

Missionary Sailings for 1947

A New All-Time Record

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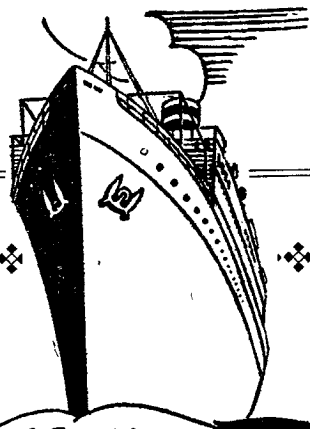
INTO a world in distress and perplexity the General Conference has in faith sent out to the mission fields during 1947 the largest number of missionary workers ever to go forward in one year. In 1946 we rejoiced that 501 workers, including returning missionaries, joined the staff of our overseas divisions, but last year (1947) a total of 545 missionaries set their faces toward the mission field to answer the call to service. Of this number 359 were new appointees and 186 were returning from furlough or in some instances from rather extended leaves in the homeland as a result of international conditions. The number of new appointees was surpassed in 1946 when 370 were sent out, but 1947 tops all other records for the grand total of missionary sailings.

Surely this is a marvelous record, and we can but thank God for these willing workers who have volunteered to serve their Lord in the waiting mission lands. Every call involves a real sacrifice on the part of those who have left home and loved ones. The loved ones at home also join in this sacrifice. Fathers and mothers have given their children to answer calls oftentimes when their going leaves them alone in their old age. Surely only the love of Christ could put into the hearts of these loyal volunteers the spirit of service which we find so willingly manifested on the part of hundreds of our young and also older workers who have joined the faithful band of Seventh-day Adventist missionaries now serving the cause in 226 countries and island fields of the earth.

It is with a feeling of deep gratitude to God that we report these sailings for the year. God is moving on the hearts of hundreds of our young people to respond to the call to foreign service. But we must recognize that these sailings also throw an increasingly heavy burden upon the home church for the support of these hundreds of new recruits. They will need our prayers, but they will need also larger mission offerings on the part of the home church that they may be sustained in their chosen fields of labor. They will look forward also to letters and parcels from the homeland, for there is nothing that so cheers the hearts of our missionaries as to be remembered by friends and loved ones at home in a letter of cheer and a remembrance gift or message, showing that they are not forgotten.

The world is our field, and the fields are white, ready to harvest. We do not know how much longer we may have to work in some lands. There are threatening clouds of war that

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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.]

¶ PROTESTANTS and Other Americans United for Separation of Church and State issued a statement in Washington, D.C., denying charges by Roman Catholic Archbishop John T. McNicholas, of Cincinnati, that its manifesto was "bound to arouse intolerance, suspicions, hatred and conflict between religious groups." The Protestant group, headed by Dr. Edwin McNeill Poteat, president of the Colgate-Rochester Divinity School, asserted that it would "profoundly deplore" any such result of its manifesto, but insisted that if dissension arose, responsibility for it would rest upon the Catholic Church, "whose aggressions are the occasion of the dissension, and upon the political authorities who yield to them." It warned that "if Protestants and other citizens do not resist these aggressions, they will wake up to resist them when it is too late to resist them calmly."

¶ MANY Catholic schools may be forced to close down because of new financial burdens caused by increased taxes and wages, it was stressed in Paris when the cardinals, archbishops, and bishops of France gathered for a three-day meeting. According to Catholic educational authorities, widespread impoverishment caused by the war and postwar conditions has made it impossible to cover the costs of nonstate education by voluntary donations. The suggestion has been made, therefore, that the state provide special allowances for parents who wish to give their children a Christian education, if it cannot see its way to reviving state grants to the schools themselves. So far, however, the government has turned a deaf ear to the plight of so-called free schools. The left-wing parties maintain that state education is available for all, and that if parents insist on Christian education for their children, they must pay for it.

¶ BIBLES are sold in the black market in Korea, Miss Margaret Billingsley, executive secretary of the women's division of Christian Service of the Methodist Church for Japan, Korea, and the Philippines, said in Buck Hill Falls, Pennsylvania, in stressing the need for more Christian literature. Dr. Rowland Cross, secretary of the conference's Korea committee, called for 300 missionaries from North America in Korea by 1954.

¶ PRIME MINISTER ALCIDE DE GASPERI has accepted the honorary chairmanship of a committee formed in Assisi last year

to carry out an unusual peace mission to America. The mission is to transport to San Francisco a portion of the stone from the tomb of St. Francis of Assisi, famous medieval saint after whom the American city was named.

¶ THE tithing campaign of Southern Baptists last fall is reflected in greatly increased gifts to South-wide and world-wide projects the first two months of 1948, Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, said in Nashville, Tennessee. Dr. McCall said that the total of January and February receipts are a third larger in 1948 than for 1947, and that the opening two months of the new year showed total gifts equaling thirty-two per cent of 1947's full twelve-month period.

¶ THE annual meeting of the Foreign Missions Conference of North America in Buck Hill Falls, Pennsylvania, was told by Dr. Marlin D. Farnum, executive secretary of its committee on co-operation with the churches of Europe, that the continent can no longer be regarded as Christian but is now "a mission field." He went on to quote Dr. J. Hutchison Cockburn, director of the department of reconstruction of the World Council of Churches, who recently said Europe was "no longer Christian," adding, "The day has come when we can no longer count on a majority of the people in Europe having an interest in, or even a knowledge of, the Christian faith or in the Christian church, and when the majority look to the state rather than to the church as the source of their well-being."

¶ THE Mormon Church mission in Japan will be reopened soon for the first time since 1924. Edward Clissold, vice-president and manager of the Honolulu branch of the State Savings & Loan Co., a Salt Lake City firm, sailed from Honolulu for Yokohama to reopen the mission and become its president. The Mormon Church had a mission in Japan from 1901 until 1924, but it was closed temporarily on the latter date.

75-50-25 YEARS AGO

1873

¶ GEORGE M. DIMMICK recently began a series of meetings at the Belgrade schoolhouse three miles east of Mankato, Minnesota. Twelve persons have accepted the truth, making seventeen believers at this place.

¶ THIS word comes from D. W. Milk: "I plead for Chesaning [Michigan], that it may have another course of lectures. Cannot the tent come here the first place in the season? There might not be a great number embrace the truth, yet I think some would by proper instruction and the Lord's blessing. Many are disgusted with their present teachers, and some are inquiring after the truth. The Lord direct."

1898

¶ JEAN VUILLEUMIER reports a visit to Las Garzas, Argentina. "This little church," he says, "furnishes three canvassers—a third of its membership. Two of these have recently taken a trip toward Paraguay, where they intend to enter soon. They report an interest from several colonies. On Sabbath, with a wagon filled with people, . . . we went to the river, where the church elder, a Waldensian, baptized a young man and his wife. This morning I preached to a friendly company of German Catholics and this afternoon to a Spanish audience."

1923

¶ A good church school is being conducted at Narvacan in the Northern Luzon Mission, of the Philippines. The five grades in the school are taught by Tomas Pilar, and there is an enrollment of twenty-nine. The parents of the students are much pleased with the progress made by their children and with the quality of work being done.

REVIEW AND HERALD

Heart-to-Heart Talks

The Holy Spirit

In Four Parts—Part Three

BE PATIENT therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

Much has been said through the years about the former and the latter rain. The great importance of the latter rain in the closing work of God has been particularly emphasized. But little study, however, has been given to the former rain and to the relation which these two seasons sustain to each other.

These terms are borrowed from the operations of nature, particularly in the land of Palestine. The former rain prepared the soil for the reception of the seed. It caused the seed to germinate and grow. The latter rain ripened the products of the earth for the day of harvest. (Jeremiah 5:24.) These two terms are used by the writers of the Bible to symbolize two great spiritual refreshings in the preaching of the gospel:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. (See Hosea 6:1-3.)

The Work of the Former Rain

The work the former was to accomplish for the church has been but little understood.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . .

"But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

A neglect of the preparation which may be obtained under the former rain will withhold the refreshing of the latter rain:

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Early Writings*, p. 71.

A most intimate relationship exists between the early

and the latter rain. The latter rain is not bestowed in order to cleanse the church from sin, to perfect in them characters that will stand the test of judgment. This is not the primary purpose of the loud-cry message. This work of preparation must take place under the former rain.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Testimonies*, vol. 5, p. 216.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Ibid.*, vol. 1, pp. 187, 188.

Why the Latter Rain?

Why then, it may be asked, if this experience is to be wrought in our lives by the former rain, is the latter rain given at all? What need is there of the special outpouring of the Spirit of God in connection with His closing work? We may briefly summarize some of the reasons as follows:

1. The latter rain is bestowed on those who have obtained victory over sin. "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."—*Early Writings*, p. 71.

2. The latter rain, ripening earth's harvest, prepares the church for the coming of the Son of man, but "unless the early showers have done their work, the latter rain can bring no seed to perfection."—*Testimonies to Ministers*, p. 506.

3. The latter rain is to give power to the loud voice of the third angel. "At that time the 'latter rain' . . . will come, to give power to the loud voice of the third angel."—*Early Writings*, p. 86.

Prepares Saints for Trial

"4. The latter rain prepares Christ's followers to stand during the seven last plagues. 'The 'latter rain,' or refreshing from the presence of the Lord, will come . . . and prepare the saints to stand in the period when the seven last plagues shall be poured out.'"—*Ibid.* (See also *Testimonies*, vol. 1, p. 353.)

5. The latter rain enables the message to be presented with compelling power. (See *Early Writings*, p. 278.) "We can not depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"—*Testimonies to Ministers*, p. 512.

6. The latter rain emboldens the truehearted to accept truth as against every opposition.

7. The latter rain will lead some prominent leaders of the people to take their stand for God and for His truth. "Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents [some of earth's rulers] will have an opportunity to receive the truth, and some of them will be con-

verted, and endure with the saints through the time of trouble."—*Testimonies*, vol. 1, p. 203.

While the Word of God brings to view two distinct periods of refreshing upon the church, there must be accomplished a progressive work which goes on from year to year in the experience of the church and in the experience of the individual.

The blessings of the early rain are needed even unto the end. The measure of the Holy Spirit given us today will not suffice for tomorrow. We are to seek continually for more and more of the Spirit's power in our lives.

For the outpouring of the latter rain we should earnestly and devoutly pray. And we should prepare our own hearts for the reception of the divine blessing. But let us remember that the work of preparation must be done under the former rain. God has made ample provision for us even now to gain the victory over every sin and to perfect characters in His sight. This is the immediate work to which we should address ourselves. F. M. W.

Protestants Organize—2

Catholic Reaction to Protestants United

Last week we discussed in these columns a recently formed organization entitled Protestants and Other Americans United for Separation of Church and State. We called attention to the fact that this organization marks a new day in Protestantism, because it calls on all Protestantism in a calm, clear, logical way to stand for the separation of church and state.

We also called attention to what we believe is an inconsistency in the position of Protestants who oppose any attempts at church-state union when Rome seeks it, but who hold on to Sunday legislation because Protestants before them have done so. We observed in closing that we thought that any controversy on this subject of church-state union could not go very far before the spokesmen for Rome would call attention to Protestant inconsistency.

Of course, the future must disclose just what turn the battle will take. And, we need hardly add, Rome will probably not spend much time or ammunition on a battle unless this new organization, which we will call Protestants United, for short, follows up its initial announcement of plans with a well-defined and steadily growing campaign.

HOWEVER, we do know what the initial reaction of Catholics is. *America*, leading Catholic weekly in the United States, contains a lengthy article in its issue of February 7, entitled, "Religious liberty: the concern of all," which deals with Protestants United, or, as the writer of the article abbreviates it, PU. Though he concludes his article with an earnest suggestion to his fellow Catholics to display "good will" toward Protestants, he seems unable to refrain from opening his article in the typically supercilious vein a Catholic writer employs when commenting on Protestant activities: "PU's purpose is to save the day for American democracy, on an initial budget of \$100,000."

A Historical Resume

He seeks to evaluate Protestants United by placing it against the historical background of former Protestant organizations in the United States that have sought to oppose the activities of Rome. The historical recital is not a pretty one. Any person who has read the history of the United States knows that there have arisen from time to time certain fiery individuals and movements, intemperate and unchristian in their opposition to Rome, that used both language and methods that were ungodly.

Of course, it might be added immediately that such men and movements were not so much a reflection of the

spirit of Protestantism as of the spirit of the times. There were also fiery social and political reformers; there were torchlight parades; there were tarrings and featherings. These had nothing at all to do with religion, and simply reflected the uninhibited way in which some Americans of former generations expressed their prejudices and sought to reform what they felt were abuses. Catholics, the same as Protestants, were participants in these various movements!

After sketching the history of earlier anti-Catholic movements, the writer in *America* remarks on the contrast between these and Protestants United:

"It is happily different now. Today's *Awful Disclosures* do not concern Maria Monk and what was done to her in the convent; they concern simply Leo XIII and what he said in *Immortale Dei*, Peruvian bishops and what they said in a pastoral, a Spanish catechism and what it says about Liberalism, etc. We are, it seems, still 'enemies to the liberties of the republic,' and our progress is still to be obstructed. But the lurid images of the Apocalypse have vanished, leaving only the pale metaphor of a camel's nose."

The voice of this new organization, he confesses, "is quiet, its accents cultured, its rhetoric restrained."

He follows this immediately with an observation on what he thinks Catholics, perhaps, ought to do to meet the present challenge to their activities:

A Suggestion on Sweet Reasonableness

"Perhaps the thing to do is not to hurl epithets at them through the windows of a rectory (even if they were 'wolves in sheep's clothing,' would they go meekly away, thinking more highly of us, because we call them that?). Perhaps the thing to do is to go through the City and, where one finds these knots of men, talk to them. . . .

