

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Saviour, Like a Shepherd

Saviour, like a Shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Blessed Jesus, blessed Jesus,
Thou hast bought us, Thine we are;
Blessed Jesus, blessed Jesus,
Thou hast bought us, Thine we are.



B. PLOCKHORST, ARTIST

We are Thine; do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.
Blessed Jesus, blessed Jesus,
Hear, O hear us, when we pray!
Blessed Jesus, blessed Jesus,
Hear, O hear us, when we pray!

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus, blessed Jesus,
We will early turn to Thee;
Blessed Jesus, blessed Jesus,
We will early turn to Thee.

—Anonymous.

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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.]

¶ A CAMPAIGN to recruit 100,000 more missionary workers and increase annual income by 100,000 pounds (about \$400,000) was approved in London by the Methodist Missionary Council. The council, consisting of representatives from every Methodist district, is summoned only on occasions of emergency. The council's action followed demands by the Methodist Missionary Society for drastic action to avoid having to reduce its missionary staff by twenty per cent because of rising costs. Previously the chairmen of the Methodist districts had met to urge 50,000 more workers and the raising of 50,000 pounds, but the council considered these increases "inadequate."

¶ THE National Methodist Hospital and Homes Association was told in Cincinnati that while early Christians understood the inter-relationship of soul, mind, and body, more recently in hospitals and welfare institutions religion seemed to have been sidetracked. The speaker, Chaplain Carl J. Scherzer of the Protestant Deaconess Hospital in Evansville, Indiana, added: "Today we again are aware of the pressing need for an adequate religious program in our church-related institutions, and the hospital chaplain must be clinically trained regardless of whether he thinks he is well enough equipped without such training."

¶ A COMMITTEE of Episcopalians will soon begin a study of the question of state-church relations, ranging from religious education in public schools to the appointment of government officials to religious headquarters. Announcement of this action was made in Greenwich, Connecticut, at the final session of the quarterly meeting of the National Council of the Protestant Episcopal Church.

¶ AN interdenominational organization, with fourteen religious groups accepting its program, has been formed in Kansas City, Missouri, to discourage the use of profanity. It is the American Society for Clean Language. Its president is W. J. Bennett, an erstwhile plumber and inventor. "The society seeks

to discourage the use of the word God in profanity," he explained. "We also will attempt to discourage the use of profanity in general." The society plans to use signs, newspaper and magazine space, and direct mail literature, as well as the radio, in carrying on its campaign. Bennett said the first step to be taken by the organization will be the placing of signs on building jobs: "Your language is important—do not swear!"

¶ FOR the first time in the history of commercial aviation, portable altars will be carried on all planes of the KLM Royal Dutch Airlines, it was announced in Amsterdam. The altars, contained in special cases, will be available for use by Roman Catholic priests beginning March 15. In addition to the altars, the cases will hold everything required in the celebration of mass, including altar stone, crucifix, chalice, missal, altar cloths, and a silk chasuble in gold and purple.

¶ A BILL to incorporate a Protestant center in New York City, aimed at bringing together on a single site denominations which have headquarters in New York City, was introduced in the State legislature at Albany. Backed by the Presbyterian, Methodist, Baptist, and Congregational Churches of New York and by the Federal Council of Churches, the bill petitions for the setting up of a charitable corporation which would "promote the growth and spread of the Christian religion." The corporation would be empowered to select a site and erect "a building or buildings for such a center."

¶ THE Danish Parliament has passed unanimously a bill permitting ordination of women in Denmark's State Lutheran Church, despite objections by a large group of clergy and laymen who regard the new act as contrary to ecclesiastical tradition. All nine bishops of the state church have announced they will accept women ministers in their dioceses, but so far only two bishops have intimated they will be willing to ordain women themselves. One of the bishops modified his position by stating he will only ordain women elected to serve in his own diocese.

75-50-25 YEARS AGO

1873

¶ THE General Conference Committee reports that the Articles of Association and By-laws are being prepared, so that a society can be formed on a legal basis to hold property, elect trustees, and have the general guardianship of the school at Battle Creek. The law of Michigan requires that at least five thousand dollars be subscribed, and at least one thousand be paid in before such an organization can take place and trustees be elected.

1898

¶ UNDER the labors of L. A. Hansen and others, the Christian help and mission work at Nashville, Tennessee, is meeting with encouraging results. A commodious building in the heart of the city has been rented and fitted up for this purpose.

1923

¶ WORD has been received of the death of Dr. Kate Lindsay, which occurred on March 31. When a girl, she became interested in the nursing profession by reading books on this subject by Florence Nightingale. Later Dr. Lindsay connected with the old Health Institute at Battle Creek. After graduating in medicine at Ann Arbor, Michigan, she returned to the sanitarium in Battle Creek, where she remained for many years. It was here that she became imbued with the idea of training missionary nurses, and in the years that followed hundreds of young men and women entered this noble profession as a result of her teaching and inspiration.

REVIEW AND HERALD

Protestants Organize Against Catholic Legislative Campaign

IN THE newspapers a few weeks ago appeared the announcement of the creation of an organization entitled "Protestants and Other Americans United for Separation of Church and State." This organization, which we shall call Protestants United, for short, was launched by a group of prominent Protestant churchmen. The reasons offered for its creation are set forth in a twelve-page document called a manifesto. This states that the founders believe that there exists a great threat to the primary American doctrine of the separation of church and state, and that steps should be taken to meet this danger. They believe the danger arises largely through the activities of the Roman Catholic Church, and that those activities reveal themselves most frequently in endeavors to secure tax money and other governmental aid for the parochial schools conducted by the Catholic Church. Free transportation for Catholic children on public school busses is an illustration.

Not Fighting Catholic Church

The manifesto makes clear that Protestants United is not interested in fighting the Roman Catholic Church, as such. It is not concerned with Catholic doctrine or polity so far as doctrine and polity affect only the private lives of the members of the Catholic Church. The new organization has two objectives; first, to carry on an educational campaign to awaken patriotic Americans to the threat to their liberties; and second, to fight all proposed laws that would break down the doctrine of the separation of church and state, and to seek for the repeal of such laws as are now on the statute books. A related endeavor will be to secure "the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church."—*A Manifesto*, p. 10.

The first and most evident fact concerning this new organization is that it is explicit as to its purposes and objectives. There is nothing vague or veiled. The manifesto is a model of lucid writing. That fact is probably explained by the presence of Charles Clayton Morrison, former editor of *The Christian Century*, in the founding group. We might wish they had settled on a shorter, less cumbersome title, but that is a minor point.

The next important fact about Protestants United is that it reveals that Protestantism can finally bring forth a well-outlined and well-crystallized plan for meeting the steady encroachments of Rome. Too often the fight against political Romanism has been left to intemperate souls on the fringes of Protestantism who have a zeal not according to knowledge, and who are more interested in calling down fire from heaven on their enemies than in enlightening the earth with the glory of the Lord.

Importance of Protest

For too long a time the *protest* in the word *Protestantism* has almost been forgotten. The desire to live at peace with all men has been the guide of life to the virtually complete exclusion of the Scriptural injunction to contend for the faith once delivered unto the saints. If this desire to live peaceably had reflected an excess of spiritual love for all men, that would be one thing, but too evi-

dently the desire has resulted from spiritual apathy and drowsiness. A sleepy man has no desire to fight, even for a good cause. What is more, too many Protestants have given clear evidence that they are not quite sure that there is anything worth fighting for. Either they have forgotten, or never knew, the history of the great Protestant Reformation and of the development of the principle of separation of church and state, which has found its only real expression in certain Protestant lands.

Peace Bought Too Dearly

Peace is truly worth striving for, but peace that is secured by betrayal of principle, forgetfulness of duty, or surrender to wrong, is peace at too high a cost. The manifesto we are examining reveals that very responsible Protestant leaders in different religious bodies believe that the time has come to call a halt to an evil trend in Protestantism.

However, the founders of Protestants United clearly have a more ambitious objective than simply arousing Protestants to a realization of their duty in regard to the Catholic threat to certain principles of government. Their objective is to arouse *all* Americans who are willing to listen to them. Now, no one can take proper exception to this, but we wonder whether the range of the endeavor may not serve to dilute its strength. True, the doctrine of the separation of church and state is not necessarily a Protestant doctrine, nor an outgrowth of Protestant belief. Men of no belief have been active in promoting that conception of the relation of church and state. But the fact remains that the hope of any well-organized defense against the encroachments of Rome will not be found in the support of free thinkers or the churchless multitude as a whole, for conviction concerning religious liberty can hardly be very real or weighty with them.

Protestantism presents a well-defined group with a tradition of awareness to the policies and objectives of Rome, and with well-defined denominational bodies that can carry on an educational campaign with their own membership. We believe that Protestants United, founded by Protestant leaders and with only limited resources, ought first to set itself to the task of educating, enlightening, and arousing Protestants on the question at issue.

Embarrassing Questions

Of course, we cannot keep from wondering just how this work of education on the primary principles of the separation of church and state can be carried on very long in Protestant circles without raising some embarrassing questions. We are thinking of questions regarding legislation in behalf of the sacredness of Sunday. Most Protestant church leaders through the long years have supported such legislation, and oftentimes have appeared before legislative committees in behalf of Sunday laws. True, in recent years, and under the pressure of Seventh-day Adventist opposition, they have sought to make it appear, and perhaps even have persuaded themselves to believe, that Sunday laws are not religious laws, but rather health laws, or more vaguely, moral laws, whatever that phrase is supposed to mean.

Now, if an educational work is to be done in Protestantism on the broad principles of the separation of

church and state, that means that history must be studied. And the study of history reveals beyond all controversy that Sunday laws are one of the clearest expressions of the doctrine of the union of church and state. In all past time the basic argument for a civil law in behalf of Sunday was that the state has a responsibility in carrying out the will of God in the life of the citizenry. Protestants do not come into court with clean hands when they plead for the separation of church and state as against the encroachments of Rome, unless they are prepared to renounce and denounce all former attempts of Protestantism to secure civil legislation in behalf of Sunday. Are they ready to call a halt to all their attempts to lobby legislatures into voting their support of Sunday laws?

No Indictment of Good Faith

We make this observation not as any indictment of the good faith of Protestant leaders. We do not think that they are hypocritical. We simply think they are inconsistent. Sunday laws are one of the holdovers, one of the vestigial remains, of the Old World doctrine of union of church and state, a doctrine still accepted in many lands by Protestants as well as by Catholics. However, Protestants seem increasingly, through the years, to have given a milder application to the doctrine than Catholics have.

Our early American colonies had a union of church and state, and were slow in abandoning it. Legal support of the church was common in some of the colonies. Tithing laws, for example, were on the statute books, and so were laws in behalf of Sunday. Tithing laws are gone completely, but the Sunday laws remain in part, as Seventh-day Adventists have been made repeatedly aware through the years, when those laws have been invoked against them.

This new land called America, freed in part from Old World traditions, practices, and laws, provided a setting in which the great principles of liberty, set forth in the inspired Book which Protestantism had made the source of its authority, could develop. But while Americans have cultivated and caused to grow luxuriantly the tender plant of religious liberty, they have not fully cleared away all the weeds of church-state union. On the contrary, they have protected in various parts of the Republic one well-defined species of church-state flora—Sunday laws. And by "they" we mean rather specifically Protestant Americans, and very particularly Protestant leadership in the churches.

Dig Out All the Weeds

If Protestant leaders are calling on their church members and other Americans to weed out of the garden of the body politic the noxious church-state weeds that Roman Catholic legislative propaganda would plant, consistency calls for them to root out the Sunday weed along with the rest.

We wish Protestants United good success. We say this in full sincerity. But a true and lasting success calls for consistency. At least, a lack of consistency can bring hopeless embarrassment, confusion, and often defeat, when the inconsistency becomes a weapon of attack by keen opponents. The founders of Protestants United seek to usher in a better day for America by their clearly defined stand against Rome's attacks on the doctrine of the separation of church and state. Rome's spokesmen will be duller and drowsier than we think they are if they fail to make capital of the position currently held by Protestant leaders regarding Sunday laws.

F. D. N.

A Seventh Day Baptist Views Our Work

THE old church of the Seventh Day Baptists commands our respect for its centuries-long advocacy of the Sabbath, from the post-Reformation days in England and later colonial times in America. In their organ, *The Sabbath Recorder*, an officer of that body tells how preaching of the approaching end appears to some who hear. This observer writes:

"Some of our Christian friends preach long and loud about the end of the world and proclaim their doctrine and their organization as the immortal framework of the heavenly society of the redeemed. I prefer that Seventh Day Baptists get so close to God in prayer and wisdom and motive that a vital program shall issue from us which will bring the Sabbath to Christendom and thence in all its power to mankind. . . . I prefer we preach the end of Seventh Day Baptists, the unity of Christendom, and the final coming of the kingdom of God on earth.

