on stones were the pews. To the right side of the small pulpit sat the village elder, the chief, and other leading men,

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Three Lushai Seventh-day Adventist Girls in Native Dress

and to the left sat their wives. About two hundred people came in quietly, for bare feet on mud floors can be very quiet. The men sat on one side and the women and children on the other. The only musical instrument was a drum, which hung from the ceiling. The singing was beautiful. Soon the elder leaned over and said, "Will you please address us?" Upon his insistence I rose and opened my Bible to John 14, reading the first fifteen verses. For almost twenty minutes I spoke to them about the second coming of Christ. A testimony service followed. One old man said, "Our European preachers can preach and preach, but many times they do not reach the heart. Our preacher tonight said the very thing that was in my heart. I appreciated it so much. I hope he goes all over the Lushai Hills and encourages everybody the same as he has us here tonight."

Though so far Seventh-day Adventists have been barred from going into those hills, yet I found that the people themselves are most anxious to welcome us and the message we teach. From 1906 to 1911 there was a great Advent movement throughout those and surrounding hills, when they believed Jesus would come soon. The movement was so strong that many of the people trembled visibly when mention was made of it. By 1911 people were saying, "Do not make your garden, you will not have time to eat of it before Jesus comes." Today they say they hear very little of it in their churches, yet they firmly believe that Jesus is coming soon, and warmly, eagerly welcome Seventh-day Adventist colporteurs who teach this hope.

When we finally arrived at Aijal, Brother Zualla met me outside the town; and as we reached the edge of Aijal, a whole group of boys and girls met us with baskets of

oranges—the sweetest, juiciest oranges I believe I have ever tasted. Oranges were plentiful up there, and before the war could be had for about four cents a hundred.

At once I went to report to the superintendent, only to find that he was out in the hills on a tour and would not be back for two weeks.

Every day was filled with visitation, and there were many who came to Hmingliana's home, where I stayed, to talk over their questions on the Bible and to plead that Seventh-day Adventists come and start work among them.

When we told them that the law would be the standard in the judgment, they were surprised and said, "We have never heard these things before, but it is very clear that the Bible teaches these things." They said, "Let your mission come, and we will all keep the true Sabbath." All were most eager in urging us to come again and talk more about the Bible. They did not want us to go away. Brother Zualla said, "This is the sort of experience the student colporteurs have in each village they canvass. Many times they cannot go to bed until 2 A.M. for answering questions about the Bible which the reading of our books has aroused in the people's minds."

Our student colporteur boys have done a splendid job during their three-month vacation, selling over 1,500 books. They could have sold 5,000 had they had the books supplied to them at the beginning of the season. Next year they have set their goal to sell 10,000 copies! Brother Zualla is on fire with the message, and each of the other boys gather fire from him. There seems to be no limit to their vision.

The Message Stirs the People

The whole country is stirred. Entire churches are studying our books, chapter by chapter, week by week. Church elders, lay preachers, and many others are now keeping the Sabbath. Brother Zualla reports that there are more than ninety Sabbathkeepers that he knows of. Many of these are waiting for someone to come and baptize them.

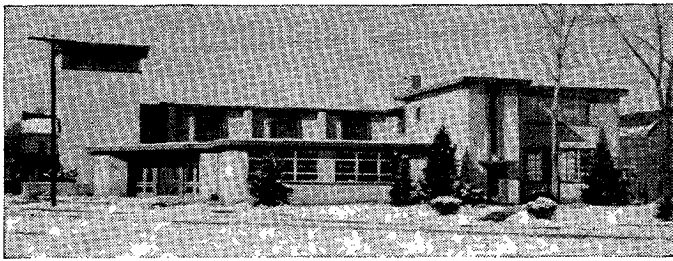
I have never seen a people who are more eager and anxious and more hungry for the third angel's message than are the people of Lushai. They are praying that the way may open for our missionaries to come and establish work among them. In the meantime our glorious literature and faithful colporteurs are continuing to pioneer and strengthen the marvelous interest that has already sprung up. Let us press on together till the work is done.

Trenton, New Jersey, Church Dedication

By Stephen Paully

FRIDAY evening, January 16, 1948, was a time of great rejoicing for the members of the Trenton, New Jersey, church, as they assembled in their new building to begin special week-end services for dedication. Wayne B. Hill, president of the New Jersey Conference, presented the evening message, "Christ in the Midst of the Church." Sabbath morning, January 17, D. A. Ochs, president of the Columbia Union Conference, addressed a large audience of members and friends as he spoke on the subject "Having on the Wedding Garment."

The principal service of dedication convened Sabbath afternoon at three o'clock. J. J. Nethery, vice-president of the General Conference, preached the dedicatory sermon based on Revelation 11:1, 2. The dedication was conducted by the pastor, J. Lee Neil, and the dedicatory



New Trenton, New Jersey, Church

prayer was offered by Wayne B. Hill. The church was dedicated debt free.