"Perhaps we could read Leo XIII with them, and the Syllabus of Errors; alone, they read these documents as Candace's eunuch read Isaiah. We could even talk to them about Msgr. Ryan's comments on *Immortale Dei*, and Father Connell's pamphlet on religious liberty. Perhaps we could exchange views on the history of Spain, its political tradition, the character of



If you are not afraid to face the music, you may get to lead the band some day.—*Construction Digest*. ★ ★

A dollar won't do as much as it once did. But we won't do as much for a dollar as we once did either.—Ben Sallows, *Alliance* (Neb.) *Times-Herald*. ★ ★

Very frequently a fight for what is right degenerates into a quarrel for what is left.—*Wit and Wisdom*. ★ ★

Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—Carl Schurz. ★ ★

People are lonely because they build walls instead of bridges.—Jos. Fort Newton, *Religious Discovery*. ★ ★

The true measure of the greatness of a man is the length of his shadow as he recedes into the past.—*American Lutheran*. ★ ★

Goodwill is no easy symbol of good wishes. It is an immeasurable and tremendous energy, the atomic energy of the spirit.—Eleanor B. Stock, *Independent Woman*. ★ ★

A child . . . was asked, "Where is your home?" . . . He replied, "Where mother is."—Jeanie A. B. Greenough, *A Year of Beautiful Thoughts*.

the Spanish people, the problems of Ibero-American civilization. Perhaps we could go over with them the constitutional history of the First Amendment, its interpretation in legislative and executive action, the problem of its transmission to the States via the Fourteenth Amendment; and then take up the history of American education and the instances of Federal and State aid to religious schools, and the relative rights of parents and the State."

Evidently he realizes that there are some things about Catholic writings and activities that call for explanation. He refers, for example, to the "Syllabus of Errors," the encyclical *Immortale Dei*, and the "History of Spain." We shall reserve comment on these for the moment. He also believes that the First Amendment of the Constitution may be understood in a way consonant with the present legislative activities of the Catholic Church in America. This point also we shall pass by for the moment. We wish, first, to present a picture of the position that this Catholic writer takes on the whole subject. We quote:

"Perhaps we could together take to a higher and broader plane the whole problem of the relations between government and religion, and try to frame them in something better than sheer negations; particularly, we could pursue this problem in the field of education. And to do this the better, perhaps we could first measure together the real threat to the common American tradition and our democratic institutions—the secularism that bears within itself the seeds of future tyrannies. Then perhaps we might even form with them another organization with a still lengthier but more meaningful title, "Catholics and Protestants and Jews and Other Americans United for Cooperative Relations between Church and State in View of the Peril of Secularism, Especially in Education."

Here, of course, is set forth the most plausible argument of the Catholic Church in opposition to every move that is made for the maintenance of the complete separation of church and state. Catholics view with alarm, and rightly they may, the godlessness of multitudes in America. They believe, and again rightly so, that this godlessness is in no small degree the result of a failure to instruct the youth in spiritual matters. They declare, and once more they are right, that state schools from the first grade through college are devoid of religious instruction, and, in fact, oftentimes give an antireligious bias to youthful minds. They add all these facts together and reach the conclusion that those who really love America should give their support to, rather than launch attacks against, so fine an organization as the Catholic Church.

The Most Plausible Argument

We repeat, here is Rome's strongest, most plausible argument in behalf of its whole legislative program in the United States. We would not for one moment minimize the force of it.

Nevertheless, we do not accept the Catholic argument, and for very real reasons. We agree with Catholics as to the malady, but not as to the cure. We believe the cure brings on conditions that are more grave than the disease it is supposed to heal.

Catholics contend that there is no question of violation of the First Amendment to the Constitution, separation of church and state, in the endeavors that this church has made for support of parochial schools, such as free bus transportation.

In other words, Catholics would dismiss all our protest and opposition on the grounds that they are wholly the product of an imagination that is warped by some ancient animosity toward Rome. Now, what Catholics evidently forget, is that this whole question has been given serious study by others than Protestants United. Over a period of years State and federal courts have given extended judicial consideration to the whole subject. On this we shall speak next week.

F. D. N.

APRIL 8, 1948

Heaven's Call to Backsliders

HOWEVER far the backslider may have retreated into the dark Egyptian midnight of worldliness and sin, one sweet fact remains—God loves him still and has not given him up. The heart of God yearns for His backsliding children as a devoted husband longs for his estranged wife, for whom he still feels the warmest affection. There is no argument that better shows God's love for those who have proved unfaithful to their baptismal vows than the words, "Return, thou backsliding Israel, . . . for I am merciful, saith the Lord. . . . I am married unto you." Jer. 3:12-14.

We well remember a middle-aged man who for years had wandered about in sin, but, like the weary prodigal, had lost confidence in himself and with broken heart had found his way back to the Father. He learned by experience that God can make it hard for the man who chooses to live in sin. The text we have quoted kept him from despair and fed the fire of hope in his aching heart. "For I am married unto you" seemed to express to him better than any other scripture the forbearance and long-suffering of God for the backslider. When at last his decision was made to return, God tenderly took him back and the church opened its doors to receive him.

The Patience of the Shepherd

All this naturally raises the question, What is the trouble with backsliders? Why did they stop climbing the narrow pathway to heaven and fall back? Hosea tells us that "Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place." Hosea 4:16. Is it that the backslider is untractable and independent and wants to pull his own way, like an unbroken heifer or steer? Surely, it is the backslider and not God who snaps the harness straps and rubs off the yoke. Men and women who live in the background of the church and in the shadows of the world will occasionally admit that this is true. But more often a minister or a layman who betrayed his trust or offended them in some way is held responsible for their fall. Neither God nor the church enters into controversy over this question. The Lord patiently waits for them to return, if they do not wait too long. Meanwhile He "will feed them as a lamb in a large place," as our text assures. Helpless as a lamb in a broad field or pasture open to the attack of wolves and robbers, the backslider is nevertheless fed and protected by the Good Shepherd, who watches over him as He attempts to lead him back to the trail and the flock. In this pastoral incident is another symbol of God's love for the fallen, another divine effort to show the sinner the way back to God.

It is true that the backslider's retreat into the world of sin may have been the result of another's inconsistent life. These stumbling blocks must answer for their failures. God can judge them better than the backslider. The best thing for those to do who have been led astray by inconsistency in the church is to forgive and forget. Then return to God while there is time remaining. Only God can save, and He is willing and anxious to restore.

Measuring the Cord

It is the duty of Christians to work for the lost whether the objects of our soul-winning labors have at any time tasted of the love of God or not. We are not to say, "They have chosen to live in sin; let them alone." We are to "hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to Himself with the cord

which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured."—*Counsels on Health*, pp. 533, 534.

Let the spirit of labor for the backslider fill the lives of our loyal Seventh-day Adventists. In Adventist centers there are literally hundreds of backsliders who could be reclaimed if prayerful, sympathetic interest were taken in their salvation by those who profess the truth.

Surely if God is not ashamed to confess the intimacy of His relationship to them by stating that He is "married" to the backslider, we should not be hesitant to seek these lost sheep and bring them back to the fold.

Let our people immediately commence this work. It is the best kind of applied Christianity, to hunt for the lost and bring them to God. And to those in the background of the church who may be reading this column we say, Do not wait for others to come to you. If your heart is sad and weary with sin, you may come to God just as you are, and find Him. Return to Him today, and He will receive you, and there will be rejoicing among the angels in heaven over one soul that repents.

D. A. D.

WORLD TRENDS

Food Shortage

Alarms Economists

A BULLETIN in the *New York Times* (February 4) states: "The United Nations department of economic affairs reported today that shortages of food were the world's No. 1 economic problem. The scarcity of food, it declared, is the principal cause of the inflation spiral. . . . The report . . . revealed that 1947 production of key foods was 70% below 1937."

It is paradoxical that in a day when man knows how to make even the desert to bring forth food in great abundance there should be shortage of food in any nation. Great famines in ages past were excusable, perhaps, but millions need not starve to death in a day like this. With the great transportation facilities around the world reaching every nation, food can be distributed with dispatch and the hungry quickly fed.

Why then these wasting multitudes who cry for bread? Why then this great toll of lives for want of sustenance? Destructive wars? Yes. But more than that. Greed and hate are the true answers. "Let them starve," say some; "they deserve it." And others hugging their full stomachs declare, "Why should I share my wealth with people across the seas?"

When Christ declared that famines would be one of the signs of the last days, He did not say how these famines would be brought about. Strange to say, it is in these modern times of mass production of food that more people no doubt have starved for lack of bread than in any other generation of the past. Some famines have been deliberately planned as a political weapon. Others have been brought about by indifference. And others by greed. We have not seen the last of famines. So long as man is what he is, his selfishness and ill will will offset any knowledge of production he may have acquired. Yes, the paradox of famines in an age of abundance is a fulfillment of Christ's prediction and a sign to us that the end is nearer than we think.

How true are His inspired words spoken centuries ago: "And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:7, 8. Not the end but "the beginning of sorrows." The future will provide abundant opportunity for Christians to relieve the ever-increasing woe and suffering of a hungry, dying world.

World Council of Churches

THE year 1948 will be an outstanding date in the history of the ecumenical movement. In August the first assembly of the World Council of Churches will take place in Amsterdam, Holland. Already the scope of representation is much larger than previous meetings of this kind such as that in Oxford, England, in 1937 when 119 denominations sent delegates and the one at Edinburgh in the same year when 123 were represented. The promoters of the World Council are elated at the wide response to their call. The high lights of this call read as follows:

"We are profoundly thankful that after long years of separation . . . the Christian Churches throughout the world will thus be able to express and to manifest their spiritual unity. . . . We confess that because of the dividedness of the Churches, also, we have fallen short in the witness we should have borne to Christ. Our Churches are divided, and by their divisions the whole work of the Church, both in speech and in action, suffers most grievous harm. We long for the day when the Lord Jesus Christ shall recapture the Churches and, manifesting His glory, lead them to speak with one clear voice. . . . The World Council of Churches is itself both a declaration of the spiritual unity of its member Churches and a means through which they may express that unity in action."

The objective of the World Council of Churches so far as a desire for unity is concerned is a laudable one. But mere human effort can never bring men to unity of heart. There may be an outward form for the sake of expediency and in order to speak to the world with one voice, but the desire for unity must go deeper than this. What is needed is "the unity of the faith." Nothing less will do. Anything less will be like building a house on sand. God's plan for unity is based on a close adherence to the teachings of His Sacred Word. Here in the sacred utterances of the Bible are to be found the cohesive elements of love and truth. Studied and applied to the life and experience of the church, the sacred oracles of God would bring about among all professors of the religion of Jesus the unity for which the Saviour worked and prayed during His earthly ministry. But this requires a cross that not all are willing to bear. Only a comparative few will come into the perfect unity of restored apostolic Christianity. Of the group that shall be united and ready to meet their Lord when He comes, the Scriptures say: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Secularism, Breeder of Crime

UNDER this title a most significant article written by J. Edgar Hoover, director of the Bureau of Federal Investigation, appears in the *Christian Advocate* (February 12). Mr. Hoover discusses the need of religion in the solution of the crime problem. He says:

"Proof that large numbers of our people have turned away from God can be found in the sordid record of crime, and in the predominance of a materialistic way of life which has steadily become more evident each year since the turn of the century. . . . There was a time when man began his day with prayer and ended it with thanksgiving. . . . Now that we have grown of age, vast segments of our population apparently feel that God has served His purpose and is no longer needed. . . . Men and women commit crime because they lack a sense of moral responsibility."

In conclusion Mr. Hoover declares:

"As the lengthening shadow of despair falls across the world, we have no other place to look except to religion for guidance and strength."

It is becoming very clear to men of responsibility everywhere that man's only hope is through a belief in God and adherence to the principles of righteousness as revealed in His Word.

F. L.

REVIEW AND HERALD

The Triumph of the Remnant Church

By Arthur L. White

[We asked Elder White to write this article to introduce the series by Ellen G. White on the remnant church.—EDITOR.]

IN AN hour of discouragement John the Baptist was led to send messengers to Christ with the inquiry, "Art Thou He that should come, or do we look for another?" Matt. 11:3. John found an answer to his question in the report of the ministry of the Saviour—the sick were healed, devils were cast out, the eyes of the blind were opened, and the gospel was preached.

John's experience was not an isolated case. Some in the church today, in an hour of discouragement, look about, and as they see defects in the characters of their brethren and mistakes made by the ministry, are led to ask, if not orally, in their own hearts, "Is this the true church, or do we look for another?" They, like John, might find the answer as they note the character of the work being done by the church and the message it presents to the world. They might find occasion to rejoice as they study the firm foundations of doctrine, the well-developed organization, and the rapid onward march of the message. The high standards as exemplified in the lives of representative church members should confirm the answer.

Series of Inspired Messages

But more than this, God, through His chosen messenger, has given us assurance upon assurance that He called this movement into being, that it is His work, and that it will triumph gloriously. It is to bring again these assurances before our church membership that a series of E. G. White articles on "The Remnant Church" beginning with this issue, will appear in the REVIEW during the next few weeks. The statements which are presented were, many of them, written at a time of crisis, or when some who had formerly walked with us left our ranks and turned their weapons of warfare upon us.

Such was the case in 1893 when, in response to the attacks of a certain Brother S, Mrs. White was led to pen some of the most beautiful and assuring statements in regard to the remnant church and its triumph.

This certain Brother S, in his study of the Bible and the testimonies, focused his attention primarily on the messages of reproof and rebuke, forgetting that God had said that "as many as I love, I rebuke and chasten." Rev. 3:19. He concluded that the testimonies of reproof constituted a message of rejection, and that those who would join in sounding the loud cry must withdraw from the Seventh-day Adventist Church. The church, he asserted, was Babylon, and those who would finish God's work in the earth and meet their Lord in peace, must separate from the body. Of course, a pamphlet was published; and, true to form, it was made up largely of quotations from the pen of Ellen G. White, misapplied and pieced together with the author's comments. The pamphlet bore the arresting title of *The Loud Cry*.

An ardent disciple, Brother C, was dispatched to Australia to carry the message to that land and to visit Mrs. White, who, it was supposed, would of course, join their forces of "reform." As we follow this zealous emissary to the southern continent, we find him first of all trying to

obtain the names and addresses of all Seventh-day Adventists, that the message of the *Loud Cry* might be introduced to them. Then he discovered that while he had been crossing the Pacific to Australia, a testimony was on its way from New Zealand to America specifying the message of the *Loud Cry* tract as "one of the delusions designed to create confusion among the churches," and stating in the clearest language that "if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong."

Confident that Mrs. White was entertaining a warped view of the matter, and sure that he could help her to see matters correctly, Brother C took up correspondence with her. In her communications to him she first pointed out to this zealous but misguided brother:

"If you have a work to do to enlighten others be sure that you have genuine light from the Scriptures, and not a concoction of error that will only be darkness and peril to the souls of all who receive it. We want truth, for truth alone will sanctify the soul of the receiver. Error will not refine, ennoble, elevate, and purify mind and character."—E. G. WHITE, Letter 15, 1893.