"I speak of the end of our denomination as such, because I believe we should make bold moves forward for the truth of God, expecting Him to use us and reward our faith and deeds with a 'Sabbatized' civilization."—*The Sabbath Recorder*, Sept. 29, 1947.

Scripture Calls for the Loud Voice

It is good to know that the voice of the Advent message really sounds *loud* to observant hearers. That is how it ought to be; for the prophecy of Revelation 14 foretold it in just that way. The prophet John on Patmos saw a Sabbathkeeping people spreading to all nations with the message of the everlasting gospel:

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

The prophecy of Isaiah likewise foretold a Sabbath reform message, in the fifty-eighth chapter. The command there to those preaching it is, "Cry aloud, spare not, lift up thy voice like a trumpet." Verse 1.

That is the way it was to be. That is why Seventh-day Adventists are trying to speak the message of Sabbath reform with a loud voice. And thus millions are hearing it, and many thousands are accepting the Sabbath every year.

The preaching of the approaching end must surely go with the declaration of the gospel of the kingdom in these latter days; for Christ said of such world-wide preaching of the gospel: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." Matt. 24:14.

So we must talk of the end as we carry the message of the commandments of God and the faith of Jesus to nations and tongues.

No World Conversion Taught

As to the suggestion that our Seventh Day Baptist friends expect the end of their historic denomination to come about by the merging of their work in a universal turning of all churches and all the world to the observance of the Sabbath—such an expectation as that does not seem to us warranted by anything in all Scripture. As we look at the Bible teaching we find unbelief abounding to the end. "Nevertheless," said Jesus, "when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

We find in Scripture the picture of many in the last days taking their stand for the commandments of God, and meeting much opposition from unbelief on this account. No, we find no world conversion in the Book. For

us to preach that doctrine would be to break down the Scriptural force back of the message that brings men and women to the obedience of faith in all the lands entered.

I can dimly remember this teaching of world conversion to the Sabbath when I was a little boy in a Seventh Day Baptist Sabbath school, well toward eighty years ago. To me *The Sabbath Recorder* is an old acquaintance. I think it helped me to learn my ABC's. The walls of my bedroom up under the roof of the old log house in Minnesota were papered with pages of the *Recorder*. That paper was then larger than now, the pages being of newspaper size as I remember. Then a few thousand members were holding to the Sabbath, and some were talking of the day when Christendom would come to see the light. Now, apparently, some are cherishing the same hope.

But to us, that is not the picture that Scripture prophecy gives of the latter-day Sabbath reform movement. There we see the rise of a gospel movement at the last, preaching the judgment hour come, and spreading to all the world a message that brings forth believers of many nations and tongues who "keep the commandments of God, and the faith of Jesus." We do believe that in our day this prophecy may be seen fulfilling, slow as we must confess ourselves to have been in rising to the divine call.

We must be more earnest in preaching "with a loud voice" the glad message of preparation for the coming of Christ.

W. A. S.

Heart-to-Heart Talks

The Holy Spirit

In Four Parts—Part Two

THE outpouring of the Holy Spirit upon the apostolic church constituted the early or former rain. In his sermon on the day of Pentecost, Peter affirmed that this was a fulfillment of prophetic forecast:

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:16-21.

In the closing work of the gospel message the prophetic penman proclaims another great outpouring of the Holy Spirit, known as the latter rain. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Divine Power in the Last Days

This mighty manifestation of divine power is brought to view in Revelation 18:1-4:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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This does not bring to view a message that is separate and distinct from the messages described in the fourteenth chapter of Revelation. Evidently the angel of the eighteenth chapter unites with the angels of the fourteenth chapter in giving the threefold message, imparting to that message added impetus and power. This loud cry of the angel immediately precedes the end of all things. Its completion marks the triumph of the gospel. Those who receive that message are sealed with the seal of the living God. Upon those who reject it are visited Heaven's judgments.

The Times of Refreshing

Regarding the power that will attend the latter rain and the work it will do, we have the following statement:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, pp. 611, 612.

The baptism of the Holy Spirit was given to the apostles primarily in order that they might proclaim the gospel message with power. This is indicated in the promise of the Lord before the day of Pentecost. To His disciples He said, "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. For this same purpose the latter rain will be bestowed upon Christ's church in the closing days of earth's history, in order that His servants may be prepared to proclaim in the power of the Holy Spirit the message of Christ's coming.

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days?—'Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.' 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zech. 9:12; 10:1."—*Testimonies*, vol. 8, p. 21.

As the disciples humbled themselves in prayer, confessing their sins, and uniting in Christian fellowship, in preparation for the outpouring of the former rain, so God's people today, if they would receive the latter rain, must put sin out of their lives.

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*Early Writings*, p. 71.

It is proper that we should pray for every gift of God. We should pray for faith, for zeal, for loyalty, for endurance; we should pray for wisdom and understanding, for sound minds and balanced judgments; but the gift of the Holy Spirit will bring every other blessing in its train. The highest gift which God could bestow upon mankind includes every lesser gift.

"Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it."—Mrs. E. G. WHITE in *Review and Herald*, May 19, 1904.

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust."—*Testimonies*, vol. 5, p. 267.

All Needed Blessings

From a purely human viewpoint it would seem that we have almost reached the limit of our resources in the giving of this message to the world. The Macedonian calls are growing so numerous and so insistent that it is impossible for us to meet them. Of ourselves we can never accomplish the work committed to us. Our hope is in the divine promise, "Not by might, nor by power, but by My Spirit, saith the Lord."

We are told further that the gift of the Holy Spirit received in faith will bring every other blessing in its train. How greatly we need this larger measure of the Spirit to give power to our feeble efforts. It would energize our activities. It would be the Spirit in the wheels of organization, robbing them of their mechanical ring, and making them effective in God's hands for the speedy finishing of His work.

This Spirit gift, filling our hearts, enlarging our souls, would make sacrifice for Christ a joy, and giving to His cause an act of love. Pentecostal giving would appear as the fruit of Pentecostal consecration. There would be no labored effort in attaining goals; instead, no sacrifice of time or money would be counted too great for Christ the Lord. In this experience rests our only hope in seeing this work cut short in righteousness and brought to a speedy and triumphant conclusion. For this Pentecostal blessing let us seek with consecrated hearts and earnest petition. And let us not let go of the arm of divine power, until God graciously visits His church with the mighty outpouring of His Holy Spirit.

F. M. W.

Applied Christianity—9

God Protects His Children

AN EVANGELIST in Cristobal, Canal Zone, tells a thrilling story of God's wonderful care and protection. Before he ventured forth each day to his work for God, he would gather his family about him and kneel for a word of prayer. This was his custom, and this we believe to be one reason why God mercifully protected his family from the disaster of our story. He writes:

"We were taking down the tent after a series of evangelistic meetings. As we worked, a great explosion was heard and giant pillars of smoke were seen rising in the sky from the direction of my home. It was apparent that some disaster had occurred, and with others I began running immediately toward the area of the explosion. Greatly concerned about what might have happened to my family, I hailed a taxi and was soon at the scene, to find the roof of my house burning and several hundred people gathered about gazing curiously. A

navy plane had exploded in mid-air, crashing within fifty feet of the house. Immediately I began to look for my wife and children. But the car and the family were gone. When finally they arrived on the scene, I was much relieved. Then my wife related a thrilling experience.

"A few seconds before the plane exploded in the sky she was driving toward the intersection where the plane crashed. Then David (our son) suggested that they go to the tent before they went home. To this they all agreed. Then the plane, zooming crazily overhead, crashed just as they turned out of danger at the very spot where they would have been had they continued on their journey home. We all realize the tragedy that might have resulted had not the Lord impressed little David to suggest going to the tent instead of continuing homeward. Surely, the angel of the Lord delivereth us."

Life and Property Preserved

We learned that not only was the family of this missionary saved but the flames were extinguished and his home preserved as well. This is just another story of God's providential care over His people in the midst of dangers seen and unseen. Not until heaven is reached at last will we know how often angels of the Lord have kept us from harm. In this age of invention and rapid transit we are constantly exposed to the threatening hand of disaster—at home, on the streets and highways, on the shipping lanes, on the railroads, and in the skies. There are no foolproof travel safeguards, and deaths are multiplied with each passing year, as the pace of modern life increases and the march of industry takes on a faster stride.

On the highways of the United States in the year 1946, 1,233,000 persons were the victims of traffic accidents. Of this number 33,700 died. Those who suffered nonfatal injuries totaled 1,200,000. The accident toll in homes and industries was likewise appalling.

Mutilation and disfigurements from peacetime accidents are no less terrible than those resulting from actual warfare. Emergency hospitals are the scenes of ghastly incidents, screams, and pains. Insurance companies charge higher and higher rates for collision and accident insurance. Safety campaigns in public school and industrial plants are in constant progress. Life is secure now, so it seems, but disaster may be right around the corner.

At the Mercies of God

Just recently we stood in the cab of a powerful Diesel train making a run between Chicago and Washington. As we thundered over the rails at ninety miles an hour, we were impressed with the tremendous power and mobility of the engine in which we rode. The possibility of accidents by rail are reduced to a minimum by a hundred different precautions. Signals, whistles, signs, careful inspection, and servicing of cars are routine items on all roads, and yet the very train on which we were riding cracked up five days later thirty or forty miles out of Chicago.

There is a point to these observations when we recall that our conference and mission workers travel a great deal, and many of our laymen are on the road constantly. If they are driving their own cars, how careful they should be to safeguard their lives and usefulness by observing the different State traffic codes and especially the laws of common sense. But, beyond human precautions, those who must travel by train, boat, plane, or car are at the mercies of God. It would be well for them, like the preacher of our story, to kneel with their families every morning in prayer for traveling mercies and the protecting care of God over their homes. This humble recognition of daily dependence upon divine Providence is applied Christianity in the truest sense.

An instance in the lives of Elder and Mrs. White illustrates this point. They were planning to board a Wisconsin
(Continued on page 12)

Saved by Grace or Law?

By Fordyce W. Detamore

MY LITTLE children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments." 1 John 2:1-3.

I love these verses written by John, the disciple of love. What John writes comes from the heart. First he writes warning and caution. But he does not leave the truth seeker there. He assures, "Now, after trying, if you do fail, if you do stumble, if you do fall, remember—you have an Advocate in heaven; He will help you! He will help you, if you are *striving* to keep His commandments."

Is it the one great hope and goal of your life to gain eternal life? Let me quote the conclusions of the world's wisest man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. It is no modern idea for men to try to get around obeying God. All through the ages there have been requirements laid down by God, and all through time individuals have tried to detour around them to avoid keeping God's commandments.

Grace Before Calvary?

Many have held the mistaken opinion that individuals have been saved by grace only since Calvary. However, Revelation 13:8 reminds us that Jesus is the "Lamb slain from the foundation of the world." Paul says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. Back in the beginning of the sad history of sin on this globe, as far as God was concerned, He had already given His Son, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16. In giving His Son it was a gift to the whole lost world, before and after the cross. All down through time God loved the world and gave His Son for a sacrifice to save the world, and that has ever been the only way man could be saved—*before* the cross, by faith looking *forward*; *since* the cross, by faith looking *back*.

In Romans 6:23 we are told that "the wages of sin is death"; and again in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin on this world started back in the beginning with Adam, and because of his fall, sin has come down to the present time. And what was the punishment for sin? Death! Before the cross? It was death! After the cross? Death! "The wages of sin is death." All have come under that death sentence. There is hope in Christ. I read from Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." That verse was written this side of the cross, "For the grace of God . . . hath [past

tense] appeared to *all* men." All these people who lived before the cross of Christ were not saved by what they did; they were saved by *grace*! They were saved in exactly the same way that you and I will be saved. There was nothing but the grace of Jesus Christ that could ever save a sinner.

We read in Romans 5:18 that grace is just as universal as sin: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." All men that lived between the time of Adam and the cross failed; they sinned. But they found salvation through faith in Christ, and only through Christ. Yes, they were saved by grace. Men have sinned since the cross and have come under the death sentence, but they can find grace, because "grace . . . hath appeared to all men"; and if they accept Christ, His blood will atone for their past sins.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. You do not earn a gift. Those before the cross did not earn their salvation. It was a gift of grace through Jesus.

Some have thought that men like David and Abraham were saved by their works, because they endeavored to keep the commandments of God. But no. In Romans 4:2, 3 we read, "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." How was he saved? By the righteousness of Christ, and not by his own works. He looked forward in faith to the time when Christ would save him by His blood.