Saturday night a special service, to which all our non-Adventist benefactors and the general public were invited, opened with a half hour of sacred music presented by the a cappella choir of Washington Missionary College. H. J. Detwiler, president of the Potomac Conference, preached a stirring message entitled "Why Seventh-day Adventists."

Throughout the entire dedicatory program special musical selections were rendered by Royal Reid, L. A. Pomeroy, Walter Isensee, and the Trenton church choir. Visiting brethren who also took part in the exercises were C. H. Kelly, secretary-treasurer of the Columbia Union Conference; T. E. Unruh, president of East Pennsylvania Conference; and A. C. Fearing, New Jersey State evangelist. J. Lee Neil and Stephen Paully co-operated in directing all the dedicatory services.

Publicity in India

By J. R. Ferren

THE Advent message is coming ever more prominently before the people of India. A. E. Rawson, who directs press relations and the Voice of Prophecy in the Southern Asia Division, sends this interesting report:

"An article entitled 'A Memorial of the Seventh-day Adventist Church in India,' which had previously been sent to the Honorable Jawaharlal Nehru and Mr. Jinnah, leaders of the dominions of India and Pakistan, was also sent to the *Guardian*, a Christian weekly journal of public affairs.

"We suggested that they publish it in their paper. To our surprise, it appeared in the December 4 issue. They gave it very good position.

"This journal has a wide circulation in India, and inasmuch as this memorial contains the fundamental teachings of Seventh-day Adventists, it naturally has given us much publicity.

"The memorial itemizes our belief in 'the personal, imminent Advent of the Lord Jesus Christ'; our observance of the seventh day of the week as Sabbath; our noncombatant position, with mention of the record made by the twelve thousand Adventist noncombatant soldiers who participated in the last war; and our loyalty to 'governments . . . in so far as they do not infringe upon the inalienable right of the subject to serve God according to the dictates of his conscience.'

"The *Guardian* also printed an acknowledgment of the 'Memorial' from the Honorable Dr. John Matthai, cabinet member:

"I have received your letter regarding the position of the Seventh-day Adventist Church in India. I see no reason to apprehend that under the new political conditions in the country there will be any attempt to interfere with the rights of your church or the principles on which it is founded."

Evacuation From Palestine

(Continued from page 1)

the services he came to our apartment for lunch, after which it was our privilege to study the Bible together for more than two hours. Then we had prayer, and he prayed most earnestly for light and guidance into the full knowledge of truth. He prayed that the eyes of his people might be opened to accept Jesus as the Saviour of the world, and that they might prepare to receive Him in glory. He expressed great satisfaction in finding someone who would take time to study and pray with him.

About half-past three he bade us farewell and started homeward. Two hours later we happened into a residential district several blocks from our mission and found him standing on a street corner, still waiting for transportation home. The next Sabbath he came back again and told of waiting until four o'clock in the morning, at which time a milk truck from his community came along and gave him a ride home. Upon his arrival, about four-thirty, he found that a strong gang had attacked his community and the roads leading to it about half an hour before. The threat of bodily harm or even death did not seem to stand in his way of attending our services. Each Sabbath he contributed to the Sabbath school and church offerings from his small monthly cash allowance. Of course conditions have since reached the place that no one dares venture from his respective community, and all our members and visiting friends have ceased to attend.

A few weeks before trouble began we had opened a branch Sabbath school in Ramallah, an Arab village near Jerusalem. We had a very interesting time there singing and studying the Word of God with about twenty-five persons. I think of one old man in particular. He was dressed in a long flowing robe and had a cloth wrapped about his head in turban fashion. He wore wooden sandals, which he removed at the door. As we sang the gospel songs, he entered into the singing and made a joyful noise, tapping out the time to the music with his bare feet.

How the growing anarchy in the Holy Land fits into the great plan of God, we will never know until the time when all things are made plain. Perhaps the trouble will lead many to search for a knowledge of God as did the concentration camp experience of our friend.

Laying Plans for Evacuation

We were finally advised that to try to remain longer was unwise, and so we made plans for evacuation. Our mission property was rented to responsible parties, as much of our furniture as possible was sold, a buyer was found for our new car, and air tickets were purchased. The roads between Jerusalem and Lydda airport were being almost constantly attacked, however; and we felt concerned about the journey. On Thursday we discovered complications over the registration of our car, and found that we could not sell it in Palestine but would have to take it with us. As there seemed no possible way of driving a civilian car out of the country, we asked God to show us the way. On Friday morning as I went out to the gate of our mission property I noticed an army truck parked near by. I asked the occupants if they were courageous enough to drive my car to the Lebanese border, and they replied that they would not take the chance, but they knew of someone who would. Friday night I received a telephone call from two army officers, asking if they could come and see me the next morning. I told them that I observed the Sabbath as a day of rest but would be glad to see them after sunset on Saturday night. Immediately after the Sabbath they came, and upon talk-

ing over the situation, they agreed to drive my car and to take us in an armored car. They said that a civilian in our private car would endanger them as well as the car, so we were to ride in the armored car. Sunday morning about ten-thirty the two officers came to drive our car, and brought a driver for the armored car and a gunner to man its machine gun. Shortly before eleven we got into the armored car and shut the heavy steel doors tightly. The gunner took his position in the gun turret and we started, with our car following. Everything went well for about the first twenty miles, until we reached a place where the highway leads down through a gorge, with the hills rising steeply on either side. Suddenly, without warning, a shot rang out, and a bullet whizzed by. The gunner crouched and swung the turret; then a burst of machine-gun fire struck the armored car. By then the gunner had located the spot where the fire was coming from, and had his gun on "ready" position.