Then in a motherly way she advised that he attend school to learn just what was truth. Assuringly she wrote:

"God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. . . . The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God."—E. G. WHITE Letter quoted in *Review and Herald*, Sept. 19, 1893.

A Record of Past Experiences

Then to indicate to Brother C that the adversary was still playing his old game of endeavoring to mislead God's people under the disguise of a call to reform, Mrs. White penned a brief record of similar experiences in the past. She told of a Brother J, who seemed inspired, and of her warning that his work was not of God. Then there was a Brother P, who declared that he had the message of the loud cry of the third angel, but his family soon had to place him in an insane asylum. There was a Brother G, who also published a loud-cry message, accusing the church and its leaders of departing from God. He not only misused the testimonies in his publications, but stooped to theft to obtain the REVIEW AND HERALD mailing list. His message was not of God. Then she told of still another zealous reformer, a Brother C, who thought he had "new light" regarding the third angel's message, and who, had it not been for Mrs. White's careful work, would have broken up his home church. The sordid account is closed with reference to a Mrs. M, who claimed sanctification and misled not a few.

The new message of the *Loud Cry* tract in 1893 had the earmarks of these earlier experiences. It was nothing new, but the same old story of criticism, faultfinding, and condemnation. There was the same misuse of the testimonies to support the satanic message, and thus lead some astray.

Then, to protect the church from the subtle and misleading teaching of the *Loud Cry*, Mrs. White wrote a series of articles for the *REVIEW* and *HERALD* on "The Remnant Church Not Babylon." Again and again in these, the messenger of the Lord indicates God's love for His church, even though that church is defective and enfeebled. She asserts that the tares will remain with the wheat until the harvest—the end of the world. These articles, including personal communications to both Brother S and Brother C, form the body of the series now beginning under the title "The Remnant Church."

It has been argued by some, however, in more recent years that this experience took place in 1893, and at some later date the church so apostatized that it merited the disfavor of Christ. They grant that the message of the *Loud Cry* tract which was promulgated earlier, did not apply at that time; yet they declare that it does apply today. Some have been so specific as to name the very day, April 21, 1903, when the church was abandoned by her Lord. Others agree with the alleged fall of the church, but they would put it at a later time.

Let us see if such a position is justified in the E. G. White statements and in her own experience. First, we would point out that Mrs. White remained a member of the Seventh-day Adventist Church to the time of her death, July 16, 1915; and that up to nearly the time of her death, God continued to give her messages of instruction, admonition, and counsel for Seventh-day Adventist leaders and for the church as a whole.

As we look through the records of the later years, we find a repetition of the assurance given to us in 1893 that "the church enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49. And the assurance is repeated in 1902, 1904, 1907, 1908, 1909, and climaxed by a statement in 1910 that "nothing in this world is so dear to God as His church."—E. G. WHITE, Letter 136, 1910.

Mrs. White's messages of confidence in the movement, to its final triumph, were also recorded very clearly in her last communications to the General Conference in session in the year 1913. In this address of encouragement and exhortation she stated:

"I rejoice," my brethren, "that I have confidence in you in all things." . . . I have strong faith in the workers throughout the field"—*General Conference Bulletin*, May 19, 1913.

Surely these words spoken to the highest body of the church, its General Conference in session, in the year 1913, cannot be misunderstood or misconstrued.

The second communication entitled "Courage in the Lord," also sent by Ellen White to the General Conference in session in 1913, expressed her confidence in the final triumph of the movement. Note the words:

"I am encouraged and blessed as I realize that *the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.*"—*Ibid.*, May 28, 1913. (Italics mine.)

These expressions, in the setting in which they were presented to the General Conference in session, would make it clear that God was with His people and that He would continue to be with them until the end. And as Sister White wrote in a letter to Brother C, who was bearing the message that the remnant church was Babylon, in 1893, the church "is not to be disorganized or broken up into independent atoms."—Quoted in *Review and Herald*, Sept. 19, 1893.

Nor was a new church organization to come out of the Seventh-day Adventist Church, for, in 1905, at a time when some were withdrawing from us, she stated, "We can not now step off the foundation that God has established. We can not now enter into any new organization, for this would mean apostasy from the truth."—*Notebook Leaflets*, vol. 1, no. 17.

The firm confidence of the messenger of the Lord in the triumph of the church should lead all to courage and confidence in this perilous hour of earth's closing conflict.

The Remnant Church

The Object of Christ's Supreme Regard*

By Ellen G. White

I TESTIFY to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning." "Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities."

Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, "Let Israel hope in the Lord from henceforth and forever."

"Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto His name; for it is pleasant. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods." Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt reason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

At this time the church is to put on her beautiful garments,—“Christ our righteousness.” There are clear, de-

* A message addressed to "Dear Brethren of the General Conference," written from Melbourne, Australia, December 23, 1892.

cided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ.

The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom He has honored, bringing them into possession of an eternal weight of glory. . . .

The Church a Temple

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. . . .

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and

that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory.—Christ, the great center from which radiates all glory. "Blessed are they which are called unto the marriage supper of the Lamb."—*General Conference Bulletin*, 1893, pp. 408, 409.

Saved by Grace or Law?

Part II

By Fordyce W. Detamore

CONTINUING our study of the law and the gospel, we quote the apostle Paul: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Verse 7 makes it clear that he is talking about the Ten Commandments. Today millions are refusing to keep the commandments of God. Many claim great piety and religious devotion in their hearts; they believe that they are basking in God's love and do not need to do anything—this is the fatal mistake that many people are making. Paul says, "The law is holy, and the commandment holy, and just, and good." We had better keep it then if it is holy and good.

If you will, examine the Ten Commandments. (Ex. 20:3-17.) Remember, this law is the one at which many ministers point their fingers and say, "We don't need it; it's all done away with." We are reaping a great crop of lawlessness because of the seed that has been sown by the churches that teach that the Ten Commandments are abolished!

The fourth commandment is especially attacked. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Is there anything wrong with that commandment? *No!* It is "holy, and just, and good," as Paul says. God gave the Ten Commandments and wrote them on tables of stone; and remember, in the judgment day we will face the Ten Commandments again—face them the way God wrote them and not the way man has attempted to change them. They are all good. And yet how many Christians throw up their hands and say, we don't need to keep them because we are under grace! And it is all because they rebel against the obligations of that fourth commandment.

Is it right to check all the commandments, and say the nine are good, but when we come to the fourth, say, "I won't do it," or "I don't need that one to be saved"? Can an individual break the commandments of God knowingly, and expect to stand in the judgment day, covered with the blood of Jesus? Indeed not. "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3.

In Hebrews 10:26-29 is recorded one of the most solemn messages ever given to Christians: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." When an individual continues knowingly to break the commandments of God, the blood of Christ cannot atone for his

sins. There is no other sacrifice given for that man. "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" That is a most solemn picture of an individual who rejects Christ and treads His commands underfoot. The Christian's life is beautifully described in Revelation 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

No Substitute for Obedience

A great many individuals take the attitude, "Well, now, I'll pray about that, and if the Lord reveals it to me, that I should do that, then I'll keep the fourth commandment." It is as reasonable as if a pickpocket attended some meetings and decided to give his heart to the Lord. You tell him that if he is going to be a Christian he will have

to quit stealing. He answers, "Well, now, I earn my living that way, and a man who doesn't support his family is worse than an infidel. I'll tell you—I'll pray to the Lord, and if He reveals it to me, or especially impresses me that I should quit stealing, I will." Do you think that the Lord would give a special revelation to him? Of course not. It is already revealed in the law of God—that is what the law is for. Believe and obey its teachings, and you will be saved. Reject it and you are doomed to death, "for the wages of sin is death." Rom. 6:23. There is no substitute for obedience!

It may be that you are not breaking the fourth commandment. It is just as fatal to continue breaking any one of them.

Some evidently thought back in the time of Jesus, as many do today, that He had come to destroy the law, but this is what He said, "Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but to enforce them. For I tell you, as long as heaven and earth endure, not one dotting of an *i* or crossing of a *t* will be dropped from the Law until it is all observed." Matt. 5:17, Goodspeed's translation.



Court Week in Heaven



By Arthur E. Lickey

I. How Only Can Atonement Be Made for Sin?

"Without shedding of blood is no remission." Heb. 9:22.

From Abel's altar of blood at the gates of Eden to the blood of Christ at Calvary, sinners saw this spiritual truth portrayed in literal blood.

II. From Moses' Time to the Cross, Where Did the Sacrificial Service Center?

"Let them make Me a sanctuary." Ex. 25:8.

"In which were offered both gifts and sacrifices." Heb. 9:9.

This sanctuary had two apartments. The first is called the holy. (Ex. 26:33; Heb. 9:2.) In it were the candlestick, table of shewbread, and altar of incense. (Heb. 9:2; Ex. 40:26.) The service in this apartment occurred daily. (Heb. 9:6.) Then there was the second, or most holy, apartment. (Ex. 26:33.) In it was the ark containing the Ten Commandments. (Heb. 9:3, 4; Deut. 10:4, 5.) Above the ark (as the lid) was the mercy seat. (Ex. 25:21.) Above the mercy seat was God's presence. (Ex. 25:22.) The service here was conducted once a year by the high priest alone. (Heb. 9:7.)

III. Of What Was the Earthly Sanctuary a Type?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." Heb. 9:24.

Christ ascended to the heavenly sanctuary to minister for us. (Heb. 8:1, 2.) We there find the same articles of furniture as were in the earthly sanctuary. (Rev. 1:12, 13; 4:5; 8:3, 4; 11:18, 19.)

IV. When Was the Earthly Sanctuary Cleansed?

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls . . . : for on that day shall the priest make an atonement for you, to cleanse you. . . . And he shall make an atonement for the holy sanctuary." Lev. 16:29-33.

This annual Day of Atonement was the end of the Jewish spiritual year. It was the last chance to confess and forsake sin. (Lev. 23:27.) It was considered as the annual day of judgment.

V. When Was the Heavenly Sanctuary To Be Cleansed?

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

This period ended in A.D. 1844. Thus the cleansing of the heavenly sanctuary began in A.D. 1844. This date lies between A.D. 1798 (the close of the 1260-year papal supremacy, Dan. 7:25) and the coming of Christ. It was in this period after the supremacy of the papal horn that God's judgment was to sit. (Dan. 7:8-14.)

The cleansing of the heavenly sanctuary is the work of the investigative judgment. There is no sin in heaven, but records of sin to be examined.

A judgment-hour message was to be heralded to the entire world. (Rev. 14:6, 7.)

VI. What Heavenly Beings Conduct the Judgment?

1. God is the presiding judge. "The Ancient of days did sit." Dan. 7:9.
2. Angels and elders are attendants. "Thousand thousands ministered unto Him, ten thousand times ten thousand stood before Him: the judgment was set." Dan. 7:10. (See Rev. 5:11 for angels at throne.)
3. Christ is our advocate. "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

God is the presiding judge, but He will judge all men by Jesus Christ. (Acts 17:31.)

VII. What Are the Three Sources of Testimony?

1. God knows all. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.
2. The books of record. "And the dead were judged out of those things which were written in the books." Rev. 20:12.
3. The angels. "Neither say thou before the angel, that it was an error." Eccl. 5:6.

VIII. What Three Things Are Included in the Scope of the Testimony?

1. Our works. "And they were judged every man according to their works." Rev. 20:13.
2. Our words. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.
3. Our thoughts. "Therefore judge nothing before the time, until the Lord come . . . and will make manifest the counsels of the hearts." 1 Cor. 4:5. God weighs our motives. (Prov. 16:2.) He knows every secret thing. (Eccl. 12:14.)

IX. What Is the Great Standard of the Judgment?

"Fear God, and keep His commandments: . . . for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

X. How Shall We Stand in the Judgment?

All must appear. (2 Cor. 5:10.) All have sinned. (Rom. 3:23.) The wages of sin is death. (Rom. 6:23.) We may confess our sins. (1 John 1:9.) We may send them beforehand to judgment. (1 Tim. 5:24.) Sin must be forsaken. (Prov. 28:13.) Sin is the transgression of the law. (1 John 3:4.) Christ came to save sinners. (1 Tim. 1:15.) We will be judged by Christ. (Acts 17:31.) His word will settle our cases. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Jesus came to live the law. He came to show what is really *meant* by following the perfect law. It says in Isaiah 42:21, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable."

Evangelist Everson used to illustrate it this way: A lady goes out shopping. She sees a bolt of goods which attracts her attention. She is almost persuaded to buy this material for a dress which she is planning to make. The clerk says, "Madam, here I have a sample dress made from this very material. Would you like to see it?" The lady exclaims, as she sees the dress, "Oh, it's fine-looking material on the bolt, but it's a thousand times better looking made up!"

The law is good. But when you see that perfect law lived out in Jesus' perfect life and example, you cannot but say, "Wonderful and good as the law is, it is a thousand times more impressive and attractive lived out in Jesus' life." He came to magnify the law and make it honorable.

We know the law must still stand. "For where no law is, there is no transgression." Rom. 4:15. We need grace today because the law of God could *not be done away with*. Where there is no law there is no transgression. If the law had been done away with at the cross, then there could have been no sin since the cross, for "sin is the transgression of the law." 1 John 3:4. That is the New Testament definition of sin. If the law were done away with, then we would not need the atoning blood of Christ, for we could not sin, for sin is the transgression of the law, and where no law is there is no transgression.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. A boy looks into a mirror. He sees a dirty spot on his face. He could look into that mirror till his hair turned gray, and not get that dirty spot off. The mirror tells him that the spot is there, but it cannot cleanse him. He needs soap and water. So with the law of God. It shows us what is wrong with us, but it takes the blood of Jesus Christ to cleanse us from sin; the law itself cannot save us; it merely points out sin.