A Text Often Misunderstood

I want to read you now a text which has led many to mistaken conclusions. Romans 6:14: "For sin shall not have dominion over you: for ye are not under the law but under grace." A great many individuals have taken that verse out of the sixth chapter of Romans (they forget to read verse 15) and contend, "You don't have to keep those old commandments any more. They are all gone, for 'We are not under the law but under grace.'" Now, all of us agree that the laws of the ordinances and ceremonies that foreshadowed the cross and pointed to the Christ who would die were ended at the cross. That was the handwriting of ordinances. At the time when Christ died the veil in the temple was rent, and that which before had been holy and sacred was thrown open to the public gaze. The temple sacrifices met their fulfillment in Christ crucified. The yearly sabbath days, the meat offerings, the drink offerings, came to an end and were nailed to the cross, having been a shadow of things to come. The temple service was finished, but the commandments of God, written on tables of stone by the hand of God, were not ended or done away with, for they endure forever. (Matt. 5:17, 18.) So many have confused the law of God and the law of Moses. The commandments of God are the divine moral standard, written with God's own finger. (Ex. 31:18; 32:16.)

Can you imagine when the saved are in heaven, one group of people talking about the wonders of salvation, and how good it is to be in heaven, and how wonderful to have the sorrows of life all ended? Then, an individual from the other group comes along and asks, "Well, how did you people get here?" And the answer is heard: "We got here by works. We were so careful to do everything just right, and watched to see that we performed all those rites and ceremonies just as God wanted us to; we were saved by our own works. And how did you folks get here?" "Oh, we were saved by grace. We didn't have to do anything, we just loved Jesus and didn't have to do a thing." There are not going to be any such two classes in heaven. There will be only one group, and they will all sing one song in unison, that combination song of Moses and the Lamb. (See Revelation 15.)

What happens to the law then if we are under grace? Does that abolish the Ten Commandments? Paul hastens to answer: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. I don't know what plainer words we could find. I wish these words, "God forbid," could encircle the globe tonight, for there are so many today who are trying to detour around or bore through the law of God. Paul says that we do not do away with the law; we establish it.

There are many people today who take offense if you talk about the law of God. Paul tells us what is wrong with people like that. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The carnal mind refuses to submit to God's law; it rebels against that law. The person who opposes commandment keeping must have a change of heart, for the carnal mind is at enmity with God. "For to be carnally minded is death." Verse 6. To show contempt or disregard for God's law is to admit that one still has a carnal (sinful) heart or attitude. The result will be death. It is fearful how many Christian churches these days are teaching that it is not necessary to obey God, to keep His commandments.

Are Commandment Keepers Legalists?

A great many people, if they discover that you believe in keeping the commandments of God, will say, "Oh, if you believe that, you are a legalist." I find in 1 John 2:3: "And hereby we do know that we know Him, if we keep His commandments." Referring to the keeping of the fourth, a minister said to a missionary out in India, "You think that you will be saved by lawkeeping." The missionary answered quickly, "And you believe you will be saved by lawbreaking?"

Let me quote the strongest verse in the whole New Testament on the importance of keeping the Ten Commandments. Remember, these are not my words; I would not dare use such strong language. It is what God says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. In the judgment day, when one protests, "Jesus I loved you," He will ask, "But why didn't you keep My commandments?" The guilty one may reply, "Well, I just loved you so much, and I thought that was enough." But this is what God says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." Verses 4, 5.

Many people today are praying to God and wondering why their prayers are not being answered. In Proverbs 28:9 we read, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." It is a dangerous thing to turn from the law of God thinking it is not important. Many look at God's law and say, "Yes, I believe it is good, and maybe someday I will keep it."

But the Bible says that a man who knowingly continues to break the commandments, and then kneels down to pray, his prayer cannot be heard; it is even an abomination.

In these last days the Lord is giving to the whole world the appeal to return to His commandments. The Bible is for sale in almost every ten-cent store, and the world has a right to know these things. But millions are tonight headed toward hell because they are knowingly breaking the law of God. They try to hide from the requirements of God's law by claiming a deep love for Jesus. All the while Jesus is trying to tell them, "If ye love Me, keep My commandments." John 14:15.

A Voice From the Past

For Those Who Are Subject to Fits

ALTHOUGH I am not an M.D., I have at hand a few capital recipes for the prevention and cure of fits, and as I ask nothing for the same, you cannot, dear reader, reasonably complain of their price. We are all somewhat subject to such attacks. I have them occasionally myself, and I dare say that you are not wholly free from them, so I give these with the additional advice: "Prove all things; hold fast that which is good."

For a fit of idleness, count carefully the ticks of the clock for two hours, and you will probably be glad to take off your coat and try to do something. "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat."

For a fit of wastefulness or dissipation, go to the prison or the poorhouse and you will be at once convinced that he who sows the wind reaps the whirlwind, and that he who makes his bed of brambles and briars must lie upon them afterward. "There is a way which seemeth right to a man, but the end thereof are the ways of death."

For a fit of rage, walk out into the meadows or into the woods, and tell freely and without fear your opinion of everybody and everything to the wind. You will hurt nobody's feelings by doing this, neither will you show yourself to everybody as a foolish abuser of others. The exact center of the field is the best for this purpose. "The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with."

For a fit of haughtiness and pride, walk into the graveyard and study the inscriptions upon the tombstones; they will show what a man is at his best. Read also the second chapter of Ecclesiastes, and hear one who has proved these things say that greatness and happiness are not always hand in hand.

Remedy for Grumbling and Depression

For a fit of grumbling, look upon the unfortunates who are lame and blind, visit those who are ill, or insane, or suffering the pangs of poverty, and blush with shame for complaining of your comparatively light troubles and annoyances. "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil lay thy hand upon thy mouth." . . .

For a fit of depression and discontent, look at the blessings a kind Providence has provided. If many of these have not fallen to your share, walk into the fields some summer day and listen to the birds as they sing upon the branches songs of thankfulness, perhaps for their breakfast, without knowing where the dinner is to come from, and consider that you are of greater value in God's sight than hundreds of these. They that dig like the birds for worms will doubtless find them, and all who work wisely will doubtless be rewarded. "The fear of the Lord

tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."

For a fit of boastfulness, consider how long it has taken the wisest and best of men to find out how little they know and how much there is to learn. Remember that these rarely display their wisdom without cause or boast of its possession. A good merchant does not put all his goods in the windows, but keeps the most of them inside, and produces them only when wanted. "He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit."

For a fit of inordinate ambition, study the history of famous men. Remember that fame and distinction are purchased by labor and perseverance, and that luck and chance have no place in the successful man's vocabulary. They must fight who win, and those who reach the top must climb to get there. "The heart of the prudent *getteth* knowledge; and the ear of the wise *seeketh* knowledge."

For all fits of doubt, discouragement, fear, etc., etc., recollect that Providence always helps those who help themselves. Put your trust in Providence by doing all you can to merit its care, and do not expect to fill your pockets with gold, or your head with wisdom while you are asleep. Remember that Providence does not pay a premium upon sloth and idleness, but does run an Industrial Bank, and honors all such drafts. "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he."—I. EDGAR JONES in *Review and Herald*, Aug. 26, 1875.

Time for Repentance

By Arthur S. Maxwell

IF ALL human efforts to avert the end of the world are foredoomed to failure; if the scientists, statesmen, and educators who see it coming cannot find a way to postpone it, we might well inquire, as did the people of John the Baptist's day, "What shall we do then?" Luke 3:10.

John the Baptist's message had been one of great urgency. He had warned of imminent judgment. "Now also the axe is laid unto the root of the trees!" he had cried. Matthew 3:10. And again: "Flee from the wrath to come!" But his main burden had been to change the people's hearts and bring them back to God. "Bring forth therefore fruits meet for repentance," he had urged. And when the people had asked that he be more specific, he had suggested the need for revolutionary changes in their ways of living and their attitude to their fellow men. (Luke 3:10-14.)

John's Message Needed Today

If this herald of Christ's first coming were alive today and could see all the multiplied evidences of His second coming, he would surely preach a similar message with sevenfold greater power.

Concerned only with pleasure-seeking and money-making, millions are totally unconcerned by the trend of events, just as were the passengers on the *Titanic* before it struck the iceberg in mid-Atlantic. Engrossed with the trivialities of soap operas, sexy novels, and comic strips, it may be said of many a one that "God is not in all his thoughts." For all he cares, the end of the world might be a thousand years away.

Incredible though it must seem to the heavenly watchers (Daniel 4:17), time's last hour is marked by a carelessness, recklessness, and riotous living matched only by conditions that accompanied the passing of the great civilizations of the past.

Crimes of violence—many of the most horrible being committed by youths and children—are occurring with fearful frequency. As one writer described the situation, "They are sweeping over the country like a strange mental malady." In 1946 there were 3,567 murders in the United States, one every two hours throughout the year, not to mention the tens of thousands of robberies and rapes.

Drinking, the cause of so much crime, is also increasing at an alarming rate. Between 1940 and 1945 the number of users of alcoholic beverages increased 35.8 per cent, according to Dr. E. M. Jellinek in "Recent Trends in Alcoholism and in Alcohol Consumption."

With liquor available in every grocery and drugstore, besides the omnipresent saloon, and with liquor manufacturers advertising their wares by radio in every home throughout the land, we may soon face a condition out-rivaling the ancient Roman orgy of Bacchanalia.

And all this in time's last hour!

Broken Homes

For every three homes established at the marriage altar in 1947 one was broken by divorce. This compares with a rate of one to six before World War II and one to nine before World War I. In some communities there are as many divorces as marriages, and the rate of illegitimacy has more than doubled in the past two years.

An editorial in *Life* affirms that "the institution of the family, not only in the United States but throughout western civilization, is at a crisis."

There Shall Be Music

By ARTHUR W. SPALDING



There shall be music and songs
of joy
Tomorrow!

There shall be nought of
weeping nor crying.

There in the mountain nought shall destroy,
And far forgotten shall be all sighing
And sorrow!

For I heard one saying, "Sing us the songs
Of Zion."

And we will sing the songs of joyous returning,
We who are loosed from the binding thongs,
We who are saved by the Prince of the Morning,
God's Lion.

There will be melody sweet and clear
Of voices;

There will be crowns on the pavement ringing;
There will be harps that speak to the ear;
And all while the host of earth-born, singing,
Rejoices.

For sorrow and sighing shall flee away
That morning

When Death shall relinquish his venomous quarrel,
And the realm of Shade shall bow to the Day,
And the stars shall come down on the crowns as laurel
Adorning.

O hope of the blessed! O promised word!
God's story!

Shout, O ye ransomed, in ecstasy thrilling!
Lo, through the heavens appeareth our Lord,
With angels descending, His promise fulfilling
In glory.

Says John Haynes Holmes, "Our society is sick. Our social order is going to pieces."

And Dr. Carle Zimmerman, Harvard sociologist says: "Evidence indicates that our middle-class family system has reached its maximum demoralization (or will very soon). . . . If left alone the family system will break up before the end of the century."

Appealing to "all forces in the community" to join in an effort to stop "the alarming increase in the divorce rate," the Federal Council of the Churches of Christ in America has issued an important statement on the subject.

"To halt the destruction of homes," the council says, "we call for a marshaling of all possible forces. Upon all who undertake the responsibilities of marriage we would impress these considerations:

"(1) Success in marriage and homemaking is the most important kind of success that two people can achieve. Their own happiness, the well-being of their children, and the good of society depend upon this.

"(2) Marriage and parenthood are sacred and potentially beautiful relationships. They call for absolute loyalty and the best that people can put into them.

"(3) Spiritual resources are needed in homes as well as material ones. People who ignore this have already set their course toward disaster.

"Finally, we emphasize the fact that God is the Author of the love which draws families together, and that His resources are available for all homes. Experience has shown that when a couple in difficulty takes pains to gain the best human guidance, and at the same time pray together often and persistently, they can win their way back to a satisfying relationship."

This is excellent counsel. Yet the people who most need it probably will neither read it nor heed it. And if this should prove to be the case, then we shall inevitably move on into a condition resembling the free love which existed in the bad old days before the Flood, which brought upon the antediluvians the fearful judgment of God. (Gen. 6:1, 2.)

The Worst Danger

"Civilization has never been in a more precarious position," says M. V. C. Jeffreys, professor of education at Birmingham University, England. "The war is now seen to be an incident in a much bigger crisis."

In the opinion of Professor Jeffreys, "the worst danger is not that our civilization will blow itself up, but that it will die on its feet. For six thousand years civilized man has been trying to perfect society. . . . We clung to the belief that man could, by his brains and inventions, produce the perfect world." But "suppose it is man himself that is wrong—that man's belief in himself and in his inventions is the oldest and worst mistake in the world? Suppose the fear of the Lord is the beginning of wisdom? . . . Suppose our power to remake the world can only come from God's remaking of us?"