We feel that God must have intervened, as our attackers were firing with a machine gun from a distance of probably not more than fifty yards, and yet they failed to hit a vital spot. We expected our car to have bullet holes in it, but it was not scratched. On several other occasions we encountered armed gangs, but each time the turret gunner would swing the gun turret, bringing the machine gun to bear on them, and each time they held their fire. The promise, "Lo, I am with you always," was especially meaningful to us during this perilous journey.

God alone knows the answer to the future of our work in Palestine. Some who should be in a position to know, predict that it will be years before missions can go back and carry on their work. We pray that His divine providence may overrule in the affairs of men and that some solution to the problems there may be found so that His work may go forward and soon be finished.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Canadian Union

- A NEW Sabbath school of 14 members was organized in Sarnia, Ontario, on Sabbath, February 7.
- THE year 1947 has gone into the records as the biggest year in the history of the publishing department in the Canadian Union. Substantial gains were made in every phase of our literature program: 372 colporteurs worked 124,000 hours and delivered \$299,702.53 worth of literature. Many souls were reported baptized through this phase of the Lord's work.
- THE student colporteur record for the union for 1947 was as follows: 43,000 hours worked, \$103,000 worth of books delivered, and scholarships claimed to the extent of \$37,000. There were 9 superscholarships; 14 students who had more than a \$600 credit, and 25 students who had more than a \$500 credit. Taking part were 59 boys and 26 girls.

Central Union

- A BAPTISMAL service was held in Scottsbluff, Nebraska, on Sabbath, February 14, in connection with a district meeting. The 9 persons baptized were the fruits of the efforts held last fall in Bridgeport and Gering by W. W. Baysinger and G. A. Haas.
- ON a recent Sabbath 4 persons were baptized at Great Bend, Kansas, largely as a result of the work of I. K. Hagar, a student colporteur evangelist. This makes a total to date of 16 people who have been baptized as a direct or indirect result of Brother Hagar's work. Floyd Nossaman, a lay preacher, and L. J. Ehrhardt followed up this faithful colporteur's work with Bible studies, and later an evangelistic effort. A beautiful new church has been erected for the growing company of believers in Great Bend and will be dedicated soon.
- EIGHT young people received insignia at an investiture service held at Beaver City, Nebraska, on January 24. Other churches in the district were represented. Present for the occasion were G. R. Fattic, M.V. secretary of the Central Union; T. S. Copeland, M.V. secretary of the Nebraska Conference; and R. M. Mote, principal of Platte Valley Academy.

Columbia Union

- A STATE-WIDE Sabbath school convention was held in the Columbus, Ohio, church, February 14. Emphasis was placed on evangelism in the Sabbath school.
- THREE persons were baptized recently in the Bluefield, West Virginia, church by J. W. Franklin, the pastor.
- THE annual publishing convention of the East Pennsylvania and New Jersey conferences was held recently in the Philadelphia temple church. Forty colporteurs attended.
- A. F. RUF, Sabbath school secretary of the East Pennsylvania Conference, reports that never before have more people attended Sabbath school in that conference than in 1947. The membership now stands well over the church membership of the conference.
- P. G. CRESTAKOS baptized 4 persons in the Roanoke, Virginia, church as a result of his evangelistic meetings in Martinsville last summer.
- A. O. DART, educational and Sabbath school secretary of the Potomac Conference, conducted a child-guidance institute in the Strasburg, Virginia, church on the week end of February 14.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Southern African Division

- ALBERT BRISTOW has just been reappointed as superintendent of the Northern Rhodesia Mission Field. Basil Searle is secretary-treasurer. G. O. Adams, has just been appointed superintendent of the Southern Rhodesia Mission Field. He takes the place of W. D. Eva, who is proceeding overseas for study. F. C. Sandford continues as secretary-treasurer of Southern Rhodesia. D. J. Burke and J. E. de Villiers were appointed as superintendent and secretary-treasurer respectively of the Barotseland Mission Field.
- JAN VAN DE MERWE has been elected president of the Natal-Transvaal Conference. D. R. Symons is the secretary-treasurer. J. E. Symons has been re-elected president of the Cape Conference and Miss Priscilla E. Willmore, secretary-treasurer.
- THE Southern African Division goals for converts and baptisms during 1948 are as follows:

| | Converts | Baptisms |
|-------------------------------|----------|----------|
| Angola Union | 1,500 | 600 |
| Congo Union | 10,000 | 1,500 |
| East African Union | 5,000 | 1,500 |
| South African Union | 1,226 | 1,200 |
| Southeast African Union | 2,000 | 700 |
| Zambesi Union | 3,500 | 2,500 |
| | 23,226 | 8,000 |