Pardoned by the Governor

A man is put in prison for murder. He is in the State penitentiary; the day of his execution is drawing near. He has been found guilty of murder, and by the law of the State he is condemned to die. The lawyers have done all they could to save him, but in vain. He is doomed to die. No matter how good this man might behave there in death row, his own goodness could not possibly save him or undo the past wrong. He is guilty. Influential friends petition the governor. The governor reviews the case. He inquires into the man's past and all the circumstances surrounding his crime; he decides that it is a worthy case, and across his condemnation papers the governor writes, "PARDONED," and signs it, "Governor _____." The pardon is hurried to the prison, and the doomed man is saved—saved by grace. Can he go out and kill anyone he chooses from now on? or break other State laws freely because he is pardoned and is no longer under the law but under grace? No, no! It was mercy and kindness that made him a free man. But because of that very thing he is under *greater* obligation to keep the laws of the land—more than ever before. He owes a debt to society and to the governor which he will never be able to repay. So with us. We were in death row, but Christ came to free us. By grace are we saved, and He reminds us, "If ye love Me, keep My commandments."

Watch that young ruler as he comes to Jesus. Listen as he asks that all-important question, "What good thing shall I do that I may have eternal life?" Straight from the lips of our Redeemer come those words echoing down to you and to me today, "If thou wilt enter into life,

keep the commandments." Matt. 19:16, 17. How could the Christian's duty be made clearer. To every Christian seeking eternal life today, our great Sacrifice and Redeemer says, "Keep the commandments."

But many urge, "Oh, it is so hard. It is impossible. No one can keep that law!" And Jesus adds, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. It says of Jesus that He is able to keep us. Paul triumphantly declares, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

I was sentenced to die; you were sentenced to die. Jesus took His arms of love and moved me to safety, and He took my place. He died for me, and by His stripes I am healed—you are healed. If you love Him, won't you keep His commandments? There is grace and power in Christ to enable you to do this if you will come to Him now!

The ALCOHOL PROBLEM Today

Alcohol and Modern Travel

By GRACE CLIFFORD HOWARD

ACCOUNTS of arrests for being "under the influence" while driving a tractor, a motorboat, a motor-driven invalid chair, a scooter, and cars and planes too numerous to mention, have been in the news columns in recent months. Because alcohol is a depressant to the nervous system, the person under its influence hears more slowly, sees more slowly, and responds to a given stimulus more slowly.

The experiments of Dr. W. R. Miles showed that small doses of alcohol slowed all the processes concerned in vision: perception, reaction, and the resulting action. With 27.5 grams of alcohol in a liter of water, the acuity of central vision was lowered only 1.8 per cent, but the time of perception of objects in the peripheral field, or outer rim of the retina, was increased considerably. "With beer, this increase was 11.8 per cent; with wine, 5.7 per cent."¹

Certain criteria have already been established regarding the amount of alcohol a person can carry in his blood and still be expected to drive with safety. When the concentration is from 0 to .05 per cent, the person is supposed to be able to drive without impairment. With a concentration from .05 up to .15 per cent some individuals can handle a car safely, but others cannot. From .15 per cent on, any person will be a liability on the road and very definitely "under the influence."

The National Safety Council states that a person with a concentration of .15 per cent is 55 times more liable to become involved in a personal-injury accident than a sober driver. A driver with any amount of alcohol in the blood, no matter how small, is more liable to accident than a sober driver.

From tests following automobile accidents made in four cities in the United States it was found that slightly over 48 per cent of the drivers had been drinking and 34.5 per cent were "under the influence." "It is the drinks that drivers don't feel that do the harm," comments the Chicago "Tribune." "Two experienced drivers, tested by a specially devised apparatus before and after indulging in two mint juleps, showed no objective signs of drunkenness. Nevertheless, the testing apparatus showed that one driver's efficiency was reduced 31 per cent, the other's, 39 per cent after the two drinks."²

In increasing numbers, chemical tests of body fluids are being made whenever arrests for drunkenness are necessary. Blood is the fluid ordinarily taken, although saliva, urine, spinal fluid, and breath are sometimes used. Indiana, New York, Maine, and Oregon have pioneered in accepting the evidence of chemical tests in cases of arrests for drunken driving.

The public has a right to be protected while traveling. Rule G of the railroad code gives one an assurance that the railroad engineer is sober and able to run his train. Rule G reads, "The use of intoxicants by employees while on duty is prohibited. Their habitual use, or frequenting of places where they are sold, is sufficient cause for dismissal." Bus companies, too, have rules which, if lived up to by all drivers, would make bus travel fairly safe.

It is claimed by many that moderate drinking is permissible, but there is no amount which is moderate enough to be permissible for the operators of modern means of travel. Demand your rights and insist that travel be safeguarded against indulgence in alcohol.

¹ "Scientific Temperance Journal," Winter, 1938-39, p. 48.

² "Ibid.," p. 47.

Time for Brotherhood

By Arthur S. Maxwell

WHEN the doctor has spoken the dread word that some beloved member of a family—father, mother, or child—is doomed to early death by some disease, what a change is wrought in the home! How kind and thoughtful everybody becomes! With what eagerness the wants of the sufferer are attended to! Somehow the fear of death and parting seems to bind all hearts together, and transforms the worst self-seeking into self-sacrifice.

It is time for some such change to happen on a world-wide scale today. If this is time's last hour, if the end of the world is at hand, then tragedy is near for millions. The sunset of civilization will bring the darkness of great sorrow in every land. "All the tribes of the earth" shall mourn in that day. (Matt. 24:30.)

Therefore, if ever there was a time for brotherhood, now is such a time. If ever there was a need for kindness, sympathy, and friendship between people of every nation, race, and color, there exists such a need now! What understanding, what thoughtfulness, we should reveal, each toward the other, in such an hour as this! What tender regard for others' feelings and desires! What helpfulness in their needs and hardships!

"Too altruistic," some will say. The work of the world must go on. The competition of life must proceed. While there is money to make, we must make it. Yet in our hearts we know that this is not the way. And somehow the words of the prophet Elisha keep ringing in our ears. To his servant Gehazi, who by his shortsighted greed had spoiled the beautiful lesson the prophet had sought to teach the Syrian captain, he said with awful sternness, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?" 2 Kings 5:26.

Elisha's question is one we all might ponder with profit today. Time's last hour is no time to be amassing money for selfish indulgence, or acquiring lavish homes and extensive properties to gratify personal pride. The needs of our fellow creatures are too great, and the day is too near when all material things will suddenly lose their value.

Surely what happened such a little while ago in Hamburg and Berlin, in Stuttgart and Munich, in London and Coventry, in Plymouth and Liverpool, in Rangoon and Shanghai, in Hiroshima and Nagasaki, should be lesson enough of the temporal nature of all earthly things, and how suddenly man's most prized possessions can be utterly destroyed.

Destruction of Cities Foretold

Such calamities remind us of the words of the servant of God who, with unusual insight, wrote at the turn of the century, "O that God's people had a sense of the *impending destruction of thousands of cities*, now almost given to idolatry!"—E. G. WHITE in *Review and Herald*, Sept. 10, 1903. (*Italics mine.*)

Knowing such dire events are to occur in the near future on a wider and more devastating scale than any yet witnessed, we repeat, What a time for brotherhood! What a time to put aside all selfishness, all plans for self-aggrandizement, and seek only the good of others, the welfare of those in need! What a time to draw closer the bonds of fellowship between members of families, of friends in the community, of brethren in the church!

In the monthly organ of the World Alliance for International Friendship Through the Churches, attention

was called recently to the second-century Epistle to Diognetus, in which an anonymous writer, not himself a Christian, refers to members of the new faith as those who seem "to hold the world together."

This was a good reputation for the church of Christ to have in those days, and one that it should be worthy of today. True Christians, said the World Alliance editor, can have no part in any activity or propaganda that foments ill-will between peoples of different races, nations, or religions. They cannot join with those who cry, "Fight Russia now," or with those who advocate that we must "drop bombs on Moscow before Moscow drops them on New York." Such international incendiarism should be foreign to all men of good will. Particularly is it the duty of Christians to draw men together, and hold them together, not to drive them apart.

Strangely, however, this writer continued:

"If the churches really want to hold the world together, they must protest against all antidemocratic forces, whether in Greece, Spain, or the United States, and oppose imperialism, be it American, Russian or British, French or Dutch. They must protest against dictatorships and totalitarian threats of both Right and Left in Europe and Asia and with equal vigor oppose the re-establishment of monarchies and discredited governments in exile.

"If we want to avoid a chaotic world, we must bring order into our chaos by creating an economically and politically healthy Europe, Asia, and America."

Duty of the Church

This would suggest that it is the business of the church of Christ to enter the political arena, throw its weight this way and that on all the conflicting issues of these turbulent times, and so bring about "an economically and politically healthy" world. Such teaching is unsound. It is not the business of the church to meddle in politics. Instead it should devote its entire resources and energies to preaching the gospel of the grace of God. *The church's commission today, as in its beginning, is not to change governments but to change men.*

It is the revelation of the love of God in preaching the gospel of Christ that the world needs now, not the "influence" of religious bodies to bring about some superficial conformity between rival nations; not the support of the church to help prepare neatly phrased agreements between incongruous groups of peoples; but a new vision, a new outlook, a new understanding, a new fellowship, which can spring only from a mighty revolutionary movement in the great depths of the human heart.

Let us never forget that when the end of the world has come, when the last events of human history have taken place, and the day of reckoning for every man has arrived, it will be upon practical Christian living that first emphasis will be placed. The Judge of all the earth will be concerned not with how much material prosperity a man has had, how much success he has enjoyed in the eyes of his fellows, how much political influence he has wielded for the state or the church, or even how much money he has raised for philanthropic purposes; but *how much simple brotherhood he has manifested.*

How long we have to change our record no one knows. But if it needs changing, we had better not delay, for the hour is late and "time is running out." With human distress and want so vast, so pitiful, so challenging—and destined to grow immeasurably greater as the end draws nearer—may our hearts be "moved with compassion," as was the heart of Jesus when the multitudes of sick and weary thronged about Him in the long ago. Overflowing with the love of God, may we pour forth a constant stream of Christian charity, sympathy, and brotherhood into the furrow of the world's great need. Only so can we do His will and play our part aright in *time's last hour.*

Conducted by Promise Kloss Sherman

Immunizing Your Child Against Mental Illness

Part II

By Archa O. Dart

[The second article in a series prepared especially for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

APPARENTLY many people are under the impression that mental illness is entirely hereditary or that it is a matter of chance, and therefore nothing can or should be done to prevent it. If a friend or relative has a nervous breakdown, they nonchalantly tell him that it is all in his head; there is really nothing wrong with him; he just imagines he is sick. They even go further and tell him exactly how to cure himself. "Pull yourself together. Snap out of it. Take a trip and forget it all." This type of counsel is as valuable as telling a drowning man that the trouble is that he is in the water. If he will only take your advice and come out on dry land, you are confident he will be all right.

Wise parents not only do all they can to keep their children from falling into dangerous waters, but they also teach them *how to swim*. It is equally important for us to teach our children how to swim in the current of everyday

problems. This leads us to the third pillar upon which emotional stability rests.

It is not enough for one to have security and affection, something coming to him all the time. He must learn that he has a definite part to act himself, that he must carry certain responsibility, that he must learn to do his own swimming.

One of the first lessons a child should learn in responsibility is self-control. This is so interlaced with discipline that we can safely say that good discipline will teach self-control and that poor discipline will very likely lead to poor mental hygiene. Good discipline is training the child to do the right thing at the proper time in the best way. "Love and kindness are worth nothing unless united with the discipline that God has said should be maintained."—*Counsels to Teachers*, p. 265. It is not good for a child to think that everything in the house is his plaything, nor that every member of the household is his personal servant. Again, regularity in the daily schedule is one of the greatest aids in teaching self-control. The child learns to wait until the proper time for his food has come.

Temper tantrums are a child's way of placing responsibility upon someone else. He learns to have them by receiving what he wants when he acts naughtily. No child will continue having temper tantrums if he always gets something he doesn't want when he has one. It is well for all adults to remember that this act of behavior is not outgrown as some indulgent parents suppose, but is carried over into adulthood.

A Wholesome Spirit at Mealtime

The eating problem in the life of a young child often has far-reaching results. One's emotional behavior is so often exhibited at the table that we could almost say that it is an index to his emotional life. Here is the child who refuses to eat his breakfast. Some mothers grab the child by the chin and ram the food down his throat, or switch him to make him eat, or at best, make him sit right there until every crumb is swallowed. Apparently their motto is: Here Is the Food and You Have Got to Eat It. This conditions the child against eating so that a scene is very likely to occur at the next meal. At least, this frame of mind is not conducive to good mental hygiene. Who knows how much stomach trouble that appears later in life can be attributed to this sort of treatment.

Another way of handling this problem is for the mother to show great concern over his welfare. Instead of placing all the responsibility on the child, she takes all the responsibility herself and will give the child something else, only to have it discarded. Still other food is presented, which is promptly knocked to the floor. The hysterical mother now



H. ARMSTRONG ROBERTS PHOTO

Breakfast Is a Happy Time

asks the child what in the wide world he wants, and finds that it is something she does not have, or that will take a long time to prepare. There is no better way in all the world to train a child to be self-centered or finicky in his eating than this. A third group of mothers constantly call attention to how little he is eating or how messy he is, or they focus his attention upon the foods that he likes or the foods he does not like, which is mostly the imagination of the mother.

Feeding problems were rare, indeed, back in grandma's day when there were a dozen mouths to feed besides all the farm chores for mother to care for. Each child learned individual responsibility in regard to his eating, and consequently he developed a good wholesome appetite for plain food that enabled him to lick his platter clean and pass up his plate for more.

When good wholesome food has been prepared in an appetizing way and placed before the child, let him enjoy it. "Let meal-time be a cheerful, happy time."—*Ministry of Healing*, p. 385. First we thank Jesus for such good food and then during the meal talk about cheerful subjects.

A child should feel not only that he is wanted in the family but that he is needed. Work is essential for everyone. It was given to man as a blessing and incorporated into the Ten Commandments as a duty. "Six days shalt thou labour." Idleness is one of the very greatest curses to mental hygiene. Its devastating effects can scarcely be overemphasized. As one psychologist stated, "It is better for the millionaire's daughter to work for one dollar per week than to stay at home and do nothing and thus become nothing."

Work Essential for Everyone

The mother teaches the little toddler to love to work, to enjoy work, by having him help her. He opens the door, hands her things, helps pick up his own toys. True, mother can do many of these things much faster without him, but he needs the lesson. Mother is first of all a teacher, and second, a housekeeper. Her housekeeping is merely a part of her teaching program. The child's responsibility can be increased as his age and experience permit. He can bring in the mail, empty the wastepaper basket, hang up his clothes. After a time he can make his bed, care for his room. The girl at first helps mother prepare dinner, then later takes the full responsibility of cooking a meal. Later on she might take over the buying of the groceries for a time.