With the same thought in mind Samuel McCrea Cavert told the Federal Council of Churches in Seattle:

"Our crisis does not really center in the problem of the atom. It centers in the problem of man. The truth which has been disclosed as in a lightning flash, attesting the revelation in the Holy Scriptures, is that man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands. . . . The future offers little promise unless there can be a true spiritual revival, a moral conversion."

These men are right. They have correctly diagnosed man's present disease. There is a danger worse than being blown to pieces by an atomic bomb, or being destroyed by some lethal death ray. It is the danger of forgetting God. (Matt., 10:28.) It is this that has brought civilization to its present terrible position, and it is

this that will ultimately destroy it. In his pride and vain-glory man has been attempting to save himself, to improve himself, to bring about the perfect society "by his brains and inventions." He has believed he could do it without God's help, and he has failed, miserably failed.

If we would have hope for the future, it must come through personal conversion rather than mass conversion. We must as individuals return to God, choosing His ways and keeping His commandments. Then the deliverance He has planned for all who love Him will be ours to claim.

Thank God, there is yet opportunity for individual repentance. Even now there falls upon our ears the gracious cadences of the Master's own appeal to every willing heart: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:18-20.

As Jesus began His ministry in the long ago, He said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. This is still His message today. But He presents it now with even greater urgency and more earnest pleading. For *time's last hour* has come.

The True Bread

By Louis A. Hansen

AN ALL-TIME lesson was given by Jesus in connection with one of the miracles of feeding a multitude with a few loaves. The day after the miracle a great many people sought Him out, anticipating further material benefits. He said to them, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6:26, 27.

Thinking that by "labour" He meant some kind of work, they asked what work should they do to meet the requirements of God. Jesus answered, "This is the work of God, that ye believe on Him whom He hath sent." They then asked for a sign as a basis for belief, and they referred to the fact that their forefathers in the wilderness experience had been given manna from heaven to eat. Thinking that Moses was the one who gave the manna, they implied that if Moses could do that, Jesus, if He was the sent of God, should be able to do something as great, or greater, in proof of this claim.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. . . . I am the bread of life." Verses 32-35. Then followed the explanation of what He meant in speaking of Himself as the Bread of life, and how real life is sustained by partaking of the true Bread.

As Jesus affirmed that His flesh was meat indeed, and His blood drink indeed, and that in order to have real life one must partake of His flesh and blood, His audience could not grasp His words. "Many therefore of His disciples, when they had heard this, said, This is an hard saying, who can hear it?" And "from that time many of His disciples went back, and walked no more with Him." Verses 60, 66.

The truth which Jesus was teaching these people has probably always been the turning point in accepting or rejecting Him. When expressed in the plain words that

we must eat of His flesh and drink of His blood in order to have life, it is a hard saying to any natural mind. Only in its spiritual sense can His meaning be grasped.

Jesus made it clear when He said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Verse 63. Obviously He could not mean that men should eat of His actual flesh. It was for them, and it is for us, to seek the real meaning.

Everyone is acquainted with bread. It has always been the staff of life. It stands for everything that is sustaining. When we pray, "Give us this day our daily bread," we can understand that request to include everything necessary to physical life. We know that when we have bread we have life, and strength to perform our part in life. Bread stands for our very existence.

We also know that a famine of bread means starvation to all who cannot get it. Even an insufficient amount of bread means suffering, depletion of strength, susceptibility to disease, malnutrition, and inability to fill our place in life properly.

The Manna in the Wilderness

The giving of the manna had a further purpose than the daily feeding of the children of Israel in their forty years of wilderness wandering. No doubt they soon got used to its appearing six days a week. It probably became a routine matter for them to gather and prepare it. Perhaps they thought more about recipes for its use than they did of its origin. Many of them doubtless gave little thought to the miracle that brought it, or to the God who sent it.

At the close of the wilderness wandering Moses rehearsed to the children of Israel God's dealings with them and their duties to Him. He knew the meaning of the manna, and told them, "The Lord thy God . . . fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word

that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3.

The circumstances under which this instruction was given might make it appear that it was meant only for those who had partaken of the manna. The words were particularly meaningful to those who had so recently witnessed the forty-year, day-by-day manna miracle. Moses, however, was stating a fact that embraced more than the forty years. The fall of manna during these years was incidental as compared with the truth it was intended to teach. The fact that man does not live by bread alone holds good for all men of all time. It had always been true before the manna fell; it has been true ever since. It is just as true now as it was in the wilderness.

When Satan tempted Jesus by trying to get Him to make bread of stones, and thus give proof of His divinity, Christ answered him, saying, "It is written, That man shall not live by bread alone, but by every word of God." Luke 4:4. The mere fact that it was written was answer enough to Satan, but in making the statement that it was thus written Jesus was voicing the fact that life requires more than sustenance from the bread we eat.

The use which Jesus made of what is written is in itself a good illustration of what is meant. Although Jesus was hungry, weak, and emaciated from His forty-day fast, the real issue with Him was not one of satisfying His own hunger. His was not merely a physical test; He was battling with a spiritual foe, the same enemy that we are fighting. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

Feeding the Spiritual Life

Though Christ's combat was with a spiritual foe, this temptation dealt with the physical appetite, the point on which man first fell. Temptations appealing to the physical nature of man have always been and are still the most destructive to physical, mental, and moral powers. Christ's example of making the appetite subject to God's declared will, was given in man's behalf. Only by knowing God's Word, heeding it, and using it can we have that life which is more than physical existence.

As we say grace at our meals, asking the blessing of God upon the food we eat, we should be reminded of the fact that it is in God we live and move and have our being. The frequency of our meals should make us conscious of our constant dependence on Him for life and our need of spiritual food to sustain the higher life.

The parables show many analogies between the bread we eat for physical sustenance and the true Bread. We need to eat daily to have normal strength, physical or spiritual. It is not enough merely to look at food and admire its good appearance; we must really eat to know its worth. We cannot let someone else eat for us. We ourselves must eat in order to be really satisfied. It is important that we have pure food. Stimulants do not feed the body, nor do mental excitants feed the spirit.

To get the most out of our food, we must assimilate it, let it become a part of ourselves; to get real benefit from spiritual food, we must receive it into our lives and living. As we contemplate Jesus as revealed in the Word we become changed into His image. (See 2 Cor. 3:18.) By accepting the precious promises given us we become partakers of the divine nature. (See 2 Peter 1:4.)

Following the Saviour's counsel, we will "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." We may see the similitudes of the physical and the spiritual, in the material bread and the true Bread, but let us remember that the one is temporal whereas the other is everlasting. Let the one serve to teach of the true.

OTHERS HAVE SAID

Religion may ask a hard thing: faith in the dark; but irreligion asks an impossible thing: faith in the darkness.—Dr. W. L. Sullivan in *Atlantic*.

★ ★

A man who has taken your time recognizes no debt, yet it is the only debt he can never repay.—Papyrus.

★ ★

To err is human, but when the eraser wears out before the pencil, look out.—Fremont (Neb.) *Guide & Tribune*.

★ ★

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller, *Homemaker*.

★ ★

Little words never hurt a big idea.—Howard W. Newton, *Adv. & Selling*.

★ ★

The happiest miser on earth—the man who saves up every friend he makes.—Rob't E. Sherwood, *Woman's Home Companion*.

★ ★

A candle is a bit of string, but dipped again and again finally gives a bright light. So our lives are as a bit of string. But as daily we add joy, service and love, finally they shine brightly.—Townsend *National Weekly*.

★ ★

"Don't be too quick to see dirt. Maybe you forgot to clean your glasses."—Sign in the office of Eric Johnston.

★ ★

The adage about not crossing bridges before you come to them doesn't say anything about not watching for them.—*Construction Digest*.

★ ★

The measure of a happy person is his ability to be tough with himself and tender with others.—*Center Point (Iowa) Independent*.

Jesus says, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35. The all-satisfying spiritual food and drink that He gives go beyond our concept of nourishment and sustenance. We think of them as giving us strength for carrying on. If we have Jesus, we have that which meets all the needs of life, all that goes to make real living. He so fully fills the life that no want of any kind is felt. We have a life that is so complete that, instead of leaving any lack, it more than meets every desire. Our joy, pleasure, strength, and contentment will be more than we have ever before known. "O taste and see that the Lord is good." Ps. 34:8.



Are You a Slave?

By Arthur L. Bietz

YESTERDAY I spoke to a young man, a typically modern sophisticate, about the tobacco habit. I asked him whether the habit had taken a strong hold on him or whether he could throw it off easily. His response was clear-cut: "I like to smash theories about enslavement. I don't think there is such a thing as being a slave of tobacco. Any man can quit a habit, because men are free." When asked whether he was ready to prove it, he replied, "I could if I wanted to, but I don't happen to want to give it up."

To intimate that a man is a slave is most damaging to his sense of self-sufficiency. The sinner constantly seeks to parade his freedom. He laughs to scorn any Christian who fears stepping over boundaries. "Ah, come on," he says, "Don't be tied to your mother's apron strings. Don't be a sissy. Don't let people tell you you can't do this or that. Assert your freedom." From the day that Adam and Eve disobeyed God because of the desire to be independent, man has sought freedom by doing just as he pleases.

The problem of human freedom is an old one and has had much discussion pro and con. What is the actual truth about human freedom? Who is a slave, and who is free? Men have always had a sneaking suspicion that they would miss something by giving themselves fully to God. They suspect that God cannot give them full satisfaction for their deepest life hungers. There is a fear that by obeying God we are going to miss something.

It is true that God meant man to have freedom. The following quotations are to the point in this connection: "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "Ye, brethren, were called for freedom." Gal. 5:13, R.V. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

The Essence of Christianity

Freedom is of the very essence of Christianity, whereas the lack of freedom is of the very nature and core of sin. "Every one that committeth sin is the bondservant of sin." John 8:34, R.V. Fellowship with God is freedom.

Man was created as a dependent creature. His life is dependent upon fellowship with God. When man limits himself in accordance with the nature of his creation, he immediately experiences freedom. When he goes beyond the bounds of his capacity, he immediately becomes the helpless slave of sin.

Sin is the desire for human independence and the idea that a man can be free from God. Apart from God, however, man is only free to sin. It is true, of course, that he can come to a recognition of the folly of sin and make

an effort to turn away from it, he can believe that God can help him. He can take hold of God by faith, and then God will empower him to become His son. He can, by the grace of God, turn from slavery to genuine freedom. If he had no such capacity, he could not be condemned.

The only freedom for man exists in the fact that he is called to be a child of God.

God Protects His Children

(Continued from page 6)

sin-bound train at Jackson, Michigan, late at night. Mrs. White writes:

"As we were preparing to take the train, we felt very solemn, and proposed a season of prayer; and as we there committed ourselves to God, we could not refrain from weeping. We went to the depot with feelings of deep solemnity. On boarding the train, we went into a forward car, which had seats with high backs, hoping that we might sleep some that night. The car was full, and we passed back into the next, and there found seats. . . .

"The train had run about three miles from Jackson when its motion became very violent, jerking backward and forward, and finally stopping. I opened the window and saw one car raised nearly upon end. I heard agonizing groans, and there was great confusion. The engine had been thrown from the track, but the car we were in was on the track, and was separated about one hundred feet from those before it. The coupling had not been broken, but our car had been unfastened from the one before it, as if an angel had separated them. The baggage car was not much injured, and our large trunk of books was uninjured. The second-class car was crushed, and the pieces, with the passengers, were thrown on both sides of the track. The car in which we had tried to get a seat was much broken, and one end was raised upon the heap of ruins. Four were killed or mortally wounded, and many were much injured. We could not feel that God had sent an angel to preserve our lives."—*Life Sketches*, pp. 153, 154.

The Malice of the Devil

More and more as we near the end of time we shall come to associate such tragedies with the malice of the devil who works to "garner his harvest of unprepared souls." We are told that "in accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . . These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, pp. 589, 590.

In such a time we should remember that our protection is not to be found entirely in the precautions that we can make for ourselves and safeguards to life and limb. "It is God that shields His creatures, and hedges them in from the power of the destroyer."

How safe and satisfying is daily fellowship with Christ! How comforting the assurance that He is with us "always" and that in spite of danger our lives are precious in His sight. The Lord is not pleased that His people should die. However, when occasional deaths by accident are reported among church members, we are not to murmur against the Lord. Life's mysteries will all be solved someday. Tragedy reminds us all that we are not yet in heaven, where all is well, but still on earth, face to face every day with stark reality and the cruel malice of the adversary. As the missionary and his family, our lives are to be committed daily to the care of a wise and gracious heavenly Father. This is our only safety in these perilous times. Let us be sure, then, that we invite Him to share His care for us every day.