Pacific Union

● W. N. WITTENBERG recently arrived in the Potomac Conference to take up his duties as Missionary Volunteer and home missionary secretary, filling the vacancy created when P. W. Manuel accepted a call to Trinidad, B.W.I. Elder Wittenberg was formerly home missionary secretary of the Southeastern California Conference.

Lake Union

● ON Saturday night, February 14, the Indianapolis South Side M.V. Society sponsored a reception for their new pastor and his wife, Elder and Mrs. W. L. Latham. Elder Latham has labored for a number of years in Indiana and has just recently taken up his duties in this new district.

● ALMOST a hundred delegates attended the week-end M.V. officers' rally at the Indiana Academy on January 31. In the absence of Indiana's M.V. secretary, Elbert Tyson, Jr., who is ill at the present time, D. W. Hunter, M.V. secretary of the Lake Union, took charge of the program. Others present who led out in the services were W. A. Nelson, of the Lake Union office; C. M. Bunker, president of the Indiana Conference; Wayne Messengill; and L. L. Murphy. Their theme was "Share Your Faith."

● THE Lake Region Conference is planning to hold two- to five-week spring evangelistic efforts at the following places: Flint and Detroit, Michigan; South Bend, Indianapolis, Evansville, Gary, and Marion, Indiana; Marigan Park, Chicago Heights, and West Side in Chicago, Illinois; and Milwaukee, Wisconsin.

Northern Union

● MISS LORENA PIPER, who has been assisting with the clerical work in the North Dakota Conference office, has accepted a call to assist in the office of the Minnesota Book and Bible House at Saint Paul.

● E. A. ROBERTSON, who has been serving as educational and Missionary Volunteer secretary of the Minnesota Conference, has been chosen by the Northern Union Conference executive committee to serve as union conference educational and Missionary Volunteer secretary, to fill the vacancy caused by the recent retirement of K. L. Gant, who gave up his work on account of poor health.

● H. E. PRESTON, who has been serving as publishing department secretary in the Iowa Conference, has accepted a call to service in India. The Iowa Conference executive committee recently chose as Brother Preston's successor, L. G. Whitten, who has been serving as his assistant in the publishing department.

North Pacific Union

● C. C. KOTT led out in the dedicatory service of the Home-dale, Idaho, church on February 7. A capacity crowd of more than 200 were in attendance. The district pastor, A. E. Hempel, offered the dedicatory prayer. A thank offering of \$152, taken at the meeting, will go toward the purchase of new hardwood pews. Evangelistic meetings are now being held in the new church by the district pastor, assisted by Kenneth Juhl.

● TEN persons were baptized in the Newport, Washington, church, February 21, 9 to join the Edgemere, Idaho, church, reports L. A. Reynolds, district superintendent. They expect to have another baptism, March 13 when Elder F. A. Mote will be present to dedicate the new baptistry in the church at Newport.

● SEVERAL varieties of evangelism are being promoted in the Idaho Conference. Laymen are using 47 projectors and 10 sets of filmstrip. The Bible Correspondence School has trebled this past year. Eight child evangelism institutes now in progress are being well received. The elementary and academy school program are growing.

● A BRANCH Sabbath school has been organized in Hillside, Arizona, as a result of the request of a student of the 20th-Century Bible course. The school, meeting as a Sunday school, had an initial attendance of 16 children and 4 adults.

● A SERIES of meetings conducted in Santa Cruz by Kenneth Moore and Clyde Groomer has recently closed. Ten were baptized, and others are still interested and taking further studies.

● THREE were added to the Bakersfield Berean congregation January 31, when a baptism was conducted there.

● OFFICERS of the Southern California Conference assisted with the organization of a new church February 21, when 33 became charter members of the Newbury Park Academy church. This is but a nucleus, for when school begins in the new academy in September there will be an influx of students.

Southern Union

● G. A. COON has just completed a ten-day revival service at Dyersburg, Tennessee. Also in the Kentucky-Tennessee Conference, Mrs. Julia Grow has connected with the effort at Owensboro, Kentucky, conducted by H. R. Veach. Mrs. Grow has just completed her work as Bible instructor with W. O. Reynolds' effort in Birmingham, Alabama.

● ON a recent Sabbath the Nashville, Tennessee, church in a few minutes raised \$4,000 with which to purchase a lot in a favorable section of the city, upon which a new building will be erected.