Along with teaching a child to solve his own personal problems and to take a part in the family affairs, he should learn to expand his responsibility to include his school. As a member of the school he should take pride in seeing that he does his part in keeping it neat and clean, in being courteous, kind, and studious. When he grows still older and becomes a member of the church, he should feel that as an individual he is needed in the church and should make himself of value to the cause of God. It is well for every individual to learn that the active member is seldom the problem member. God has commissioned the finishing of the gospel to the church, and, therefore, no true Christian can become emotionally unbalanced from lack of responsibility. Here God has given "to every man according to his several ability." Matt. 25:15.

Success is another essential to emotional stability. It gives one confidence in himself, whereas continuous failure is very likely to lead to a feeling of inferiority. The child who finds that his toys break easily, that they pop and fall apart, learns to be destructive or looks upon his endeavors as failures. A few durable toys are far more conducive to mental hygiene than an abundance of fragile ones. The child who hears compliments and words

of commendation is not only happier but is far better able to cope with the problems of life than the poor child who is constantly told to "stop that," "quit whatever you are doing," "look at the mess you are making." The child is encouraged and strengthened by such remarks as "that is good," "try again," "almost got it that time," "that's the way."

A Goal Within Reach

Avoid goals that are impossible. No matter how much native ability a child may have, if his goal is placed beyond him, he is likely to develop a feeling of failure. One of the most common mistakes in this field is placing a child in school too young, or in a grade beyond his ability. The damage done a child can scarcely be overstated. "Many children have been ruined for life by urging the intellect."—*Testimonies*, vol. 3, p. 137. "Many have died in childhood because of the course pursued by injudicious parents and school-teachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a schoolroom."—*Ibid.* The two most common motives that prompt parents to send their children to school at an early age are not very complimentary to the parents. One is riddance. The child is in the way, or the mother tries to shift her God-given responsibility to someone else so she can do other things that are more desirable to her. The other motive is pride. Many are under the false impression that the younger a child is in a given grade, the more intelligent he will appear. This is merely "keeping up with the Joneses." Mother is not so pretty as Mrs. Jones, father does not make as much money as Mr. Jones, but the child is urged to keep up with the Jones' boy. This road almost always leads to serious trouble.

If the child actually does put forth the effort necessary to make an A grade, he will after a time lose his interest in school. Instead of learning to like school and to like to study, he will grow weary of the strain and desire release. After three or four years he must be prodded to keep up with the class. Seldom do the frustrated parents take any of the blame, but denounce the teacher as failing in her responsibility with the child. They will prove that it is the teacher's fault by showing the good grades he used to make. If the teacher is inexperienced, she is branded as a failure. If she has had years of experience, this is a sure sign that she is worn out and is no longer needed. But regardless of what may happen to the teacher, the child himself is the actual loser. He has lost the joy of learning and the fun of studying, which is essential to his success.

When the Child Is Loser

Equally tragic is the child who is "given" an A. The teacher who knows that any other mark on his card means a very unpleasant experience for him may be tempted to close her eyes and mark down an A. The parents are satisfied, but an ugly impression is made on the mind of the child. Some children may lose their sense of responsibility and feel that it is unnecessary for them to put forth effort. Others may feel that the fact that the teacher had to give them a grade indicates that they are inferior and are unable to do the work normal children can do.

As far as emotional stability is concerned, it is not safe to put a child in a grade that is too high. There is absolutely nothing gained, and much is lost.

As far as the Christian is concerned, no situation is too difficult, no problem in life that cannot be solved, no temptation that cannot be overcome. Every man, woman, boy, or girl who follows faithfully God's plan and purpose in life for him can say with the apostle Paul, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Reorganization Planned for Australia

By E. D. Dick

Secretary of the General Conference

BESIDES the general visitation of our work in Australia it was the desire of our brethren that special study be given by representatives from the General Conference to plans for the reorganization of their work. Responding to this latter urge, J. L. McElhany arranged to join in this study, and arrived in the field, accompanied by Mrs. McElhany, January 9. It seemed best, in view of our longer contacts in the field and our study of these problems (we had arrived here in September), that H. M. Blunden and I remain in the field beyond the time of Elder McElhany's arrival, and thus be able to unite in the study of their reorganization problems.

These had been pending further study since their 1945 biennial council. At that time steps were taken toward the formation of a division in the Southern Pacific, but a number of serious problems arose which made further careful study in counsel with the General Conference advisable.

These plans, therefore, made it necessary to extend our stay in Australia. It also made it necessary for us to cancel our visit to the Southern Asia Division and attendance at their division council. It did make it possible, however, for us to visit all parts of the home fields of the Australasian Union, and to become acquainted with many of their workers, and to hold meetings in most of their larger churches.

It would have been highly desirable could we have visited our large and interesting work in the island mission fields under the direction of this union, but limitation and uncertainty of transportation made such a visit inadvisable for the time at our disposal.

Our visits brought us close to our people in the local churches. Returning from New Zealand, I proceeded to the Queensland Conference, where meetings were held in the leading churches in the Brisbane area. I was also privileged to attend a Sunday night service of the effort being conducted in the large city hall by C. A. Reeves. The meeting was well attended, and the prospects for good results encouraging.

Following this, I returned to the Sydney Sanitarium, Wahroonga, where we made our headquarters during our stay in Australia. After a few days Mrs. Dick and I proceeded to Melbourne, whence we traveled out to the leading churches in the Victoria Conference. One week end was spent at Warburton, where are located three of our important institutions—the Warburton Sanitarium, the Signs Publishing Company, and the Warburton factory of the sanitarium health food work.

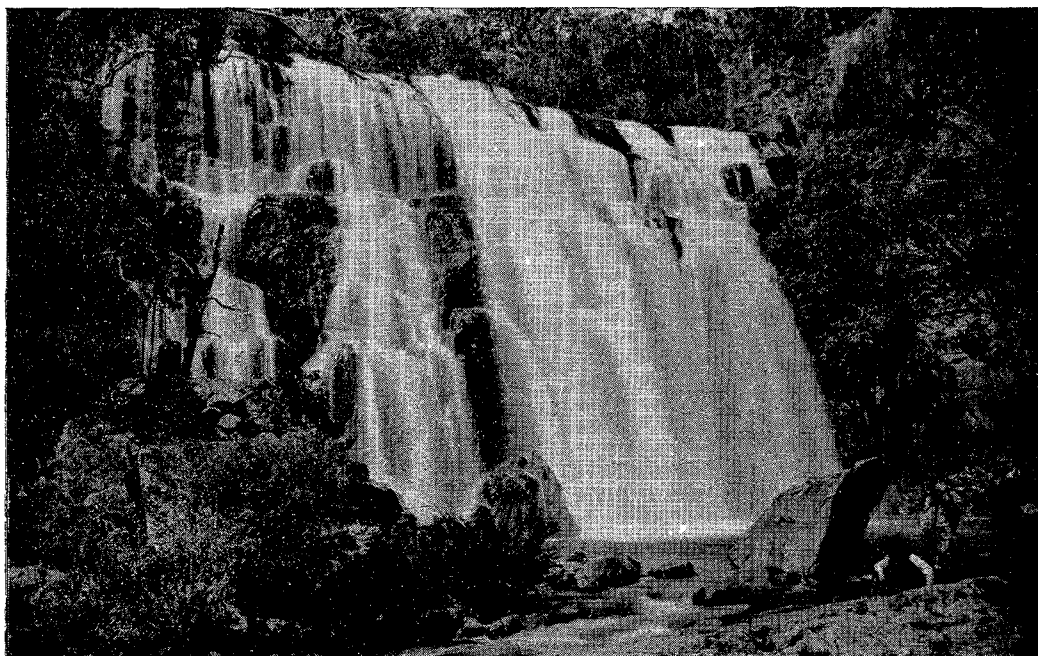
The newly completed Warburton church is well appointed, and was filled for the Sabbath services. The publishing house and food factory are particularly well housed, their plants having been completely rebuilt in recent years. The strong influence of these institutions is felt throughout the entire field.

By Plane to Tasmania

From Melbourne we crossed over Bass Strait by plane to Tasmania, and were privileged to meet with the larger churches of this field where we have an earnest and growing constituency. This too is a land of scenic beauty, and is renowned for its abundance of fruit. Timber, agriculture, and dairying are very prosperous enterprises.

From there we returned again to Wahroonga. A little later we attended a union-wide teachers' convention held at the Australasian Missionary College at Cooranbong, and later by a further busy itinerary we visited the leading churches in the South Australian Conference.

One of the high points of our entire visit was attendance at the West Australia Conference camp meeting held at Perth. This was not a large meeting, there being just over two hundred family tents in use. Possibly 1,100 were in attendance at the Sabbath services. A most inspiring mission program was conducted under the leadership of A. G. Stewart.



COURTESY VICTORIA RAILWAYS

Mackenzie River Falls, 35 Miles From Horsham, Victoria

Three missionary families, appointees to the island missions, were honored in this farewell service, and a most generous offering for missions was received. One of their proved workers was ordained to the gospel ministry. All meetings were well attended, and a wonderful spirit prevailed throughout the entire camp.

Returning again to Wahroonga, we gave further study to the reorganization of the field. Our particular problem grew out of the fact that the work of the field had outgrown the organization, which had been developed many years ago when the work was small and its administration comparatively simple.

The Australasian Union was the first union to be formed in the entire denomination. Since those early days the work in this field, under the blessing of God, has greatly extended, reaching division proportions both in numbers of membership and the types of work carried forward. Under the direction of this union are all the activities of our missions in the South Pacific. Then within the home conferences is a large and complex health food department, which extends to the far corners of the field, and employs approximately one thousand workers in its various services—administration, production, and distribution. These interests, besides the regular types of field institutional work—evangelistic, educational, medical, and publishing—had created administrative details so numerous and so complex that the organization, developed when the work was small, did not fit. The child had outgrown his clothes and new clothes had to be provided.

Plans for New Organization Laid

As a result of our study of these problems, a plan has been formed to effect an organization which will function similar to our regular divisions. These plans must naturally be submitted to their constituency for endorsement and to the General Conference for ratification. These and other details involved in the plan will require some time to implement.

We recognize, too, that a larger work yet awaits the reapers in the homeland and in unentered and unworked sections of their great mission lands. We pray that God will continue to bless the work in these lands, hastening on to completion the work so well begun.

Newport Beach, California, Church

By H. H. Hicks

ANOTHER new church building at Newport Beach has been added to the list of our churches in southeastern California. For years we have not had a church at any of our beach resorts in Orange County. Glenn Goffar and his corps of workers erected a tabernacle at Newport Beach. An evangelistic effort was held and a church raised up. Later Charles Martin was called to take the pastorate of this church, and the tabernacle was converted into a church building. The Sabbath school rooms are not all completed, and there is some work to be done on the interior of the church as yet, but our believers there are happy to have this church home. It provides for their meetings in a good way. The congregation has grown until the church is filled each Sabbath. This building provides a church home for our people living in Huntington Beach, Laguna Beach, Costa Mesa, and Newport Beach. We plan to carry forward a strong evangelistic effort in Huntington Beach and establish a new church in this city. We also hope, before too long, that this building will be entirely finished and ready for dedication.

A number of other new churches are under construction, and work on still others will begin soon.

New School in the Netherlands

By G. A. Lindsay

President of the Northern European Division

A NEW day in the history of the Advent Movement in the Netherlands is here at last. The new training school, so long anticipated, has been officially opened. During the fifty or more years that the Advent message had been proclaimed in the Netherlands, the Adventist youth there have had to go abroad for their education and preparation for service in the Lord's work. Having to go outside the homeland to study in an Adventist school has naturally limited the number of young people who could afford a Christian education. Also as a result there are altogether too few workers today in the Netherlands field to bring the Advent message to the nine million people who live there, to say nothing of the inability to supply Dutch-speaking workers to other parts of the world field.

Realizing the responsibility to make possible, more generally, the privilege of a Christian education to our Dutch young people and thus also prepare many more Dutch-speaking workers, the division committee and the Netherlands Union Conference Committee began in earnest, a year ago, to take definite steps toward the establishing of a training school in the Netherlands. The efforts were successful, and last summer an estate, ideal for a school, was secured at a very reasonable price in the outskirts of the town of Zeist, near the well-known city of Utrecht.

Our brethren in the Netherlands feel very definitely that God has led in a wonderful way in the securing of this suitable property for the new training school. Another religious group was very much interested in this place, and they were ready even to pay more than we had offered, if they could have had it. But the owner expressed that he wanted the Adventists to have his property, and therefore he did not consider a higher bid.

To the official opening had been invited a number of leading officials from Zeist and Utrecht. Some of these men had served the Dutch Government in the Netherlands East Indies and were acquainted with our mission program out there.

After brief speeches by F. J. Voorthuis, president of the Netherlands Union Conference, F. Jochmans, and me, in which were emphasized the progress of the Advent Movement around the world and the educational program of our denomination, stressing the threefold education, the education of the heart, head, and hand, fitting our youth to act their part in the world-wide mission program, the mayor of Zeist asked for the privilege to speak.



New Church at Newport Beach, California

In well-chosen words the mayor spoke first in Dutch, and then he repeated his speech in English. He complimented first the Dutch Adventists for securing such a fine place for a school. He then expressed appreciation that the new owners had already restored so much of what had been damaged during the war. Then, having learned that the Netherland Union has received large appropriations from the General Conference and the Division, the mayor said with warm feelings, "You Adventists have given the world a great lesson. The stronger and more developed fields among you assist the weaker. If the nations of the world would do that today, what a happy world it would be." He closed his remarks by wishing the Zandbergen school a rich blessing from God.

The Zandbergen school has opened its doors to the youth of the Netherlands. But there are many great needs to care for before the school is fully developed. There is need of a dormitory for boys, for instance, and there are many other things on the waiting list. We solicit the prayers of our Adventist people for this new school.

Improving Our Soul-winning Opportunities

By F. E. Spiess

EVERYONE seems to feel that we are now living in a different age. To Christians everywhere this is a time of new advances, and all denominations are hastening to take advantage of it. To Seventh-day Adventists this is a very special time, and we do well to see the opening providences of God and make haste to press into them.