D. A. D.

Conducted by Promise Kloss Sherman

An Adventure in Friendship

By Agnes Lewis Caviness

I AM persuaded that we fail to see many souls brought to Christ because we are too miserly in the love we give to the task.

There is a young woman who calls me mother, who is superintendent of the large Sabbath school in her church and a strength to her husband and her neighbors because—as I like to think—I was led of God to keep on believing in her, to keep on loving her!

Sometimes when faith burns low in my heart, I remember Edyth and am constrained to keep on praying for someone.

She came to us first when she was a freshman in college. Not a particularly winsome girl, she was rather petulant and discontented. I learned that she had no mother, and her father—a good man, who had made many sacrifices to keep the children together and give them an education—was austere and chary of his expressions of affection.

The sister next to Edyth was attractive, and held the center of father's interest.

Edyth told me before the year was far gone that she had been baptized but did not enjoy being a Christian, that she did not make friends easily, and that she did not propose to cut herself off from pleasant people by not going out where she could meet them.

She did not make many roots that first year, nor indeed the second year. When the third year came, I was not greatly surprised that Edyth was not among our students.

I learned that she was working in the household of a university professor, was most efficient, and earned a good salary. One item gave me courage. She was keeping up her shorthand, and hoped to come back to school sometime.

At commencement she came to see us and present the young man she was interested in. She told us he was a very fine student and was majoring in geology at the university.

I did not see Edyth during the next summer, but sometimes she wrote me. She was still working where she had been, and her accounts of the young man were glowing indeed. I began to fear she might not appear when the fall term opened.

But she came, looking rather sophisticated

and sure of herself. She told me she was engaged to be married. Yes, it was the geology major.

I did not have Edyth in class that year, and feared I might see little of her. But I had been praying I might get to know her better. Before long I was told that she had been assigned to take letters from me. This was the Lord's doings; and I found my love for her growing, in spite of the brittle, flippant manner she had cultivated.

She worked with me an hour a week all through the school year, was personally devoted to me, but showed little disposition toward developing into a warm "heart Christian."

Then came the spring Week of Prayer. Edyth was frequently absent from chapel, and once told me that she had no intention of taking a step that would in any way tend to change her relation to her young man. Youth and life were hers, and she did not propose to let them slip out of her fingers! She was irritable those days, and quick to justify herself. But I knew the Lord's Spirit was striving with her. However, the week passed and she did not yield, although I was led to make a special appeal to her.

No Change in Edyth

Even then Edyth's attitude toward me was very interesting. She was perplexed. She was moved, decidedly. Her devotion to me was touching, sometimes almost trying. But she made it very plain that it did not include any move toward any change of ideas or ideals. So we went on for several months with things as they had been.

Then a strange thing occurred. Edyth's engagement was broken. It appears that the young man had come to believe that they could not go on with their relationship, because their ideals and opinions on vital subjects were too diametrically opposed.

I had prayed many times that Edyth should give him up, but it had never occurred to me that God should bring it about that he should give her up! Edyth resented it. Her whole way of life stood between her and the thing she most desired. She was not easy to live with those days. And to this was added another sore point. She wished very much to secure a position in an



PINNEY FROM MONKMEYER

She Had Been Assigned to Take Letters From Me

institution where she felt she could serve acceptably.

She had applied for a position in this Adventist institution some time before school closed, enclosing suitable recommendations. No answer.

Finally she felt she must go home, though the door of home was only half ajar to her, and she was loath to enter there. But by staying at home she could attend a night school where secretaries were whipped into shape in a short time. Edyth was in a bitter mood, and now the venom of her tongue was directed toward me.

I used to wonder at myself for keeping up the correspondence, when I received Edyth's first few letters. The coveted position had not been denied her. She had simply heard nothing more about it. She was going to night school, though there was little encouragement that she would ever be placed, unless, of course, she was willing to work on Saturday.

Watching her attitude, I began to think I should have to withdraw my recommendation of her. I knew she would be a good worker. She was intelligent, energetic, quick, and had lots of initiative. But she was not a Christian, and had less interest in "the work" every day. When her course should be finished, I feared she would lay aside any scruples she might have, and accept a position that would require her to work on Sabbath.

The special course and the summer were almost gone. Then came an air-mail letter from Edyth (in a day when air mail was not as common as it is now). The paper fairly crackled with excitement. She had been offered a position in the institution where she had wanted to go—not as a secretary, but to handle some sort of new and complicated machine! Of course, she would be taught to handle it. And she thought she could manage. She would sort of like to! Because, of course, she would rather not work on Saturday if she did not have to!

I prayed, with a new gratitude, and guardedly answered her letter.

A silence of weeks. Then another letter, a thin one, I noticed.

She was sorry she had neglected me. She'd been at the new job nearly two weeks now. At first she had thought that the machine would get the best of her. But she'd make it! And the people she worked with were so nice! This was all she could write now. She was rushed to pieces!

The Fruit of Faith

I went through my days with a singing heart. My faith had not merited it. But He had been "able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

It was almost a year before I saw Edyth again. During that time I had short letters full of her work, the girls she worked with, her Sabbath school class, and some new clothes. Then came her first vacation. I had invited her to come to our house—if she would not find us too tiresome. There was just a very quiet house, with grandmother, my husband, and me. My husband was away much of the day, and I spent lots of time in the garden.

She came. I put her up in the room under the roof. It had sheltered a number of young people at one time or another. There were several books that I had wanted her to read, and I managed to leave these about, where she would discover them. Before long I sensed a relaxation in her person. She was willing to go to bed earlier, her appetite was better, and her voice was not so strident, though she did not know that.

It was during that ten-day interval that Edyth really got to be my child. She took her part in our evening worship easily. We agreed that she was to come to us every vacation.

The time passed quickly, and before either of us realized it, it was all over.

Then she went back to her work, and I had only short letters. Soon she was writing about a young man she was seeing quite often. But this man was a Sabbathkeeper, and that made everything different. He had said that when he had a home of his own he would want worship in it "every single day." I began to breathe easier about Edyth.

Then it was summer again, and I renewed my invitation that she come to us for her vacation. But she answered that she did not know if she could. She would be getting ready to be married in the fall, and she might need all her spare time. But we urged it a little, and she came.

What a good time we had! I was always glad she came, for although she assured me she would come soon again, and introduce "him" to us, it was years before they really did manage it. But when we did meet him and get to know him, we found we could easily adopt him too.

So now when I think of Edyth, it is with a warmth of affection that is satisfying. I am the richer for one more child of my heart! And when she writes me that she is Missionary Volunteer leader, or Sabbath school superintendent, I give thanks again that God put it into my heart to love her to Him!



BUYING A CAP

By MRS. M. M. STURGIS

TODAY, my husband, who is a merchant, came home with a thoughtful and pleased expression on his face, and said, "Mary, I have just observed one of the finest examples of parental guidance in character development that it has ever been my pleasure to witness."

I asked him to tell me about it, and this is the story he related.

"Yesterday the high school principal's little boy came into the store and asked to see the caps. I showed them to him, and he was greatly pleased with the twenty-five-cent ones. But when he heard the price his small face fell, for he hadn't that much money to spend.

"Haven't you any for twenty-two cents?" he asked hopefully. "You see, sir, that's all the money I have. Maybe you could find one somewhere that is worth just that much."

"Sorry, old chap," I said, "but we don't have any twenty-two-cent ones today. These are all we have, and they are twenty-five cents each."

"He looked somewhat crestfallen for a moment, then brightened up perceptibly as he said eagerly, 'Would you let me take one home if I gave you these twenty-two cents now and brought in the other three cents tomorrow after school?'"

"I said I would be glad to make that arrangement, and he left the store with the coveted cap in his possession.

"This afternoon he came in again and gravely laid the extra three cents on the counter. I said, 'Well, how do you like your new cap by this time?' and he answered, 'I like it fine, but I haven't worn it yet. I don't think my father and mother liked very well to have me buy it without having the money to pay for it. They put it away and said I must first earn the extra three cents which I owed and come and pay my bill here before I could wear it and call it my own.'

"Then he looked up earnestly and said, 'I had to wash dishes three times to get the money to pay for the cap,' and heaving a small sigh, 'I'm sure glad that's over.' Then, as he smiled rather roguishly, 'I guess I had better wait until I have enough money next time.'

"I think that's a very good plan," I answered.

"As he was leaving the store he called back over his shoulder brightly, 'Oh, boy! I'm sure going to enjoy wearing that cap today.'

"Pretty good logic for an eight-year-old boy," said I to myself, "and what a splendid way his parents chose to help him come to that conclusion!"—National Kindergarten Association.

Perils by Robbers in Persia

By Grover C. Winslow, Jr.

IT IS time to again make a trip to Teheran from our mission station in far-off Meshed in northeastern Iran. This time we plan to combine our business trip with our long-overdue vacation of last year. Iran, south of its northern range of mountains, is a barren plateau broken by numerous high mountain ranges. Every town and city is a green oasis in a truly desert country. But north of the Elburz Mountains one would hardly believe it to be the same country. Knowing the beauties of this northern region, we have decided to make the trip to Teheran by this northern route, a little farther than by the direct desert route. After considerable loading and reloading of baggage, we are off at last.

Half the journey is made across barren desert, which is infested with bandits. We think that perhaps we may be held up in some town to await the gathering of a convoy for the most dangerous stretches of the road, but, no, at each gendarme post we are waved on through the night by gendarmes who know us from previous trips. The road stretches away for miles, the monotonous jarring from the corduroy surface broken by greater jars from potholes.

We at last reach Shahrud, the halfway point on our more than 600-mile journey. This is the place where we are to turn north into the mountains, which means that we will start climbing from the floor of the Persian plateau, which at this point is already almost 4,000 feet above sea level. We will climb to almost 10,000 feet. The road winds fully as much as the famed Burma Road, though not as high. From the top of the pass down the northern sides of the mountains is one of the longest down grades in the Middle East, for by the time we finish one descent we will be below sea level on the coastal plain around the southern shores of the Caspian Sea.

Church Company in Northern Iran

It is not long afterward that we arrive at Rahmatabad, a Russian village where we have a faithful company of church members. It is one of many such villages in northern Iran inhabited by refugee Russians, but the only one in which we have a church. The hospitality of these kind farmer folk is traditionally Russian. There is always *soil ee khleb* (salt and bread) on the table, a sign that their homes and tables are always ready to entertain visitors. Black bread, cut from fragrant loaves measuring close to a cubic foot, and sweet creamy butter, topped off by the universally liked watermelon, furnish us with a pleasant late-hour repast. We regretfully tell our brethren that our scheduled committee meetings in Teheran make it necessary for us to continue our journey the next morning. These folks are without a pastor, because of lack of funds and workers, and they look forward to our visits, no matter how brief. Fortunately, one of our brethren has just left after a ten-day stay with them. They urge us to stay and visit some of the Turkman tribes who are becoming interested, but we could not stay.

Again, after traveling several miles close to the sea-coast, we begin to climb, this time to go over a still higher pass.

Descending the southern side of this pass is not so

interesting as descent of the pass the previous day, for now we are back in the barren country, and it is night besides. We are glad to leave the corduroy roads for the paved streets of Teheran.

Committee meetings ended, we are free to spend the next two weeks shopping for our personal needs and visiting friends. We are the guests of Brother and Sister Crider. It is refreshing and encouraging to attend studies and illustrated lectures being conducted for Moslem young people by Brother Crider. He is doing a fine work with the young people, in addition to his heavy duties as mission superintendent. Before we left the city some of those young men took their stand for the truth and are planning on baptism.

The Return Trip to Meshed

All too soon our two weeks are up. We have decided against Mrs. Winslow and the children's going by plane and my returning by bus for several reasons, the primary one being the matter of expense. So we all go together by jeep station wagon, chartered from a local transportation company. As we prepare to leave on Sunday morning, it promises to be a pleasant and not too uncomfortable trip. As we are the only passengers, we spread out to enjoy the ride. Once again we are traveling over the corduroy, which soon breaks two of our springs. Getting them fixed creates no delay, for we had already planned to stay in Shahrud overnight.

We have use for our trunk and suitcase, so we take them down from the baggage rack atop the Jeep and take them into the hotel with us. Most hotels out here are equivalent to the cheapest hotels in America. Leaving in a hurry at four the next morning, we do not bother to put the luggage back up on top of the station wagon, but put it inside because there is plenty of room. This proves to be a very unfortunate decision. We have a good start on the last half of our journey, but the road breaks another spring, and we are delayed for two and a half hours, which is also unfortunate. Finally we reach Nishapur, last large town before Meshed. Then we are on the final leg of a very pleasant trip.