● THE American Temperance Society chapter at Southern Missionary College conducted a drive from February 6 to 9, stressing the need for prohibition and urging more members to join the society. The program included chapel talks, vesper service, a Sabbath afternoon forum, and a presentation of "The Prisoner at the Bar" mock trial.

Southwestern Union

● AN evangelistic effort was opened Friday evening, February 20, in the Lawton, Oklahoma, high school auditorium. The members of the Lawton church have long looked forward to this evangelistic effort. It is anticipated that the meetings will be transferred to the large new tabernacle in the city of Lawton within a short time.

● REUBEN SCHNEIDER is in charge of two church building projects in the Oklahoma Conference at the present time. A new church is being built at Fairview, Oklahoma, and the church building which was formerly at Omega is being moved to Hitchcock, where it will be reconditioned for the use of the Hitchcock members.

● ON Sunday night, February 29, L. E. Rogers, assisted by Brother and Sister E. E. Herr, began a new evangelistic effort in El Paso, Texas. Elder Rogers' previous evangelistic effort in El Paso was very successful.

OBITUARIES

BERTHELSEN.—Peter Elmer Berthelsen was born in Neenah, Wis., Feb. 19, 1867; and died at Hinsdale, Ill., Jan. 19, 1948. As a young man he took a short course in Battle Creek College, and in the early nineties was sent with a group of young people to Denmark for further study. After finishing a four-year course, he taught history and language in the first Seventh-day Adventist school in Frydenstrand, Denmark. Later he was called back to America to connect with the Scandinavian department in Union College. In 1898 he was united in marriage with Sophie Christensen. He was ordained in 1908. He taught later at Hutchinson Theological Seminary, Bethel Academy, Broadview College, Sheyenne River Academy, and Enterprise Academy. In his last years he wrote a great deal for the Scandinavian publications and the REVIEW AND HERALD. He is survived by his wife, three sons, and six grandchildren.

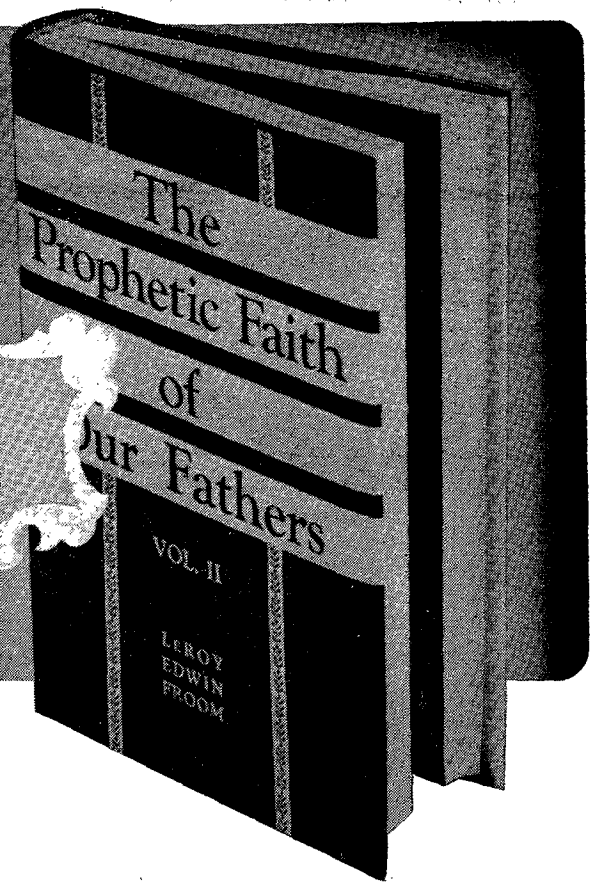
PASSEBOIS.—Louis F. Passebois was born May 28, 1874, in Nimes, France; and died at Orlando, Fla., Feb. 14, 1948. He was converted in 1889 under the labors of D. T. Bordeau. In 1890 he enrolled in Battle Creek College. Eight years later he was married to Elizabeth Reed Prince, who died in 1943. Elder and Sister Passebois were sent as missionaries to Basel, Switzerland in May,

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"I have read with great interest the one volume which you have published and evidently a considerable number of others have done the same, for there is a great deal of interest in the results of your work manifested in our student body."—ROBERT W. WOODS, president of Union College.

"I am impressed that this new work, coming at the turn of a century of the Advent Movement, is as significant in its field as Uriah Smith's *Daniel and the Revelation* was in the field of prophetic exegesis. From it can be gleaned material which every preacher can use to tremendous advantage."—A. E. LICKEY, author of *Twentieth Century Bible Course*, Lynwood, Calif.