While our group of missionaries were traveling to Southern Asia, a Bible teacher of a Protestant school made some inquiry of our Pastor Crane about the Seventh-day Adventist position on the Scriptures. This led to a series of Bible studies, after which the gentleman said that in view of what he had studied with Pastor Crane he was going to have to revise his whole system of theology.

On this same trip Brother Grossboll, en route to our field, met a young man working for the UNRRA. He was a Protestant and asked for light on the Bible. Brother Grossboll obliged him by a few studies with the assistance of Pastor Crane till they both disembarked. From then on, till we reached Bombay, a few smooth days at sea helped me to gather up the thread of Bible study with the result that he confided that he was going to have to keep both Sabbath and Sunday until he saw a little more clearly where he stood. When we parted we exchanged addresses, and I gave him a copy of the *Marked Bible*.

A Voice of Prophecy Convert

While traveling in the Western India Union recently, I stopped to visit at the town of Jalgaon, East Khandesh. There I was asked to visit a man who had just been operated on and was in the hospital. When I visited him I found we had met several years before, and I had studied the Bible with him and presented him with a copy of the *Baptismal Manual* as used in our field. I now found that he and his wife were on the thirty-fourth lesson of our Voice of Prophecy Bible Course. He had just been employed by the railway and, singularly enough, had been asked by them which day he wanted off. He promptly replied that he wanted Saturday. He was about the happiest man I had met in a long time.

The next night, while waiting in the railway station at Manmad, I was approached by an Indian gentleman who wanted to talk. He was not long in finding that I was a Sabbathkeeping Christian. Then the surprise came when he told me that he himself had been keeping the Sabbath

for twenty years in his own home. Further inquiry revealed he was a doctor in private practice, a Christian of another denomination. I asked him what his denomination thought of his Sabbathkeeping. His reply was that they did not like it, but that was not the only thing they did not like about his views of the Bible.

As we travel we see everywhere the opening of the doors to the Word of God. We need not be hesitant to talk the truths of the Bible. People want to learn; they want to read; they want to know the way of Life. May God help us to see these openings and press in, and with whatever help we have, present the gospel message for our time.

Missionary Sailings for 1947

(Continued from page 1)

hang over many countries where we have missionaries who bravely face the dangers and in faith stay on to help finish the task. They need our prayers, our gifts, and our support, for the work cannot be finished at home until it is finished abroad.

The following list gives the names of the new recruits and returning furlough workers who have gone out in 1947 and also the divisions whence they came. It is very heartening to see the long list of appointees now being sent out to the mission fields from our overseas divisions. Last year 97 new recruits were sent from these divisions and 262 from North America. Australia topped the overseas list with 22 new recruits, and Southern Europe was a close second with 21. The total list follows:

From the Australasian Division

January

Mr. and Mrs. L. V. Shields and infant, to Fiji.
George Johnson, to Papua.
Elder and Mrs. S. W. Carr, to Fiji (returning).

February

J. E. Martin, to Bougainville, New Guinea.
H. Andresson, to New Guinea.
Mr. and Mrs. M. P. Cozens, to Fiji.

March

Mrs. I. R. Stratford and two children, to Papua.
Mr. and Mrs. J. Cernik and three children, to Tonga (returning).
Elder and Mrs. A. Gallagher and three children, to New Hebrides (returning).
Miss Leila Baird, to Burma (returning).
Mrs. D. A. Ferris and three children, to New Hebrides (returning).

April

Mrs. J. E. Martin and two children, to New Guinea.
Mrs. E. M. Tonkin and three children, to New Guinea.
K. J. Gray, to Papua.
Mr. and Mrs. L. A. J. Webster and three children, to the Solomon Islands.
Mr. and Mrs. L. R. Thrift, to the Solomon Islands (returning).
Miss N. F. Curtis, to the Solomon Islands.

June

Mrs. H. Andresson and son, to New Guinea.
S. H. Gander, to New Guinea (returning).

July

Miss G. M. Long, to the Solomon Islands.
Elder and Mrs. J. E. Cormack and two children, to the Cook Islands (returning).
Mrs. S. H. Gander, to New Guinea (returning).

August

Mr. and Mrs. W. A. Baines and three children, to New Guinea.

October

Mr. and Mrs. A. J. Bussau and two children, to Fiji.
Mr. and Mrs. R. R. Frame and child, to Papua.

From the British Union

January

Mrs. D. J. Clarke and child, to Gold Coast, West Africa.
Elder and Mrs. B. E. Sparrow and child, to Angola, Portuguese West Africa.
Elder and Mrs. L. D. Vince and child, to New Zealand.

February

Elder and Mrs. Edgar Brooks and daughter, to Argentina, South America (returning).

March

Dr. and Mrs. E. Dunlop and child, to Jamaica, West Indies.

April

Mr. and Mrs. T. Murdoch and three children, to Canada.
Elder and Mrs. W. J. Newman and two children, to Sierra Leone, West Africa (returning).

May

Mr. and Mrs. B. C. J. Howard, to Sierra Leone, West Africa.
Elder and Mrs. F. H. Thomas and two children, to South Africa (returning).

August

Elder and Mrs. George Keough, to Lebanon.

September

Mr. and Mrs. S. W. Beardsell and three children, to South Africa (returning).
Elder and Mrs. T. L. Gillett and two children, to South Africa (returning).

October

Miss Grace Clarke, to Kenya, East Africa (returning).
Mr. and Mrs. W. A. Hurlow and child, to South Africa (returning).
Elder and Mrs. M. C. Murdoch and child, to South Africa (returning).
Miss C. J. Schull, to Kenya, East Africa (returning).
Elder and Mrs. E. E. White, to Australia.
Miss J. White, to India.

November

Mr. and Mrs. C. T. Bannister, to Kenya, East Africa (returning).

December

Elder and Mrs. C. J. Hyde and two children, to Uganda, East Africa (returning).
Miss Ruby W. Mays, to Nigeria, West Africa.
Mr. and Mrs. P. H. Stearman and child, to Gold Coast, West Africa (returning).

From the North American Division

January

Elder and Mrs. J. Harold Schultz and family, to China (returning).
Mr. and Mrs. W. H. Johnson, of Indiana, to the Belgian Congo, Africa.
Elder and Mrs. C. W. Bozarth, to South Africa (returning).
Mr. and Mrs. W. E. Nelson and daughter, and Mrs. Nelson's mother, Mrs. Sophie W. Petty, of California, to Brazil, South America.
Dr. and Mrs. C. E. Westphal, to Argentina, South America (returning).
Mr. and Mrs. R. L. Wangerin and two children, of California, to Kenya, East Africa.
Miss Louise Leeper, of Texas, to Kenya, East Africa.
Prof. and Mrs. Wilbur Quittmeyer and three children, of Massachusetts, to Southern Rhodesia, Africa.
Prof. and Mrs. F. E. Schilehuber, of Washington, to Tanganyika, East Africa.
Prof. and Mrs. E. I. Edstrom and two sons, of Oshawa, Canada, to the Belgian Congo, Africa.
Mr. and Mrs. R. V. Santini, of Tennessee, to Nigeria, West Africa.
Elder and Mrs. K. F. Ambs and two children, to Belgian East Africa (returning).
Elder and Mrs. W. N. Andrews and two children, of Montana, to Kenya, East Africa.
Mr. and Mrs. W. J. Blacker, of Oshawa, Canada, to the Philippines.
Elder and Mrs. C. H. Davis, to China (returning).
Mr. and Mrs. W. E. Hilgert, of Oregon, to the Philippines.
Elder and Mrs. M. E. Loewen and daughter, of Pennsylvania, to the Philippines.
O. O. Mattison, to India (returning).
Miss Elsie Sorenson, of California, to Nyasaland, Africa.
Mr. and Mrs. Wayne E. Olson and daughter, of Kansas, to Syria.
Mr. and Mrs. Robert L. Rowe, of California, to Egypt.
Elder and Mrs. V. E. Toppenberg, to Ethiopia (returning).

February

Mr. and Mrs. Alva R. Appel and son, of California, to China.
Mrs. E. T. Grackenhaimer and two children, of South Dakota, to Trinidad, West Indies.
F. R. Millard, to Japan (returning).
Mrs. Paul H. Eldridge, to Japan (returning).
Elder and Mrs. L. C. Shepard, to India (returning).
Mr. and Mrs. Henry Baerg and two children, of California, to Argentina, South America.
Mr. and Mrs. John A. Anderson and two children, of Washington, to Manchuria.
Mr. and Mrs. Roger H. Clausen and two children, of Tennessee, to China.
Elder and Mrs. A. V. Dick and two children, of Missouri, to China.
Elder and Mrs. Ralph H. Dinsbier and two children, to China (returning).

Mr. and Mrs. Warren I. Hilliard, of California, to China.
Elder and Mrs. E. H. James, to China (returning).
Mr. and Mrs. F. A. Landis and son, to China (returning).
Mr. and Mrs. Paul E. Pfau, of Maryland, to China.
Mr. and Mrs. Albert Schimke and son, of California, to China.
Dr. and Mrs. H. H. Slough, of Ohio, to China.
Dr. and Mrs. E. A. Wagner and two children, and Mrs. Wagner's mother, Mrs. Leona Coltrin, of California, to China.
Mr. and Mrs. Virgil L. Nieman and two children, of Washington, to the Philippines.
Dr. and Mrs. W. C. Richli and two children, of Washington, to the Philippines.
Elder and Mrs. Eric Ristau and daughter, of Takoma Park, to the Philippines.
Dr. and Mrs. Claude E. Steen, Jr., and two children, of California, to Ethiopia.
Dr. and Mrs. Wilmer Buller, of California, to Bolivia, South America.
Elder and Mrs. J. F. Ashlock and son, of Tennessee, to India (returning).
Mr. and Mrs. Glendon M. Connor and two sons, of Michigan, to Peru, South America.
Mr. and Mrs. Ira E. Shultz, of California, to South Africa.
Elder and Mrs. Max J. Fuss and family, to Mexico (returning).

March

Mr. and Mrs. Gordon Heide and son, to England (returning).
Elder and Mrs. G. A. Campbell, to Singapore, Straits Settlements (returning).
Mr. and Mrs. C. C. Cleveland and two sons, of Tennessee, to Singapore, Straits Settlements.
Elder and Mrs. C. P. Sorenson, of Takoma Park, to Singapore.
Mr. and Mrs. C. H. Hamel, to India (returning).
Mr. and Mrs. C. H. Whitney and two children, of Massachusetts, to Canal Zone, Panama.
Dr. George H. Rue, of California, to Korea (returning).
James Milton Lee, to Korea (returning).
K. L. Mitchell, of California, to Korea.
Mr. and Mrs. William K. Dennis and two children, of Takoma Park, to French Cameroons, West Africa.
Miss Jessie M. Hawman, of Florida, to Tanganyika, East Africa.
Miss Kathleen Budd, of Montana, to Kenya, East Africa.
Mr. and Mrs. Harvey N. Miller, of California, to Puerto Rico.
Elder and Mrs. Claude B. Miller and daughter, and Mrs. Miller's mother, Mrs. Jennie Dawson, to China (returning).
A. T. Tangalin, to the Philippines (returning).
Elder and Mrs. E. L. Cardey, to South Africa (returning).
Mrs. Ada May Bunch, of California, to Australia.
Miss Rilla Boynton, of California, to Australia.
Mr. and Mrs. W. Arden Clarke and son, of North Carolina, to Uganda, West Africa.
Mr. and Mrs. Virgil E. Robinson and two sons, to East Africa (returning).
Dr. and Mrs. J. E. Gardner, of California, to Penang, Straits Settlements.
Arthur Mountain, of California, to Penang, Straits Settlements.
Elder and Mrs. L. M. Nelson and two children, of California, to China.
Elder and Mrs. William A. Hilliard and two children, of Georgia, to China.
Miss Abbie F. Dunn, to China (returning).
Mr. and Mrs. A. R. Monteith, and Mrs. Monteith's mother, Mrs. Phoebe M. Colby, of California, to Mexico.
Elder and Mrs. F. C. Pritchard and two sons, to Brazil, South America (returning).

April

Elder and Mrs. W. R. Vail, and two children, to South Africa (returning).
Elder and Mrs. J. M. Hnatyshyn, to South Africa (returning).
Mr. and Mrs. B. P. Wendell and daughter, of New Hampshire, to the Belgian Congo, Africa.

Two of Our Overseas Medical Institutions. Below: Wuhan Sanitarium-Hospital, Hankow, China. Dr. B. F. Gregory, Medical Director; Right: Shanghai (China) Sanitarium-Hospital, Range Road Clinic. Herbert Liu, M.D., Medical Director



Elder and Mrs. G. O. Adams and son, of British Columbia, to South Africa.
 Elder and Mrs. Oswald Krause and daughter, to Peru, South America (returning).
 Mr. and Mrs. Bert Elkins, of Washington, to Paraguay, South America.
 Miss Helen D. Furber, to Southern Rhodesia, Africa (returning).
 Mr. and Mrs. H. E. Walker and daughter, of California, to Brazil, South America.
 Mr. and Mrs. Robert C. Newberg, of New York, to Ethiopia.
 Elder and Mrs. Herbert Hanson, to Ethiopia (returning).
 Elder and Mrs. E. L. Longway and son, to China (returning).
 A. P. Christiansen, to Inter-American Division (returning).

May

Miss Mae Matthews, to Ethiopia (returning).
 Dr. and Mrs. A. B. Cafferky and two children, of California, to Cayman Islands, West Indies.
 Elder and Mrs. O. A. Blake, to Argentina, South America (Elder Blake returning).
 Dr. and Mrs. C. H. Dougherty and son, of Virginia, to China.
 Miss Marie L. Baart, of California, to China.
 Mr. and Mrs. Vernon E. Kelstrom, of California, to Japan.
 Elder and Mrs. G. J. Appel, to China (returning).
 Elder and Mrs. Walter Schubert, to Argentina, South America (returning).
 Miss Eva Whitehead, of California, to Bolivia, South America.
 Miss Martha Miller, of California, to Bolivia, South America.
 Mr. and Mrs. Herbert E. Greer and daughter, of California, to Chile, South America.
 Mr. and Mrs. Richard A. Figuhr and two children, of California, to French Indo-China.
 Miss Beatrice L. Gore, to India (returning).
 Mr. and Mrs. P. H. Shigley and two children, of California, to China.