But what is that just ahead? A man rises from behind the left embankment, takes careful aim, and fires. Crack! comes the sound of a second shot from another rifle on the right embankment. Bandits! There is no thrill as we realize our predicament. Mrs. Winslow has lowered the baby to the floor for his safety, but the shooting is over—so we hope. It is a new experience for us to look down the barrel of a rifle as it is being fired. Where God deflected those well-aimed bullets we do not know, but do know that God surely cares for the lives of His own. Those rifles were certainly well aimed in broad daylight.

"*Biya pain!*" (Get down!) is the curt order as two more well-armed bandits appear, both pointing their rifles our way, the driver, the blood drained from his face, which is twisted in fear, gets out, protesting that his passengers are Americans. He gets a blow on the head and a kick in the ribs for his pains. "*Biya pain zudtar!*" (Get down quickly!) is the second curt order. With four guns point-

ing our way we one by one descend and are herded into the dry creek bed out of sight, for a truck is approaching, the second of four victims. Three of the bandits take positions on the embankments, but there is no need to fire, for our car and their rock road block have the truck's progress barred. Then we hear the sound of a truck from the other direction. Oh! if it is only the gendarmes; but no, we realize that they are safely at posts in the town, only to go out *after* a holdup has occurred. Our driver gets a second cuff for not emptying his pockets fast enough. Now it is my turn. No, another of the bandits is shouting and waving his gun, "*Kleet kujast?*" (Where is the key?) No choice in the face of a cocked gun but to go to the car, get the key from my brief case, and unlock the locker trunk containing practically all the clothes that both children own and much of Mrs. Winslow's best clothing. "*Burro pain!*" (Go below!) and I again find myself back in the creek bed with the others. Now it is my turn to be searched. My attempts to slip my watch and chain into my shoe have failed and so the searching bandit soon finds the watch and other valuables in my pockets, and deftly relieves me of them. How easily our earthly possessions can be taken from us! In the midst of it all Buddy shakes his little hand at the bandits and shouts, "*Na kon! Na kon!*" (Don't do it! Don't do it!)

"Sit down, Buddy, and be quiet!" and we hastily complement our words with a helping hand lest the trigger-happy bandits try to get rough with the youngster. Men with guns and a bit of power can be utterly heartless.

A bandit appears on top of the hill with my movie camera slung over his shoulder. Another appears with my suitcase. Not even our imagination can picture what is going on at the car, out of our line of vision. Here comes a bus from Meshed, loaded to the bursting point as most of these busses are. So finally there are lined up on the road our jeep and the truck headed toward Meshed, and the gasoline tanker and the bus facing toward Nishapur and Teheran, places that seem a million miles away.

Suitcase and Coats Recovered

Even while the passengers are being hauled out of the bus, the bandit leader permits us to return to our car. What a sight greets our eyes! The remainder of the contents of the trunk and my brief case are scattered and ground into the road over a space of at least twenty feet. In haste we gather up the remnants and thrust them into the trunk, for it is even now getting dark. As we are gathering up these things we notice with sick hearts one of the bandits disappearing into the darkening hills with our duffle bag, and his pockets and hands loaded with our things. I venture up on the embankment and gather up a few more discarded pieces. It is now almost dark. I feel impressed to ask, using our driver as interpreter, if the bandits will give me back my suitcase which contains my clothing. We are surprised and thankful when the guard, while the bus passengers are being methodically searched, says that I might go back up the draw and retrieve my suitcase. Not knowing whether one of the bandits busily searching bus passengers will look up and, seeing me walking back in the direction of the departed looter, will decide to take a pot shot at me, I go several hundred yards up the creek bed in the gathering darkness to recover whatever I can lay my hands on. Ah! there it is, and also my wife's suit coat and Buddy's coat—all there is in sight. Lest the thieves change their minds before I can return, I hurry back and quickly put the suitcase and the coats into the car. We are thankful, through our despair, for being able to recover that much.

A few minutes later the bandits are seen disappearing into the darkness of the hills. Ah! Shall we ever see you or our things again? Only God knows the end from the beginning. Perhaps they have discarded other pieces of

their loot before finally leaving. I suggest going a way up the draw to search, but the frightened driver insists on getting along. So sadly we get back into the car and leave the scene of our worst experience. Our thoughts are in a turmoil as the car resumes its jarring way over the corduroy. Six miles farther on we pull into a village. "Are there gendarmes stationed here?"

"No, none here. But there are some in the next village."

At last the welcome lights of Meshed. We head straight for the British consulate, because there is no American consulate in Meshed. Colonel Gastrell is very sympathetic and insists that we stay there for the night.

Now over two months since the holdup, we still have no hope of recovery. But this is all in the life of a missionary. We have resumed our work again, and the burden to reach lost souls in this dark land is very great. The work must be finished in Persia before it is finished in all the world.

The Work in Ireland

Louis K. Dickson

IT WAS my privilege recently to spend a period of counsel with the officers of the British Union and Irish Mission concerning the work in that very difficult field of Ireland. Through the years the progress of the work in that field has been slow. Perhaps there is no other place in our world work where opposition is stronger than in Ireland. The opposition has been so great that it has been difficult to keep those who have taken hold of the truth in Ireland, and consequently the churches have received very little new strength by added members. Families continually move out of the country for various reasons, primarily educational.

By means of the faithful efforts of our colporteurs some books have, through the years, found their way into the homes of the people, but because of the heavy duty which is exacted on publications from outside of Ireland the publishing work has not prospered to any great extent.

As we studied the problems with the brethren, it seemed evident that God was pointing the way to a somewhat different approach to the needs of this English-speaking field of such promise. Consequently, plans were laid to open up medical work in the great city of Dublin, with its more than five hundred thousand inhabitants. Property will soon be purchased for the establishment of a medical clinic as a center of our work there. It is believed that the great right arm of the message will be a real entering wedge in Dublin, and that much prejudice will be broken down thereby.

We have a small but faithful church in this metropolis of Ireland. Great encouragement came to the brethren there as plans were laid before them. We believe a new day has arrived for the work there, and we pray that God will guide the leaders of the work as they labor on.

Progress in Northern Ireland

In Belfast, the largest city in North Ireland, the work is going a little more freely, but even there the opposition is strong and much encouragement is necessary. The great need in the north at the present time is primarily for church facilities. Evangelistic meetings are now being held with promise of good success.

Joined together in counsel regarding the future of the work there were E. B. Rudge, G. D. King, and J. A. McMillan, from the British Union office; A. J. Mustard and W. G. Nicholson, from the Irish Mission, and W. H. Williams and I from the General Conference.

We believe that God will go before His servants and

faithful people in Ireland, and that out of this beautiful land, with its strong religious background, many precious souls will yet be won to the third angel's message for the kingdom of heaven. A consecrated doctor and one or more nurses must be found very soon, who will deem it a privilege to dedicate their service to the Irish field in order to lead out in the new medical work that is now being planned. Some strong consecrated colporteurs are wanted to seek out the honesthearted ones in the homes of the people as the correspondence Bible school work is developed. This phase of the work has great promise there for the future.

Consideration was given also to the matter of publishing our literature in Ireland, which is the only satisfactory plan for the development of the literature ministry. These plans are now in the making.

Educational Convention at Avondale

By E. E. White

THE teachers of the Australasian Union Conference made an appropriate beginning for 1948 when they assembled at our missionary training college earlier this year for a nine-day convention. It had been ten years since a similar gathering had taken place, so there were many problems, common to all, to be discussed. We were fortunate to have with us visitors from the General Conference who gave us excellent counsel from the depths of their experience in the world work. The president of the General Conference, J. L. McElhany, was able to take time from his other duties in this field to lead us into deeper devotion to our God-given task, and the secretary, E. D. Dick, drew from his rich background of teaching and administrative work to guide us in our difficulties. From our own union committee we had a strong representation in W. G. Turner, W. G. C. Murdoch, A. W. Peterson, B. H. McMahon, and J. B. Conley, from whom we received further inspiration for our work among the children and young people.

The nine days of convention were packed with activity, especially toward the end as subcommittees hurried to complete their plans and resolutions for advanced work and progress. We were reminded of the sacredness of our trust by our early morning prayer bands and, in our first group meeting, the devotional talk. Then we proceeded

to discuss various topics common to educators, examining our curriculums and seeking to improve them; planning for the extension of our school work in primary, secondary, and college texts; keeping before us always the fundamental reasons for the establishment of our denominational educational work. An interesting and helpful feature of the afternoon program was the summer school of music, directed by George W. Greer. Though optional, it was well attended by specialists and nonspecialists alike, providing an educational relaxation from the discussions of the day. For the vigorous and sturdy, opportunity was given in physical training and swimming to work off their excess energy; and every delegate seemed to enjoy thoroughly the fellowship of kindred minds.

As these more than one hundred teachers return to their schools with a renewed vision before them, we believe that the results of their counseling together will be made evident in more souls saved in the kingdom of God and more youth pressing into service for Him.

Simple Thanks From a Japanese

By Mrs. Hatsuo Tanaka

[This message from a Japanese woman speaks for itself. It is eloquent in its simplicity. We believe our Dorcas Society sisters will especially appreciate it. —EDITORS.]

I GAZE at little things in the hollow of the hand—white and brown silk thread, three safety-pins, three needles. These little things make me happy more than earrings set with pearls or finger rings with rubies.

We had been in Korea more than twenty years. I was baptized in the stream of the Han River, the first Seventh-day Adventist Japanese. Pastor Benson, Dr. Lu, Nurse Gill, were good leaders of our faith and life. Five thousand books, fifteen hundred disks with beautiful music, and many pictures we had received favor of good friendship.

Hateful war had happened, and Japan was defeated. We returned to the mother land with bare life. Took a little child by the hand, carried on my back an infant with few clothes at hand; but in our mother land minds of people had also been defeated. There blew only the wind of cold hearts. Such was our poverty that even daily necessities were counted among our wants. The only hope—Christ watches me—this supported my life.

I wanted rations, clothes, but I wanted more the encouragement of strong faith. I went to Tokyo to visit the headquarters of Seventh-day Adventists, which was just newly built up. There awaited me missionaries who returned to Japan with warm faith and prayers. I wept tears of joy for encouragement and hope of faith made new in my heart. I was given clothes which were sent from friends of same faith in America far away. My husband could get a new coat.

He had had no change of clothes. I returned home overwhelmed with gratitude, I dressed my children and delighted



Teachers of the Australasian Union Conference Assembled in Convention at Avondale, Cooranbong, New South Wales

them. As the coat for my husband was too large I gazed at it with wish to make it smaller. Suddenly I found in a pocket sewing thread. Why should it have sewing thread? I opened it dubiously. White and brown silk thread, three safety-pins, three needles were found. Oh, my friend in America who sent this coat! I think I can see your smiling face when I am gazing at these things in the hollow of my hand. You speak to me: "I send you this coat, you can mend it with the thread and needles when it is rent." These little things in the pocket of a coat are shining as if they were a symbol of your heart.

I am happy. I am happy to get your whole heart enclosed with these things, better than to get several coats.

Friends in far America, I wish to present my hearty thanks to the sky of far America, gazing at these little things in the hollow of the hand!

Advance Moves in the Caribbean Union Mission

By Wesley Amundsen

A SERIES of meetings, varied in character, were recently conducted in the Caribbean Union Mission. The union committee met to discuss their problems. This meeting was followed by a union session, to which representatives from the various islands and mainland fields were invited, together with the leaders and ministers. It was with great interest that we listened to the discussions which indicate so definitely that God is leading His people into greater avenues of service. How outstanding among all these reports is the one on baptisms! The president's report indicated that during the last quadrennial period, 1944 to 1947, there were approximately 5,300 baptisms. The year 1944 opened with 9,582 baptized members in the churches of this field. At the close of 1947 there were 12,750 rejoicing in the truth. The tithe income also showed a wonderful gain during this period. In 1943 the total tithe was \$107,067.41. For eleven months of 1947 the tithe was \$154,510.43. Mission offerings, including Ingathering and Mission Extension funds, also showed a substantial gain, from \$42,916.73 in the year 1943 to approximately \$63,000 in 1947. Also during this four-year period twenty-three new church buildings had been either erected or completed in this field.

We were also very much interested to notice the phenomenal gain in the sale of our gospel-filled literature. During the period from 1927 to 1942 the total delivery of literature by our colporteurs in this field amounted to \$207,360.28, and during the quadrennial period 1944 to 1947 the total deliveries were \$327,335.68.