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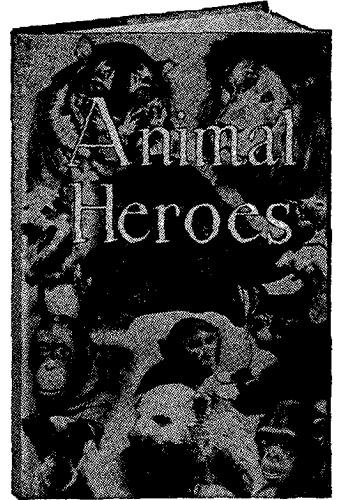
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by ERNEST LLOYD

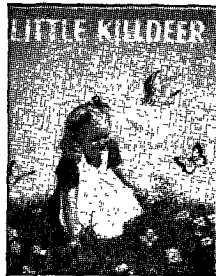
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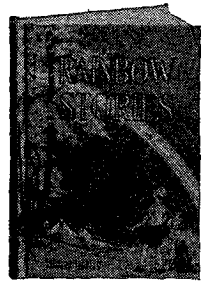
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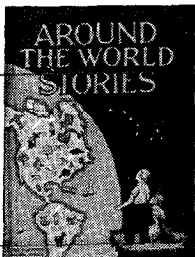
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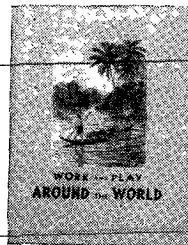
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1898, and then to Egypt in 1899, returning to the United States in 1905. Back in America he labored in the New England States until 1914, when he was called to work among the French of Quebec. While in that field he was asked to be director of the French department of the Board of Home Missions. He continued in this capacity until failing health made it necessary for him to retire for a time, making California his home in 1936. After regaining his health and strength he became actively engaged in the work again in California until 1945, when he retired. In May, 1945, Mrs. Olive Gibbs became his second wife and in December, 1945, they came to Florida, where, from Sabbath to Sabbath, they visited our churches throughout the State as long as he was able to travel and preach. Those left to mourn are his wife, son, two daughters, two granddaughters, and one grandson.

WILBUR.—James Melvin Wilbur was born near Lansing, Mich., Aug. 31, 1870; and died at Battle Creek, Mich., Jan. 19, 1948. He was reared a Seventh-day Adventist. His first active labor in the cause was as tentmaster for William Ostrander. He came to Battle Creek in 1893 to attend a Bible institute, and at its close was married to Miss Eva Heselton of Allegan, Mich. In 1895 he moved to Battle Creek and entered the nurses' training course. In 1907 he was ordained. Most of his ministerial labor was in Michigan and Illinois, as pastor of various churches. After retiring from the ministry in 1926, he resumed his nursing at the sanitarium until his health gave way. Besides his wife, he leaves to mourn two children, one grandson, three sisters, and one brother.

WILBUR.—Edna Lorraine Wilbur was born in South Locke, Mich.; and died in Hinsdale, Ill., Nov. 2, 1947. Educated in the public schools of Allegan, Mich., and continuing her education in Pacific Union, Southern Missionary, and Emmanuel Missionary colleges, she entered the organized work as a Bible instructor. After spending four years in this work she took up "the nicest work," and continued as a church school teacher for twenty-six years. Left to mourn her passing are three sisters and two brothers.

GOODWIN.—Thomas Arthur Goodwin was born in Mechanicsburg, Ind., Sept. 22, 1867; and died Feb. 7, 1948, at Glendale, Calif. Except for two years in conference employ, when he served as secretary-treasurer of the Indiana Conference, he earned his livelihood as a Christian businessman. He served many years as a member of the conference committee. He is survived by his wife, two daughters, and two sons.

BANG.—Hanna J. Bang was born in Smaland, Sweden, July 21, 1862; and died in Elizabeth, N.J., Feb. 4, 1948. She accepted the message in 1929. Left to mourn are her son, brother, and a sister in Sweden.

BUCK.—Marie M. Buck was born Oct. 31, 1869, in Germany; and died at Zanesville, Ohio. Surviving are three daughters, two sons, a grandson, and a granddaughter.

COLLINS.—Sallie Marie Collins was born in Clarksville, Tenn., July 29, 1900, and died in Monrovia, Calif., Jan. 12, 1948. She heartily embraced this message when she heard it about two years ago. Her husband and mother are left to mourn.

CUCKLER.—Esther Ellender Cuckler was born Nov. 25, 1872; and died in Ohio, Nov. 28, 1947. She was a faithful Seventh-day Adventist for thirty years. One son and ten grandchildren survive her.

CUMMINS.—Enna Mae Andrea Cummins was born May 1, 1874, in French Grant, Ohio; and died at Takoma Park, D.C., Feb. 7, 1948. She attended Mount Vernon Academy and later was graduated from Battle Creek College. Four sons are left to mourn. Her son James, who is an assistant treasurer of the General Conference, was on a missionary tour of the Middle East and Africa at the time of his mother's death. Her sister, Miss Hattie Andre, who now resides at Hinsdale Sanitarium, was one of our pioneer missionaries to Pitcairn Island and Australia.

DAVIS.—Ellen Harman Davis was born near Noblesville, Ind., June 3, 1881; and died at Los Angeles, Calif., Jan. 13, 1948. Her parents were pioneer Adventists, and she accepted the truth when a child. She leaves to mourn, her husband and two sons.