June

Mrs. Theodora Wangerin, to Korea (returning).
 Miss Irene Robson, of California, to Korea.
 Mr. and Mrs. P. B. Fairchild and two children, to Southern Rhodesia, Africa (returning).
 Elder and Mrs. A. M. Tillman and daughter, to Peru, South America (returning).
 Elder J. C. Ruskjer, to Peru, South America (returning).
 Elder and Mrs. L. F. Hartin and two children, of Washington, to India.
 Miss Mercedes D. Habenicht, of Virginia, to Argentina, South America.
 Dr. and Mrs. David P. Diffe and daughter, of Michigan, to Bolivia, South America.
 Miss Pauline Neal, to China (returning).
 Miss Frances Neal, of California, to China.
 Miss Phyllis Naude, of California, to the Philippines.
 Mrs. F. R. Millard and daughter, and Norma and Lawrence Eldridge to Japan (returning).
 Elder and Mrs. Peter Nygaard, to the Inter-American Division (returning).
 R. J. Roy, of Nebraska, to Cuba.

July

Elder and Mrs. W. A. Bergherm, formerly of Inter-American Division, to Argentina, South America.
 Mr. and Mrs. O. Socol and daughter, of Arkansas, to Peru, South America.
 Elder and Mrs. B. L. Hasenpflug and two children, of Oregon, to South Africa.
 Mr. and Mrs. Albert K. Phillips, of Texas, to Nyasaland, Africa.
 Dr. and Mrs. O. J. Rouhe and four children, to the Belgian Congo, South Africa (returning).
 Miss Ruth Munroe, to Siam (returning).
 Mr. and Mrs. Robert H. Miller, of Takoma Park, to Iraq.
 R. C. Mills, of Georgia, to Korea.
 G. W. Munson, formerly of the Hawaiian Islands, to Korea.
 Mrs. George H. Rue, to Korea (returning).
 Mrs. K. L. Mitchell, of California, to Korea.
 Dr. C. C. Schneider, to Brazil, South America (returning).
 Elder and Mrs. E. B. Jewell and son, to Nyasaland, Africa (returning).
 Miss Martha Hansen, of North Carolina, to South Africa.
 Elder and Mrs. D. B. Simons and two children, of Tennessee, to Sierra Leone, West Africa.
 Elder Z. H. Coberly and son, to China (returning).
 Dr. and Mrs. E. E. Getzlaff, of Oregon, to Japan.
 Elder and Mrs. E. M. Adams, to the Philippines (returning).
 Vinston E. Adams, of Michigan, to Japan.
 Mr. and Mrs. Stanley Sargeant and son, of Washington, to China.
 Dr. and Mrs. R. W. McMullen and son, of California, to China.
 Elder and Mrs. C. S. Cooper and two children, of California, to China.
 Mr. and Mrs. E. E. Jensen and son, of Kansas, to Honduras, Central America.

August

Mr. and Mrs. Charles G. Oliver and son, of Oregon, to Japan.
 Miss Ernestine Gill, of Oregon, to Japan.
 Mr. and Mrs. William C. Williams, of California, to China.
 Dr. and Mrs. Kenneth B. Fisher and daughter, of California, to Mexico.
 Miss Marguerite Peugh, of California, to Mexico.
 Mrs. C. C. Schneider, to Brazil, South America (returning).
 N. L. Manous, of Washington, to Chile, South America.
 Elder and Mrs. D. V. Pond and Mrs. Pond's mother, Mrs. Stella Schwinden, to Jamaica, West Indies (returning).
 Elder and Mrs. L. E. Allen and son, to India (returning).
 Elder and Mrs. L. E. Reed and daughter, to China (returning).
 Mrs. Marye W. Burdick, of Tennessee, to Colombia, South America.
 Mr. and Mrs. A. Fossey, to China (returning).
 Mr. and Mrs. H. J. Perkins, of Washington, to Japan (temporarily).
 Wallace W. Konzack, of California, to Japan.
 Mr. and Mrs. Robert R. Youngberg and two children, of Oregon, to British North Borneo.
 Dr. and Mrs. R. S. Newbold and two children, of New York, to the Belgian Congo, Africa.
 Elder and Mrs. G. M. Krick and daughter, to Lebanon (returning).
 Dr. O. B. Beardsley, of Indiana, to Nyasaland, Africa.

September

Elder and Mrs. W. A. Higgins and son, of Michigan, to South Africa.
 Elder and Mrs. A. W. Peterson, of Colorado, to Australia.
 Elder C. A. Larsen and his daughter, Miss Esther Larsen, of Iowa, to Denmark.
 Mr. and Mrs. I. W. Baerg and son, to Trinidad, West Indies (returning).
 Mr. and Mrs. Robert E. Maxson, of Florida, to Santo Domingo, West Indies.
 Mr. and Mrs. Herbert A. Walls, Jr., and three children, of New Jersey, to India.
 Mr. and Mrs. Owen P. Jones and son, to British West Indies (returning).
 Mr. and Mrs. H. O. Marsh and four children, of Michigan, to Mexico.

Elder and Mrs. R. L. Odum and two sons, of Tennessee, to the Philippines.
 Elder and Mrs. M. C. Warren, to China (returning).
 Mr. and Mrs. Gordon A. Otter and two children, of Nebraska, to Nyasaland, Africa.
 Mrs. O. O. Mattison, to India (returning).
 Mrs. N. L. Manous and three children, of Washington, to Chile, South America.
 Dr. E. R. Lonser, of California, to China.
 Dr. and Mrs. Donald L. Stilson, of California, to Uganda, East Africa.

October

Elder and Mrs. R. J. Borrowdale, to India (returning).
 Mr. and Mrs. W. H. Mattison, of California, to India.
 Mr. and Mrs. A. L. Tucker and son, to Central America (returning).
 Mrs. Marie A. Owens, to South Africa (returning).
 Elder and Mrs. C. A. Reeves and two sons, of Massachusetts, to Australia.
 M. S. Krietzky, of North Dakota, to Northern Europe.
 John Baerg, to Brazil, South America (returning).
 Mrs. Bertha Lowry, to India (returning).
 Mr. and Mrs. Victor R. Lebedoff, of Saskatchewan, Canada, to Haiti, West Indies.
 Mr. and Mrs. J. E. Christensen and daughter, to China (returning).
 Elder and Mrs. C. B. Sutton, to British Guiana (returning).
 Elder and Mrs. Juan Plenc, of Takoma Park, to Mexico.
 Elder and Mrs. Paul W. Kemper and daughter, of South Dakota, to Panama.
 H. J. Westphal, of Michigan, to Mexico.
 Elder and Mrs. J. A. Smith, of Colorado, to Santo Domingo, West Indies.

November

Miss Euphemia M. Bryne, of Massachusetts, to Egypt.
 Miss Esther M. Feltus, of California, to Siam.
 Elder and Mrs. A. E. Gibb and two children, of Missouri, to the Philippines.
 E. H. Knauff, of Michigan, to Austria.
 Elder and Mrs. John Oss, to China (returning).
 Prof. and Mrs. C. E. Winter and daughter, to China (returning).
 Mrs. E. R. Lonser and two children, of California, to China.
 Mrs. J. C. Ruskjer and daughter, to Peru, South America (returning).
 Elder and Mrs. O. R. Scully and two children, of California, to Chile, South America.
 Dr. and Mrs. Robert H. Dunn and two children, of California, to China.
 E. N. Lugenbeal, recently of Mexico, to Peru, South America.
 Dr. and Mrs. C. Paul Bringle, to South Africa (returning).
 Prof. and Mrs. Otto B. Hanson, of Oregon, to South Africa.
 Mrs. John Baerg and son, to Brazil, South America (returning).
 Mr. and Mrs. H. W. E. Beavon and daughter, of Quebec, Canada, to Belgian Congo, Africa.
 Mr. and Mrs. Paul M. Coleman and son, of Washington, to Singapore, Straits Settlements.
 Dr. and Mrs. G. G. Innocent and two children, and Dr. Innocent's mother, Mrs. Martha Innocent, to Singapore, Straits Settlements.
 Elder and Mrs. Henry W. Peterson and three children, of Oregon, to Malaya.
 Dr. and Mrs. J. E. Sandness and daughter, of California, to Siam.
 Dr. and Mrs. D. P. LaTourette and three children, to Siam (returning).
 Elder and Mrs. Lyle C. Wilcox, formerly of China, to Singapore, Straits Settlements.
 Elder and Mrs. E. A. Crane and two children, formerly of Burma, to Ceylon.
 Mr. and Mrs. J. N. Grosboll and two children, of Washington, to Burma.
 Elder and Mrs. A. L. Ham, to India (returning).
 Miss Emma Lehman, to India (returning).
 Elder and Mrs. F. E. Spiess and son, to India (returning).
 Mr. and Mrs. Delmar T. Burke and daughter, of Washington, to Northern Rhodesia, Africa.
 Miss Bethel Wareham, of California, to Peru, South America.
 Mr. and Mrs. Dale M. Ingersoll and son, of Kentucky, to Ecuador, South America.

December

Mrs. O. B. Beardsley and three children, of Indiana, to Nyasaland, Africa.
 Mr. and Mrs. Donald S. Lee and two children, of California, to Japan.
 Mr. and Mrs. Wilfred B. Robinson, of Maryland, to Mexico.
 Elder and Mrs. Henry Meissner and daughter, of Louisiana, to China.
 Elder and Mrs. F. W. Detamore and two children, of Louisiana, to China.
 Shira Kunihiro, of California, to Japan.
 Mr. and Mrs. J. O. Emmerson, of Oregon, to Trinidad, West Indies.
 Elder and Mrs. P. W. Manuel and two children, of Takoma Park, to Trinidad, West Indies.
 Mr. and Mrs. H. D. Johnson and daughter, of Texas, to Netherlands East Indies.
 M. Yoshimura, to Japan (returning).
 Mr. and Mrs. Donald G. Nash and son, of California, to China.

From the Northern European Division

January

Mr. and Mrs. J. H. Wolland and child, of Norway, to Ethiopia.

February

Elder and Mrs. P. Klop and two children, of the Netherlands, to the Celebes.
 A. van Alphen, of the Netherlands, to Batavia.

March

Miss Petra Hövig, of Norway, to South Africa (returning).

May

Elder and Mrs. Chr. J. Jensen, of Denmark, to India (returning).

July

Mr. and Mrs. Svarre Jensen and child, of Denmark, to Ethiopia.
 Mrs. Ruben Bergstrom, of Sweden, to Cameroons, West Africa (returning).

August

Mrs. A. van Alphen, of the Netherlands, to Batavia.
 Mr. and Mrs. Paul Sundquist, of Sweden, to the Belgian Congo, Africa.

September

Mr. and Mrs. B. Farnstrom, of Sweden, to Palestine (returning).
 Mr. and Mrs. A. Brandt, of Denmark, to South Africa.
 Miss Karen Nielsen, of Denmark, to East Africa (returning).
 Miss Svea Höglund, of Sweden, to China.

October

Elder and Mrs. B. A. Larsen, of Denmark, to South Africa (returning).
 Miss Alice Leth Jensen, of Denmark, to South Africa.

Miss Elsie Brandt, of Denmark, to South Africa.
Elder and Mrs. J. A. Johanson and three children, of Sweden, to India (returning).

November

Miss Maria Hauge, of Norway, to Ethiopia.

From the South American Division

Mr. and Mrs. B. Riffel, from Argentina, to Peru.
Mr. and Mrs. S. Kalbermatter, from Argentina, to North Brazil.
N. Mangold, from Uruguay, to Peru.

From the Southern African Division

January

Miss M. Trudgeon, to Kenya, East Africa.
Miss M. Nortje, to Southern Rhodesia.

February

Mr. and Mrs. G. L. van Niekerk, to East Africa.
J. E. de Villiers, to Southern Rhodesia (returning).
H. F. du Toit, to Southern Rhodesia.
Miss G. Loots, to Nyasaland.
H. E. Marais, to the Congo.
Mr. and Mrs. I. R. Peckham, to Southern Rhodesia.
G. K. Willmore, to Southern Rhodesia.

April

Mr. and Mrs. S. O. Palvie, to Rhodesia (returning).

May

Mr. and Mrs. O. Nell, to Angola.
Miss P. A. Willmore, to the Congo.

June

Mr. and Mrs. L. D. Brown and family, to East Africa (returning).

November

G. A. Ellingworth, to Barotseland.
W. M. Webster, to Angola (returning).
Miss F. Stevens, to the Congo.

December

Mr. and Mrs. A. L. Davy and family, to the Congo (returning).
Mrs. G. A. Ellingworth, to Barotseland.

From the Southern European Division

January

Mr. and Mrs. J. Esteves and family, of Portugal, to the Cape Verde Islands.

March

Mr. and Mrs. R. Jublin, of France, to Madagascar.
Mr. and Mrs. E. Villeneuve and family, of Switzerland, to Madagascar (returning).

May

J. Falcao, of Portugal, to the Cape Verde Islands.

June

Mr. and Mrs. A. Rodrigues, of Portugal, to Angola, Portuguese West Africa.

July

Mr. and Mrs. J. Belloy and child, of Belgium, to Mauritius, Indian Ocean.
Mr. and Mrs. A. Matter, to the Belgian Congo (returning).
Mr. and Mrs. F. Macdougall and child, of France, to Tahiti, South Pacific Ocean.
Mr. and Mrs. A. Miranda and child, of Portugal, to St. Thomas Island.

September

W. Fuchs, of Switzerland, to Morocco, North Africa.
Elder E. Veuthey, of Switzerland, to Haiti, West Indies.

October

W. Ruf, of Switzerland, to Algeria, North Africa.

December

Mrs. E. Veuthey and children, of Switzerland, to Haiti, West Indies.
Mr. and Mrs. A. Schnyder, of France, to Madagascar.
Elder and Mrs. H. Pichot and children, from North Africa to Madagascar.



Atlantic Union

● An evangelistic effort in the little town of Richford, Vermont, on the Canadian border, has resulted in the holding of Bible studies with 12 persons, and there are good prospects for others. This effort is being held by W. Richard Leshner, and Sisters Alice Coombs and Pearl Clark have assisted with ushering and with the music.

● THE Fuller Memorial Sanitarium, one of our self-supporting institutions, has just completed ten years of service in Attleboro, Massachusetts. A report recently presented by the medical director, Dr. L. A. Senseman, tells of the growth of the

institution, which has to date admitted 1,353 patients, and has ministered to their physical, mental, social, and spiritual needs.