Evangelism seems to hold the center of interest in the development of the work here, and it is of interest to notice that O. P. Reid conducted seven efforts in the city of Georgetown, British Guiana, during the past four years—an indication that it is possible for ministers to continue preaching and conducting efforts in the same city over a period of years with continued success.

While we are noticing this particular phase of work in British Guiana, possibly we should notice briefly a part of the advance of the work among the Davis Indians in the Mount Roraima district. In one year 104 Indians were

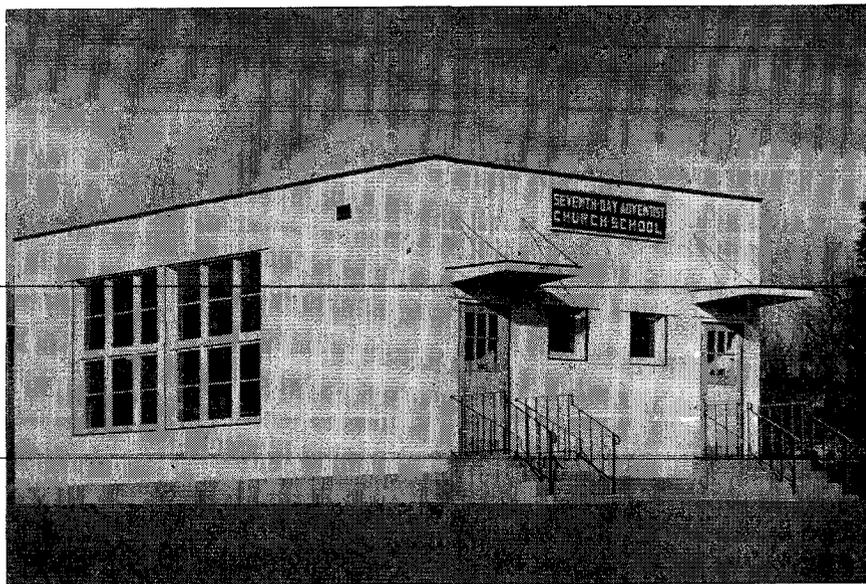
baptized as a result of the labors of Elder and Mrs. R. E. Brooks. This addition brought the total baptized membership among the Indians in that area to 370. We believe that if the work is given the consideration that it should have, in a short time there might be not less than one thousand baptized Indians in that field.

The French West Indian Mission also reports marvelous gains in church membership. In 1943 the membership was 545, and the year 1947 closed with approximately 1,200 baptized members. One of the tragic features of our work in the French West Indies is that we have no church buildings of our own in which to house these hundreds of believers who are coming to us; consequently, one of the items that was given careful consideration was that of developing a church-building program in the French West Indies, in order to provide proper meeting places for our believers and also to give character to the work.

At the close of the union session a ministerial council was held. R. Allan Anderson, associate secretary of the Ministerial Association of the General Conference, spent five days with us, and during this time he gave excellent and inspiring instruction to the ministers regarding the work of greater evangelism. For five nights he conducted a brief series of evangelistic meetings in the large hall, the Prince's Building, in Port-of-Spain. All these meetings were well attended, especially the Sunday night meeting, which culminated the series. Two meetings were held that night, and in both it was estimated that about three thousand people attended the meetings. We pray that Elder Anderson's stay in the island of Trinidad will result in greater interest in the work of evangelism and also will have its fruitage in souls.

Those who attended these meetings from outside the union were Roger Altman, from the General Conference Treasury Department, E. F. Hackman, newly elected president of the Inter-American Division, R. Allan Anderson, and Wesley Amundsen.

LOOKING in faith to the Redeemer, John had risen to the height of self-abnegation. He thought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness.—*Gospel Workers*, p. 56.



The Very Modern Church School Building in New Westminster, British Columbia, Canada, Which Was Recently Completed. The Conference President, R. E. Finney, Jr., and the Conference Educational Secretary, F. W. Bieber, Were Present for the Formal Opening Ceremonies

The South Brazil Union Council

By T. L. Oswald

THE union council for South Brazil was held at the college at São Paulo from December 31 to January 9, 1948. The heads of the field were all present with the union staff; E. Doehnert, the manager of the publishing house; D. Garcia, the president of the college; and Dr. Galdino N. Vieira, the medical superintendent of the hospital, located at São Paulo. R. R. Fighur, president of the South American Division; O. A. Blake, secretary-treasurer; and I were in attendance.

It was evident from the first meeting that the Lord was with us, and His presence was manifested to the very last meeting. The last few days E. L. Moore, the assistant auditor of the division, came down from Rio to attend the council.

The progress of the work in this union during the past year has been most remarkable. The report read by P. C. Beskow, the secretary-treasurer of the South Brazil Union, was very encouraging. R. Belz, union president, had the meetings well planned. The union had a fine gain in tithe, as well as in all the different offerings. In this union there are three conferences that do not receive a cent of appropriation from the union or division. The work in these three conferences is carried on entirely from the tithe paid from our people. They are strong conferences, and God is blessing the laborers in these fields in the soul-winning work. There are two missions besides three conferences in the union. These two missions have a small membership. These receive an annual appropriation from the division.

The soul winning in the South Brazil Union was outstanding, with 1,100 added to the church by baptism in 1947. It was their best year in baptisms. Our leaders in Brazil were not satisfied with past accomplishments, but they determined by the help of God to make 1948 far surpass the year 1947. They gladly adopted the recommendation passed at the division council, and set a goal for souls which is fourteen per cent of their church membership.

Three Outstanding Institutions

Just a few miles out of the city of São Paulo is located our college, for the training of our Brazilian youth. Almost all our workers in the three conferences and the mission fields, as well as the union staff, are graduates of the college. They are a consecrated group of workers. The college is a fine institution. It was erected through the gifts of our people in North America.

Our publishing house is situated a short distance from São Paulo. That, too, is a credit to the cause of God. About forty workers are employed in the publication of our literature. The publishing house had a very good year in 1947, but there is a pressing need for more machinery so that the demands can be met for our literature.

Our sanitarium is located in the city, and is truly a light on the hill. Many remarkable contacts have been made in this place. It is a small but fine institution, and does credit to the work of God. The sanitarium is free from debt. There are two American nurses, Miss Trefz, and Miss Wentz. These two nurses are greatly appreciated by the doctor and the other employees of the institution.

The council was a real inspiration to all who attended, and I am sure, as a result of the work done, these faithful leaders in the cause of God went back to their fields to attempt greater things for God.

Let us continue to pray and give so that God's work in all the field might soon be finished.

APRIL 1, 1948



From Our Special Correspondents

Inter-American Division

● THE total tithe receipts of the Inter-American Division for 1947 reached a new level in the sum of \$787,927, as compared with \$694,916 for the preceding year. This is a gain of \$93,011 in tithes alone, for the twelve-month period. Mission offerings for 1947 amounted to \$160,423.24, which is a gain of \$13,508.38 over the figures for 1946. Ingathering funds also showed a good gain of \$18,107.64, with a total for the year of \$133,259.79.

● THE Andrews Memorial Hospital and the mission clinic, which is located in Kingston's metropolitan area, through the outpatient department, have treated many hundreds of cases, and word has just been received at the division office in Miami that the charity work of these institutions during 1947 amounted to approximately \$40,000 worth of service to worthy patients who were unable to pay for medical care.

● DURING the latter part of 1947 the Antillian Union and the West Cuba Conference have been building a church edifice in the city of Havana, which will accommodate between 400 and 500 people. Besides the main auditorium, provision has been made for Sabbath school department groups and other meetings of the church members. This new church building is located in the section known as Vibora, and is situated on a high promontory. Dedicatory services are planned for March 27, and the brethren are planning to launch a large evangelistic effort immediately following the dedication, for this section of the great city of Havana, Cuba.

● BAPTISMS in the British West Indies Union during the past year totaled 1,711, which is a gain of 194 over the record of 1946.

● WRITING under date of February 12, from Cristobal, Canal Zone, R. E. Delafield reports during the fourth week of the second series of revival meetings being held in that city. He states that "God is blessing wonderfully, and that 137 new people signed to keep the Sabbath last Sunday night."

● IN the Mexican Union Mission 66 new Sabbath schools have been added during 1947, with a total of 2,000 members. They also report 43,000 students enrolled in the Radio Correspondence Courses as of January, 1948; and state that during the past year 150 baptisms have been reported from among those taking these studies.

Southern Asia Division

● J. E. WEAVER, associate secretary of the General Conference Department of Education, arrived in Bombay on January 14. He is on an extended tour of the division, visiting all our boarding schools and as many other schools as time and opportunity will permit.

● DURING the first quarter of 1948 F. R. Scott has been holding a series of evangelistic meetings in Rangoon, where conditions are still such that many fear to be out after dark. The interest developed so that without much advertising the church, with a seating capacity of 150 or 200, was soon well filled. In response to requests, Brother Scott is now holding meetings on five days of the week in as many different centers of the city.

● As a result of the evangelistic effort conducted by W. A. Dunn in the city of Colombo, Ceylon, 64 new members have been added to the Colombo churches.

● THE evangelistic effort in Madras, India, under the leadership of R. H. Brodersen is being well attended and a serious interest in the message is being manifested by many.

● S. THOMAS has been holding a series of meetings in Trivandrum, the capital city of Travancore. An unusual interest has been manifested by the public, and the tabernacle has been far from adequate to accommodate the congregations that have numbered up to 900.

● ELDER AND MRS. G. B. HOAG and their three children and Miss M. Roelke arrived in Bombay, January 7. Brother Hoag returns from furlough as publishing department secretary of the Northeast India Union. Miss Roelke has come for the first time to join the nursing staff of the Surat Hospital.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● M. G. JOHNSON, leader of the Pawtucket, Rhode Island, district, is attending the Theological Seminary in Washington. Merle Tillotson, ministerial intern, is directing the work of the district during his absence.

● THE Northeastern Conference is endeavoring to get in touch with all former students of Harlem Academy and Ephesus Junior Academy in New York City. Now that the Northeastern Academy has been established, it is desired to form an association for alumni and former students. Plans are being developed for a reunion day.

● SEVERAL new faces which will be seen at the Southern New England camp meeting this year will be those of members of C. M. Pike's baptismal class in Hartford, Connecticut. This is the largest class in that district for a number of years, and is the fruit of five cottage meetings being conducted in the district, as well as of Bible studies given by lay members who are being trained as light bearers.

● THE Bridgeport, Connecticut, church school has grown from 7 pupils last year to 19 this year, and the prospects for next fall are that the enrollment will increase to 25. Mrs. Marguerite Tarbell is the teacher.

● IN preparation for the M.V. Week of Prayer, Howard Greene, leader of the Athol, Massachusetts, district, is visiting every young person in and around the city who has been a member of the church at any time in the past.

Canadian Union

● E. NACHREINER began a series of public meetings in the Winnipeg German church on Sunday, February 29. These are the first meetings to be held in the new church building that is just now being completed. The new church building seats about 200 people, and our German believers in Winnipeg have every reason to be proud of their new house of worship.

● FUNDS have now been provided for the erection of a new two-room church school building at Oshawa Missionary College. Until now, the grade school has been meeting in various rooms of the college building. Because of the rapid expansion of the college, it has become necessary to provide a separate schoolhouse for the grades. Both teachers and children are happy that they can look forward to meeting in their new building next fall.

● C. H. GOERTZEN reports a good attendance at his effort at Botwood, Newfoundland. Over 100 persons have requested literature.

● A TEACHERS' institute was held in Saint John, New Brunswick, in the month of February. Prof. L. E. Smart, of the Northern New England Conference, led out in this.

Central Union

● THE first investiture service of the year was held at Enterprise Academy, Enterprise, Kansas, on Sabbath afternoon, February 28, at which 21 young people were invested in the various classes. G. R. Fattic and C. R. Harrison, M.V. secretaries of the Central Union and Kansas Conference respectively, led out in the service.

● THE Central Union is nearing its Ingathering goal after an enthusiastic campaign. Two conferences have already exceeded their goals.

● PLANS are being made by the Colorado Conference for a youth congress to be held in Denver, Colorado, April 16 and 17. Young people from neighboring conferences are being invited, and a large attendance is anticipated.

Columbia Union

● THE East Pennsylvania Conference has made plans to reach, with the message, the families within its territory who live in rural districts. There are nearly 200,000 such families. In beginning this task the conference is concentrating on the 6 dark counties within its boundaries. In the 6 counties are about 20,000 rural mailboxes, and Seventh-day Adventist churches adjacent to these counties are pouring literature through the mail. A. F. Ruf, home missionary secretary of the conference, states that the idea is spreading to other churches.

● AN Allegheny Conference special committee recently visited other conferences' camp meeting buildings with a view to beginning as soon as possible to erect something similar at Pine Forge, where the conference campground is located.