HALLOCK.—Bertha Rogers Hallock was born at Buford, Minn., March 8, 1877; and passed to her rest Jan. 31, 1948, in Oregon. She became an Adventist when a small girl. She is survived by her companion, one daughter, and one son.

HALSTEAD.—Mary Elizabeth Bacon Halstead was born Dec. 25, 1851; at Indianapolis, Ind.; and died Feb. 9, 1948, at Loma Linda, Calif. For over fifty years Sister Halstead was a faithful Seventh-day Adventist. She is survived by one brother.

HOOVER.—Grace Craw Hoover was born in Sadorus, Ill., Oct. 6, 1870; and died in Hinsdale, Ill., Feb. 5, 1948. She was an ardent Dorcas worker and for forty-four years was faithful to the truth. Her two daughters and two grandchildren survive.

KNAUTS.—Marshall Edwin Knauts was born Dec. 26, 1871, in Port Huron, Mich.; and died in Columbus, Ohio, Dec. 11, 1947. He accepted the Adventist faith in his youth. His wife is left to mourn.

MERON.—Mary Meron, aged sixty-one, fell asleep in Jesus, Jan. 21, 1948. She had been a faithful member of the Canton, Ohio, S.D.A. church for the past fifteen years. She leaves to mourn one daughter, two sons, two brothers, and four grandchildren.

POST.—Jeannette Elizabeth Post was born at Coudersport, Pa., Nov. 27, 1856; and died Feb. 3, 1948. Early in life she became a member of the Adventist faith. She leaves to mourn, four children, twenty-four grandchildren, and twenty-six great-grandchildren.

SCHUSTER.—Sarah Schuster was born near Duluth, Minn., in 1855; and died in Glendale, Calif., Jan. 20, 1948. When a child she became a Seventh-day Adventist. A son and daughter survive.

SIMMONS.—Lula Simmons was born June 4, 1871, in Corwin, Mich.; and funeral services were held for her Feb. 10, 1948, in Lawrence, Mich. She is survived by her son.

STOCKDALE.—Robert James Stockdale was born Dec. 16, 1926, at College View, Neb.; and died at Los Angeles, Calif., Jan. 24, 1948. He leaves to mourn his wife and three-year-old son, his mother, two sisters, and three brothers.

VOGEL.—Alvin E. Vogel fell asleep in Jesus, Sabbath morning, Nov. 1, 1947, at the age of eighty, while studying his Sabbath school lesson. He had been a faithful member of the New Philadelphia, Ohio, S.D.A. church for the past few years. Besides his wife, four daughters and several grandchildren survive him.

TAYLOR.—Ernestine Lillian Woolgar Taylor was born April 29, 1895, in Barry County, Mich.; and died at Pasadena, Calif., Sept. 2, 1947. She was very active in the free circulation of soul-saving books. Her husband, her father, Dr. Ernest Woolgar, and her brother are left to mourn.

SUTTON.—Walter M. Sutton was born Jan. 17, 1875; and died Feb. 1, 1948, at Yeoman, Ind. His wife and four children survive.

TRAYLOR.—Mary Traylor was born near Florence, Miss., April 3, 1870; and died Dec. 30, 1947. She accepted present truth in 1932. Her son, one brother, and four sisters survive.

VYE.—Tillie Vye was born in Sweden in 1875; and died at Deer Lodge, Mont., Feb. 13, 1948. Early in life she was baptized into the third angel's message, and was a true Christian. She is survived by her husband, one daughter, one son, and four grandchildren.

WALTERS.—Xema Cordelle Houser Walters was born April 1, 1875, at Lancaster, Ohio; and died Jan. 26, 1948 at Takoma Park, D.C. She joined the Seventh-day Adventist Church early in life. She served as bookkeeper for the Religious Liberty Association in New York City for some time. Left to mourn are her husband, Willard Bruce Walters, for many years connected with our publishing work, and two sons.

Correction

The obituary of Daniel Richard Burdick, published last month, stated that he was a pioneer colporteur for *Daniel and the Revelation* in South Dakota and North Carolina from 1882 to 1897. It was his father, Rolla Burdick, who was the pioneer colporteur.

Request for Prayer

A FAITHFUL brother in a convalescent home in Michigan who must undergo a serious operation requests an interest in the prayers of the believers.

NOTICE

NOTICE is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held April 5, 1948, at 9:30 A.M., in the sanitarium assembly hall, Takoma Park, Maryland, for the purpose of electing a board of trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D.C.) Sanitarium Association, the faculty and heads of departments of the Washington (D.C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of Washington Missionary College.

W. E. NELSON, *President.*
J. H. NIES, *Secretary.*

CHURCH CALENDAR

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Recent Missionary Departures

MR. AND MRS. C. FRED CLARKE and their two boys, Wilton and Ellwood, returning from furlough to Helderberg College, South Africa, sailed from New York March 4, on the S. S. *Vinkt*.