● C. LEON STRICKLAND has been elected principal of River-view Academy in Norridgewock, Maine, for the coming year. Miss Beverly Wheeler was elected to teach the lower grades. Plans are being laid for this academy to accommodate not only young people of that vicinity but also those from other parts of the conference who wish to take advantage of the educational opportunities available at Riverview.

● W. E. PRIEBE, leader of the Providence, Rhode Island, district, has had several baptisms as a result of his effort in that city, 11 candidates being accepted into the church at the last baptism. About 60 homes in that vicinity are being entered with Bible studies, and some excellent contacts are being made.

Canadian Union

● An intensive, conference-wide evangelistic program is now in progress in the British Columbia Conference. Those conducting efforts are as follows: Melvin Erickson at Creston; N. R. Johnson and W. Soloniuk at Oliver; A. G. Streifling in Haney; Elmer Rasmussen in Cloverdale; J. Elmer Whelpley in Vancouver; R. D. Steinke in Aldergrove; D. E. Tinkler in Burns Lake; and R. E. Finney, the conference president, in Steveston.

● FOR the first time in the history of the British Columbia Conference the church membership has risen above the 2,500 mark, the actual figure now being 2,525. This is a net gain of 261 over the figure for 1946.

● E. ZINS, pastor of the Rosebud, Alberta, church, reports a red letter day in connection with the annual Dorcas sale sponsored by the church. The sale was advertised over the Calgary radio stations, as well as by means of advertising bills exhibited over the Beiseker area. The church hall was filled to overflowing, and \$600 came into the treasury to be used for needy people, as a result. In addition to this, 1,158 articles of clothing, 175 pairs of shoes and many food parcels, all amounting to \$1,300 were sent overseas by the Rosebud group during 1947.

Central Union

● The recent Colorado Conference workers' meeting, held in Denver, was climaxed by an Ingathering victory banquet in the Porter Sanitarium dining room. Reports given by the workers revealed that the conference field goal had been reached in cash, and pledges were made to reach the supergoal.

● THE M.V. Crusaders from two districts in Nebraska met, March 6, for their regular quarterly session. The meeting was held in Scottsbluff, where a larger church was rented for the occasion.

● ELEVEN members of the north Denver, Colorado, church recently completed the course in *Training Light Bearers* and were awarded certificates.

Columbia Union

● THE Williamsport, Maryland, sanitarium opened Sunday, March 14. The sanitarium will be operated on denominational principles as a convalescent home. It is owned and operated by Brother and Sister Ralph C. Hartle, registered nurses.

● THE Alexandria, Virginia, S.D.A. church was dedicated February 7.

● YOUTH church day was observed in the Trinity Temple Church in Newark, New Jersey, on a recent Sabbath. Alfred Winston, junior church elder, led out.

● A ONE-DAY youth's congress was held in the Lima, Ohio, church, March 20. The meeting was under the direction of H. R. Nelson, M.V. secretary of the Ohio Conference.

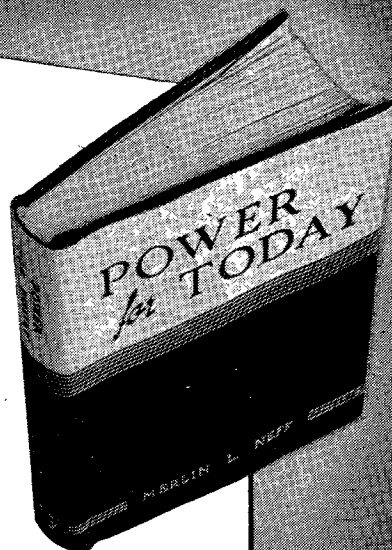
● TWELVE rooms in the new girls' dormitory of Washington Missionary College have been furnished through individual gifts of \$225, the amount necessary to furnish a room.

REVIEW AND HERALD

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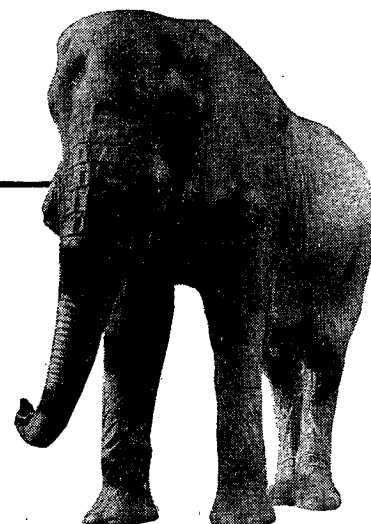
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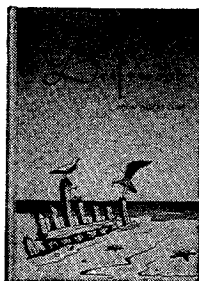


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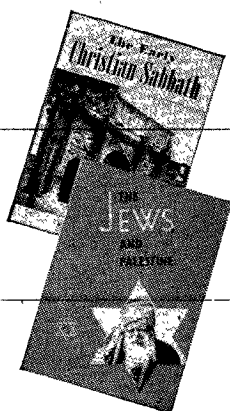
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REVIEW AND HERALD

Northern Union

● GLADYS LIANE reports that Missionary Volunteers of the Saint Paul, Minnesota, church recently enjoyed a youth's week end. E. A. Robertson, educational and M.V. secretary of the Northern Union Conference, was the guest speaker and presented a series of three lectures on subjects of particular interest to young people.

● J. M. MERSHON, a Minnesota district pastor, reports that a young couple were recently baptized in Rochester, Minnesota, and united with our church there. C. V. Leach, the president of the Minnesota Conference, officiated at this baptismal service.

● CARROL CULVER, the leader of the Guthrie Center, Iowa, M.V. Society, is holding cottage meetings in a near-by city, Adel, using his new projector and the filmstrips. This is a new experience for Brother Culver, and he finds it very interesting.

● THE believers at Panorama, Iowa, have obtained a suitable lot and plan to erect a church building early in the spring. The church members at Ames, Iowa, also have definite plans for the erection of a fine brick church building as soon as weather conditions are favorable for building.

North Pacific Union

● It is planned to begin the construction of a new office building at Juneau, Alaska, on March 15. The new building will be connected with the present structure housing the church and apartment. Leslie Porter, of Angwin, California, will be in charge of construction, assisted by Otto Smithberg.

● Six persons were baptized, March 6, in the Bozeman church as the first fruits of an effort held in Bigtimber, Montana, by E. G. Fresk. M. D. Lewis is conducting an effort at Worden, and Edwin Brown has started a series of lectures in Troy.

● MR. AND MRS. WESLEY CRANE recently arrived in Seattle from California. Brother Crane has assumed his duties as assistant to the manager of the Book and Bible House.

Pacific Union

● THE a cappella choir of Pacific Union College will spend twelve days on tour, beginning March 31, visiting churches in the larger centers of California, presenting a varied concert of sacred music in each place.

● YOUNG people of the San Diego Broadway church are conducting evangelistic meetings in the church, with an excellent interest. Special musical groups are adding much interest to the services. A similar effort has begun in the Arlington church, meetings being held Friday and Sunday nights for eight weeks.

● THE Reno, Nevada, church has ordered 825 copies of the *Signs of the Times* weekly to be used in a city-wide evangelistic effort. The goal of the church is 50 baptisms in 1948, and a baptismal class is already studying the message.

● ALL of the 750 seats were occupied, about 200 persons stood in the aisles, and some were unable to get into the tent at the opening meeting of a new evangelistic series in Stockton, California. A. O. Sage and his company of workers began this effort February 29.

● A COLPORTEUR institute was held at Pacific Union College, March 5-8, under the leadership of E. M. Fishell, publishing secretary of the Pacific Union Conference. Fifty students set a goal of 87 souls and \$50,700 in sales for the summer of 1948.

Southern Union

● THE new church building in Prichard, Alabama, is now ready for use, and the church is to be organized there on March 27. W. L. Mazart has planned a series of evangelistic meetings for that city.

● THIRTY members of the Birmingham Society of Missionary Men met on the evening of March 8 to discuss the topic of evangelism. They unanimously voted to distribute 10,000 20th-

Century enrollment cards and to rent a hall for an evangelistic effort.

● BEGINNING with a unanimous consecration pledge from the members of the Southern Missionary College church, the spring Week of Prayer, conducted by G. A. Coon, pastor of the Madison College church, included a workshop of personal experiences and demonstrations.

● B. M. PRESTON, manager of the college press, has accepted a call to serve as home missionary and Sabbath school secretary of the Upper Columbia Conference in the North Pacific Union.

Southwestern Union

● AN important meeting of the Spanish-American Seminary Board was held at Sandoval, New Mexico, on March 4, 1948. Representatives from the General Conference included W. E. Nelson, W. H. Williams, and E. J. Lorntz. Members of the board were well pleased with the new administration building which has just been completed. The Spanish-American Seminary is now well prepared to receive a large enrollment of Spanish-speaking students.

● ON Sabbath, February 28, A. S. Maxwell, of the Pacific Press Publishing Association, met with the New Orleans, Louisiana, church. His inspiring message was greatly appreciated. Elder Maxwell also visited other churches in the Arkansas-Louisiana Conference.

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
July 17	Midsummer Offering		Campaign
July 24	Educational Day	Nov. 6-27	Review Campaign
July 24	Elementary Schools Offering	Nov. 13-20	Week of Prayer
Sept. 4-11	Missions Extension Cam.	Nov. 20	Week of Sacrifice Offering
Sept. 11	Missions Extension Offering	Nov. 25	Thanksgiving Day
Sept. 25	Temperance Offering	Dec. 25	13th Sabbath
			(Middle East, W. Africa, Ethiopia)

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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NEWS AND NOTES

Articles by E. G. White

IN this issue we publish the first of a series of articles from the pen of Ellen G. White on the theme of the remnant church. The purpose of this series will be to show what the servant of the Lord said over a period of years in response to those who sought to prove from her writings and by other means that God had deserted the Advent Movement and that the truehearted should leave it. The historical setting for this series is given in an article by Arthur L. White, entitled "The Triumph of the Remnant Church," that also appears in this issue. You will find in this series the kind of spiritual food and instruction in the ways of God toward men that will build confidence in your heart and make you more zealous than ever before to give your strength to the Movement.

Record Mission Offering

THE North American Sabbath school statistical report for the fourth quarter of 1947 reveals the largest Thirteenth Sabbath Offering in the history of North American Sabbath school mission giving—\$204,419.47. When the foreign reports are all received, we expect an outstanding overflow for Burma.

We are also glad to report that five of the ten unions in North America are reaching or exceeding the new 35-cents-per-capita goal. Four of the remaining unions are above thirty cents and registered a gain over 1946. Twenty-eight local conferences are above the 35-cents-per-capita goal. However, a number of the fields register a decline in total Sabbath school offerings over the corresponding quarter of last year.

Some of our people are doubling their offerings. Whereas they used to give a quarter, they are now giving fifty cents, and half-dollar contributions are now being increased to a dollar. Never were mission funds more needed than now.

L. L. MOFFITT.

Japanese Worker Finds Much to Do

SHIRO KUNIHARA, a Japanese worker who recently returned to Japan after a number of years in this country, writes the following:

"I reached Kobe instead of Yokohama on the sixth, and took an Allied-personnel train to Tokyo the same night. I was met by F. R. Millard at Tokyo Central Station the next morning. From that afternoon I have been kept busy every day with all sorts of jobs everybody here brings to me, and I am enjoying the work tremendously. They asked me to write an article for the *Signs*; translate the Week of Prayer readings, the *Master Comrade Manual*, *Early Writings*, and some letters to be circulated among our churches; interpret sermons on Sabbath; preach on a Sabbath and at the young people's meeting; conduct a funeral service; attend entrance examination for our school; work with Winston Adams to train new workers and to contact places where we can get materials; and plan and work, with the help of two young men, to rebuild a dormitory and a dining room for single workers on the compound. Going to Tokyo with Brother Adams usually takes a half day easily. I had to make trips to our school in Chiba Ken three times, two of which on trains. I really feel as if I have been here for at least two or three months. I was rather surprised to learn that it will be only three weeks tomorrow since I came to Japan."

ROGER ALTMAN.

Ingathering Responses

INGATHERING is well along in the Southern and Southwestern Unions, and even in the North it has begun. D. E. Reiner, of the Central Union, telegraphs: "Central Union passed \$120,000 goal by \$5,000. We are aiming for \$140,000." From South Dakota, Secretary Kuehne wires that his conference passed the first hurdle by March 10, with weather at 26 degrees below zero.

Hundreds of requests have already come in for the Bible course advertised in the *Ingathering* magazine, and every mail brings a handful of letters from enrollees.

H. F. BROWN.

Literature Work in Korea

A LETTER from Theodora Wangerin in Korea gives these items of progress: "Our publishing work is being revived in this land, and the prospects are very encouraging. We wish it were possible to produce the literature faster, for there is such a demand for it. We began to publish the Korean *Signs* in October, and already we are printing more than 20,000 copies a month. The *Signs* is having a marvelous reception throughout the field.

"We launched the Voice of Prophecy Bible Correspondence School the first of the year, and the enrollments are pouring in. Already Catholics, Methodists, Presbyterians, Pentecostals, Adventists, and non-Christians have enrolled. Ten lessons are off the press and others are ready to go on."

It Pays to Hold On

VALUABLE service to God's cause in a much-needed field of endeavor is being undertaken by Missionary Volunteer Societies throughout North America. Young and old who have lost their spiritual moorings, who are discouraged, and who irregularly, or never, attend church services, need a special display of Christian love and interest.

The following account is an unusual example of the tremendous value and effectiveness of such loving service.

"In a church business meeting, 63 names of backsliders were presented for the purpose of dropping them from membership. The Missionary Volunteer leader asked that additional time be granted in order that he and the society might work for them. It was granted. They wrote letters, prayed for them, telephoned them, and invited them to various church services. The result—only three were disfellowshipped."

It pays to hold on. "Having loved His own, . . . He loved them unto the end."

E. W. DUNBAR.

Women's Home at Oakwood

MARCH 17, 1948, marked the opening and dedication of the beautiful new home for women at Oakwood College, Huntsville, Alabama. This much-needed building will accommodate 150. Participating in the exercises were the college faculty and student body of nearly five hundred, the board of directors, and representatives from the Southern Union Conference and the General Conference. The dedicatory address was given by V. G. Anderson, president of the Southern Union Conference.

L. R. RASMUSSEN.