● L. R. MANSELL reports that in less than four months of radio evangelism in the Roanoke, Virginia, area, 156 people have enrolled in the Bible course. The Missionary Volunteers have launched a youth radio club to send *Present Truth* to those taking the course.

Lake Union

● AT the M.V. officers' institute in Illinois recently the young people's leaders of that conference voted to set as their goal for 1948, 50,000 "Share Your Faith" contacts with non-Adventists.

● THE committees for the Lake Union youth's congress are busily engaged in working out the details of this important gathering. The place of the meeting has been changed from the Grand Ledge campground to the campus of Emmanuel Missionary College. The dates, however, remain the same—July 1 to 4, 1948.

North Pacific Union

● THE operation of the hospital at Seldovia by the Alaska Mission terminated February 14. This was necessitated because of lack of clientele, for many people have moved from Seldovia because of too poor fishing seasons. Also the Alaska Native Service has found it necessary to reduce the amount of revenue which they have been supplying.

● THE young people of the Portland, Oregon, area concluded a spring Week of Prayer with a district rally in the Benson high school auditorium on Sabbath afternoon, March 13. Guest speaker was Don Spillman, president of the Washington Conference. Andrew Running is president of the Associated Missionary Volunteer Societies of the Portland area.

● IDAHO reports an active Dorcas Society in every church in the conference with the beginning of 1948. A fourth federation was formed on March 18, states R. E. Adams, conference secretary.

Pacific Union

● TEN persons were baptized in Eureka, California, February 14. They will unite with the Eureka and Fortuna churches. The pastor, C. N. Kohler, reports that fine work is being done by lay members who are giving Bible studies.

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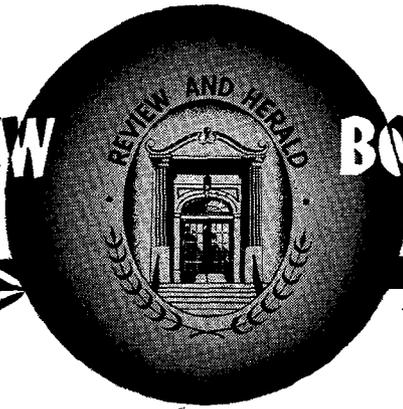
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The Source Chart may be sent to a separate address. If you are already a subscriber to LIFE & HEALTH, you may wish to have the Source Chart mailed to your address and the subscription sent as a gift to some relative or friend. If the Source Chart is to be sent to a separate address, please give accurate mailing instructions, so there will be no confusion in caring for your order.

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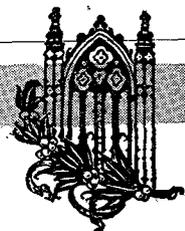
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REVIEW AND HERALD

● CHARLES J. NAGELE, secretary-treasurer of the Southeastern California Conference, has accepted the call to serve in the same capacity for the North Pacific Union Conference. He is being succeeded by E. A. Schmidt, secretary-treasurer of the Nevada-Utah Conference.

● SOUTHEASTERN CALIFORNIA has welcomed Ben Marshall as the new manager of the Paradise Valley Sanitarium and Hospital in National City.

● Two young people from non-Adventist homes were among the 4 baptized at Upper Lake, California, January 31. These all decided for Christ at the time of the fall Week of Prayer, and have attended the baptismal class conducted by F. Fowler since that time.

Southern Union

● THE Alabama-Mississippi Conference has reached the Minute Man goal for the entire conference in Ingathering, but they are proceeding until a higher goal which was set has been reached.

● H. T. ANDERSON opened evangelistic meetings in Carpenter's Convention Hall in Jackson, Mississippi, on February 29, with almost a capacity audience.

● ON February 29, J. F. Street began a large tent effort in Miami, Florida, for the South Atlantic Conference, with a good attendance. Mr. and Mrs. Charles Miller are associated with Elder Street.

● FIVE new believers are awaiting baptism at Sadieville, Kentucky, where Brother Wilder has been conducting a lay effort for more than a year. The prospects are good for organizing a church there.

● GEORGE W. VALENTINE baptized 5 persons in the Paducah, Kentucky, church on February 21.

● THE Oakwood College male chorus gave a series of much-appreciated programs in Atlanta from February 19 to 21, for the purpose of raising funds for student evangelistic equipment.

Southwestern Union

● J. P. PALMIERI is looking forward to another baptism in the near future in the Arkansas-Louisiana Conference. This work is being done in New Orleans, Louisiana. He plans to baptize 4 individuals into the New Orleans Italian church.

● R. J. CHRISTIAN is holding an effort in Clayton, New Mexico. Indications of the workings of the Spirit of God in remarkable measures have been reported, and we believe that God is guiding in the plans for this meeting.

● THE Texico Conference has been very happy to welcome in their midst for a few days W. H. McHenry, who for 33 years has been a missionary in India.

● IN Tucumcari, New Mexico, a lone sister has been keeping the Sabbath for 30 years. About the middle of 1947 G. M. Schram and his wife came to Tucumcari and began services in a public effort in the community house. At the present time there is a nice group of believers. Sabbath, February 28, 1948, was a red-letter day in the experience of the brethren there. Four have already been baptized, and quite a few more will be ready for baptism soon. They have recently organized a new church group.

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.

APRIL 1, 1948

Famine Relief Gifts

THE General Conference gratefully acknowledges the following contributions to the Famine Relief since January 1, 1948:

Anne Sadowski	\$ 5.00	George Blatt	\$ 10.00
Capital Memorial Dorcas Soc.	25.00	Mary Mitchell	1,100.00
Mrs. Annie J. Leighton	30.00	C. J. Puryear	3.00
Mrs. Arthur Zeisner	40.00	Martha Lucas	10.00
Effie Womack and Family	15.00	Mrs. Bertha Trovillo	10.00
Eld. and Mrs. Sidney N. Rit-		Emma E. Poch	5.00
tenhouse	50.00	Harry A. Dorn	9.75
A friend	2.00	W. F. Mayers	48.00
Callie C. Eggart	10.00	Mrs. Charles Dunham	8.00
A friend	1.17	Mrs. Zelta Thornton	5.00
Green Lake Dorcas Society	150.00	Mrs. Anna Wood	4.00
W. A. Grimme	50.00	A friend	.82
Wahiawa Mission School	31.00	George Blatt	6.00
San Fernando Valley Home		William Hust	20.00
and School Association	82.00	Florence Burgess	10.00
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Society	90.00	Glenwood, Michigan, School,	
Dr. Meade for M.V.'s Ta-		Pearl Drumb, Teacher	10.00
koma Park Area	264.24	Edna Estes	10.00
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Mrs. E. F. Shafferman	10.00	Mrs. Nellie G. Davis	5.00
Mr. and Mrs. R. A. Ormiston	10.00	Powell, Wyoming, Dorcas	
Mrs. A. L. Crutcher	15.00	Society	5.00
Mineral Bench Improvement		Martha Bish	50.00
Club	20.00	A friend	40.00
R. J. Noaker	10.00	Nora Davis-Cloud	10.00
Powell Wyoming Dorcas So-		A friend	20.00
ciety	5.00	Mrs. E. F. Shafferman	20.00
C. F. Schilling, M.D.	100.00	Reedley, California, church	90.25
Helen Hooper and Anne Sa-		Mrs. Milton Long	5.00
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Friends	5.00		
Ralph V. Kime	25.00		
			\$3,114.73

CHURCH CALENDAR

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

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Good Word From Berlin

W. MUELLER, one of the ministers connected with the headquarters staff of our work in Germany, sends in this item regarding the growth of the cause in the Berlin Conference during the past year: "The Lord is blessing the soul-winning work in Germany in spite of the lack of halls. The membership is constantly increasing. Souls come by the hundreds, and figures I just received show that the Berlin Conference alone has had a net gain of 596 in 1947. Of this total 569 came in by baptism. And so it is in all the eighteen conferences comprising the three German unions."

Radio Work in England

ENCOURAGING word comes from J. A. McMillan regarding the growth of the Voice of Prophecy in the British Isles. He writes that the Voice of Prophecy staff now includes a young minister, a Bible instructor, a secretary, and himself. The Voice of Prophecy in England is a year old the fourteenth of April. The enrollments in the Bible School up to the end of 1947 were 4,366, and Brother McMillan states that "to our direct knowledge fourteen Voice of Prophecy students were baptized in 1947."

"Altogether, we envisage this year a very great expansion of our enrollments, and it is our hope that we will be able to cope with the work as it rolls in, and that we will have the satisfaction of seeing many people take their stand for the truth."

PAUL WICKMAN.

Enrollment in Our Colleges

FOLLOWING is a statistical picture of student enrollment in our colleges and junior colleges in North America. Only students above the twelfth grade are listed here. The grand total of 7,153 compares with a total of 7,466 last school year.

	Men	Women	Men	Women	Total
	Dormitory		Nonboarding		
Atlantic Union College	88	92	139	60	379
Canadian Union College	22	21	22	6	71
Emmanuel Missionary College	374	290	289	80	1,033
La Sierra College	162	172	365	117	816
Madison College	59	81	63	26	229
Oakwood College	162	155	51	30	398
Oshawa Missionary College (Jr.)	11	7	4	1	23
Pacific Union College	290	232	216	86	824
Southern Missionary College	126	135	141	32	434
Southwestern Junior College	58	50	58	32	198
Union College	295	287	282	95	959
Walla Walla College	319	281	394	148	1,142
Washington Missionary College	145	144	253	105	647
	2111	1947	2277	818	7153

Opportunities in Japan

A LETTER from Dr. Edward E. Getzlaff, director of our Tokyo Sanitarium and Hospital, presents this picture of the present opportunities in Japan:

"God is going before us in Japan. He is opening the way for the giving of His truth to a nation that never before knew freedom. Now that the people are free, many are looking for light. A feeling of friendliness is everywhere. There seems to be a great desire to read good books. Just now books are very hard to find, especially good books. A person will travel miles to get a book.

"At present we have none of our message-filled books for sale. We should have half a million copies of some good book right now. They would sell fast. *Bible Readings* would be a fine book if we could only get it printed. We are printing the *Signs of the Times* in increasing numbers, but we are not able to keep up with the demand. This month the presses are putting out 18,000 copies. We need to hurry up and build our new publishing house.

"From several parts of Japan we are receiving requests to start medical work. Frequently visitors come to our Tokyo Sanitarium and Hospital to see the kind of work we are doing. They seem so pleased to find a place where health and religion are combined. They often speak of the spirit of the institution. We are the only Protestant medical missionaries in all Japan. We can take only twenty-five patients, and have but one doctor. We must get more men and open medical work in other places. Now is the time to do a great work for God."

1947 Tithes and Offerings

THE tithes paid by Seventh-day Adventist church members in the United States and Canada during 1947 amounted to \$17,221,719.21. The contributions for missions were \$6,566,664.88. Following is a notation of the tithes and mission offerings paid in each union conference territory in the North American field in 1947:

Union Conference	Title in 1947	Mission Offerings in 1947
Atlantic	\$1,296,597.64	\$482,063.14
Canadian	538,222.70	258,431.75
Central	1,096,775.45	366,646.00
Columbia	2,230,822.70	898,177.23
Lake	2,087,110.19	740,753.75
Northern	806,337.69	301,843.13
North Pacific	2,258,974.74	778,918.64
Pacific	4,425,370.57	1,601,109.14
Southern	1,523,557.65	791,035.08
Southwestern	942,623.51	331,904.45
Total for 1947	\$17,221,719.21	\$6,566,664.88

CLAUDE CONARD.

Recent Missionary Departures

DR. AND MRS. W. H. TAYLOR and their small son, William, of Southern California, sailed from New York March 10, for Cape Town, on the S.S. *Drackensburg Castle*. Dr. Taylor has been called to connect with the Kendu Hospital, in Kenya Colony, East Africa.

Mr. and Mrs. L. J. Larson and their son, Karl, returning to India from furlough, sailed from New York for Bombay, March 11, on the S.S. *Silver Briar*.

Mrs. Wallace W. Konzack and three children, Marlace, Judith, and Janice, of California, and Mrs. Vinston E. Adams and three children, Alvin, Marvin, and Keith, of Michigan, sailed from San Francisco for Yokohama, March 14, on the S.S. *The Great Republic*. Brethren Konzack and Adams left for Japan last midsummer, permits for the families to accompany them being unobtainable at that time.

Mrs. E. N. Lugenbeal and son, Edward, left Miami March 15, to join Elder Lugenbeal in Lima, Peru, where Brother Lugenbeal went last November to take the superintendency of the Inca Union Mission.

ERWIN E. ROENFELT.