Miss Amanda Nukka left New York March 4, for Accra, returning to Nigeria from furlough.

H. T. ELLIOTT.

\$130 Per Capita, 1947

IN the United States and Canada during 1947 Seventh-day Adventist church members gave in tithes and offerings for various purposes \$29,710,993.42. This is an average per capita payment of \$130.21. The tabulation below gives the several amounts of receipts making up this total, with the average membership contributions for each group.

| Fund | Amount Received in 1947 | Average Membership Payment |
|-------------------------------------|-------------------------|----------------------------|
| Tithe | \$17,221,719.21 | \$75.48 |
| Mission Offerings | 6,566,664.88 | 28.78 |
| Home and Local Church Contributions | 5,182,396.20 | 22.71 |
| Relief Offerings | 740,213.13 | 3.24 |
| Totals for 1947 | \$29,710,993.42 | \$130.21 |

CLAUDE CONARD.

Long-awaited Volume Ready

IN this issue is found an announcement of a book our workers have long awaited, *Prophetic Faith of Our Fathers*, Vol. II, by Le Roy E. Froom. This book was one of the 1947 Ministerial Reading Course volumes. It was unfortunately delayed in production. Rechecking the thousands of historical references in this book has taken more time than was expected, but it was a necessary procedure in order to ensure absolute accuracy.

A new light is cast on the colorful pre-Reformation and Reformation centuries as we go on a tour with the author of this new volume. A prodigious amount of research over a period of fifteen years has made this volume possible. Not only our ministers, but every church leader, will thrill to the thought that our prophetic Advent message springs from God's great movements of the past. We are linked with the centuries. Knowledge of the prophetic background of the Advent hope puts us in a new light before the world. Every worth-while library in Europe and America has yielded its treasures to give us this knowledge. From it we can envision a new power in the proclamation of the great prophecies of our time.

Thanks From West Indies

A LETTER from Robert H. Pierson, president of the British West Indies Union, tells of the fine success that the brethren have had in soliciting funds for the hospital in Kingston. He believes that the total solicitation will amount to about \$40,000. With what the General Conference has appropriated and what comes in through the Thirteenth Sabbath overflow, they believe that they will be able to bring the institution to such a state of completion that they will be able to do good work.

Two paragraphs from his letter are very interesting indeed. He says:

"We want to thank you for the Church Extension Funds. We received \$6,500 from the Inter-American Division for the purpose of church buildings in our field. With this we are making a large grant to one major project in Kingston; the balance we are using to finish 19 smaller churches throughout the islands. Within the last eighteen months we have completed and dedicated nearly 50 new churches.

"The Lord blessed in our soul-winning program this last year with more than 1,800 baptized or added by profession of faith. We hope to go over the 2,000 mark this year.

"We wish to pass on this word of appreciation and thanks to the brethren in North America for all that has been done to help us. In return we pledge our best in helping to build up the work to its glorious finish in our part of the vineyard at the earliest possible date."

Dyak Chiefs Attend Council

TWO Dyak chiefs, "away from their jungle homes in Sarawak for the first time in their lives," attended the recent council of the Far Eastern Division in Singapore.

This word comes in a newspaper story accompanying a note from Dr. T. R. Flaiz, General Conference medical secretary, written on an airplane between Singapore and Rangoon. The Sunday issue of the Straits *Times* had just been distributed to the passengers. In it were two special stories about the Adventist conference meeting.

"The chiefs have come to Singapore," it says, "to appeal to the Seventh-day Adventist mission to build schools and hospitals for their villages." One of them had come from Tarad in the Kuching area, "where he rules over 350 Dyaks 'living Christian lives.'" Head-hunting, he said, died out in Sarawak about 20 years ago. "The younger chief comes from the village of Baru in Sarawak and rules about 500 people. He has established a Seventh-day Adventist school and a hospital in his village."

North Texas Youth's Congress

THE great camp-meeting auditorium at Keene, Texas, was filled to overflowing. The youth came from the cities and rural areas as far as 300 miles. "SHARE YOUR FAITH" was emblazoned on a huge emblem hanging prominently in the front of the building.

At this recent congress adventures in soul winning were related by enthusiastic youth. Joe Englemeyer, a freshman ministerial student, told how he had been converted through the Voice of Prophecy correspondence Bible lessons, and since had won three others to the message. Nohlan Sims, a junior, told how God was helping him to sell 1,000 *Our Times* a month, each with an enrollment card for the Bible Correspondence School enclosed. Miss R. E. Smith, of Jefferson, related the good news that four people were now ready for baptism through youth effort, and that the next step was to hold a series of public meetings at which a group of girls will do the speaking and singing.

At the close of this inspiring Sabbath practically all the 1,500 present stood and signed the "Share Your Faith" pledge to join with the 50,000 Seventh-day Adventist youth of North America in reaching out to share their faith with 1,000,000 people in 1948. L. A. SKINNER.