

The Advent REVIEW AND HERALD Sabbath

»»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS «««««

By
ROBERT HARE

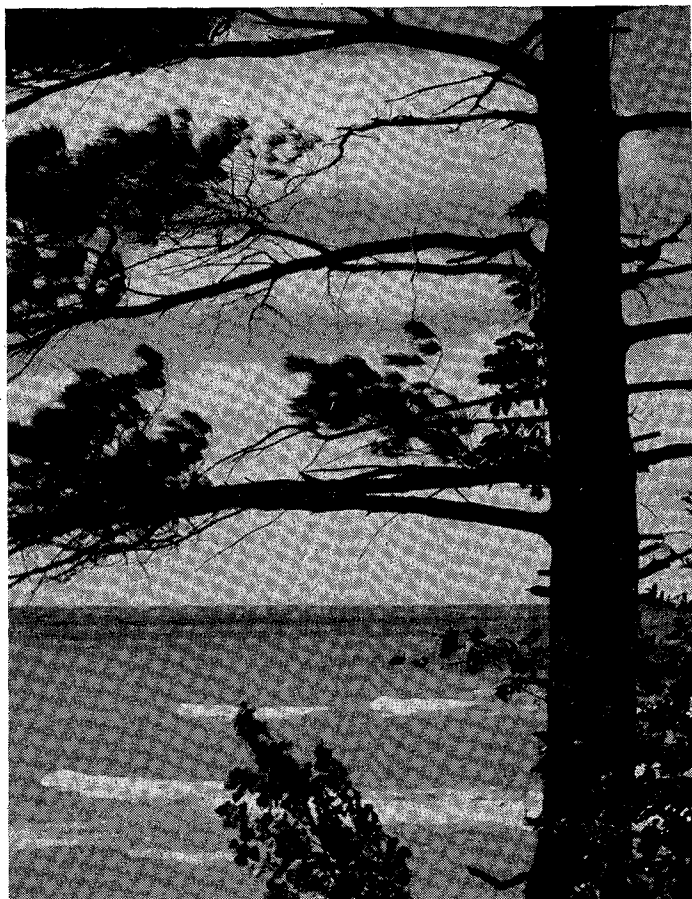


Nature's Hymn of Praise

Wild winds, fling out your ardent strains;
Soft zephyrs, gently blow.
Sing to the great Creator's praise
In songs that ceaseless flow.
Sweet flowers of beauty, lend your charm;
Let silent voices tell,
The God who rules in heaven above
Has fashioned all things well.

Rise glorious sun and send thy beams
Across night's darkening way,
Gild radiant pathways through the gloom
In welcome to the day.
Gleam twinkling stars; through midnight
show
The power and love divine
Of Him who bids a myriad suns
In deathless beauty shine.

Wave forest giants, clap your hands,
In tune with ocean's roar,
While heaving tides proclaim the will
That rules from shore to shore.
Glad vales and snowy heights proclaim,
Send praises from the sod,
And in your silent whisperings tell
Of nature's living God.



KARL E. WIPPERMON

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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.]

¶ FIFTY editors representing 35 conservative Protestant denominations formed the Evangelical Press Association at a meeting in Chicago. Their journals were stated to have a combined circulation of over three million. Membership in the new group will include editors of official church periodicals, Sunday school journals, interdenominational newspapers and magazines, and specialized periodicals in the fields of missions, youth, and education. Publishers also will be included. The association will offer its members technical advice, syndicated services, fellowship, and will encourage united action in public affairs.

¶ SHIPMENTS of church-donated food supplies are due to arrive shortly in South India, where acute famine conditions exist, according to the Rev. E. D. Lucas, Church World Service director for India and Pakistan. Lucas said he is convinced the famine situation in the region is so bad that "it must take priority over the refugee problem either in India or Pakistan." "In South India," he said, "ten million people have not had this year, and will not have for the rest of the year, one full meal a day." He added that "the churches of America must send all the wheat they can."

¶ PRESBYTERIAN ministers from all over the country met in New York City for an Emergency Peace Conference and studied ways in which churches may help avert another world war. The conference, sponsored by the Division of Social Education and Action of the Presbyterian Church in the U.S.A., included meetings at UN headquarters in Lake Success, New York. Following the meetings in New York, the ministers reconvened in Washington, D.C., for sessions there. Speakers at the New York sessions decried the "sense of futility" which makes people assume that the United Nations has failed, that war is inevitable, and that nothing can be done about it.

¶ OFFICIALS of the Bible Students Free Tract Society in Minneapolis, Minnesota, plan literally to shower Minnesota communities with their message. Paraphrasing Air Force terminology, three self-styled "sky pilots" will sound the cry—"On target! Tracts away!"—as they spread the gospel over Minne-

sota communities this spring and summer. Karl E. Pelson, district supervisor of the society, said his organization plans to drop 1,000,000 Bible tracts before the snow begins to fly again. Before any leaflets are dropped, the operation is cleared with officials of the "target" communities, Pelton said. "Haven't received a refusal yet," he added.

¶ THE Ohio Council of Churches expressed assurance for the success of the proposed interdenominational Temple of Goodwill in Columbus, Ohio, following endorsement of the project by the Methodist General Conference in Boston. "We regard the endorsement as the most significant step in advancement of the proposed temple. Its success is assured," a council spokesman stated. The Methodist General Conference is the largest of several groups which have endorsed the project, which is planned as the national headquarters of Protestant church groups.

¶ GERMANS are not finding their way back to the churches as easily as was expected right after the war, according to some evidence. In the Berlin crematory on the Gerichtstrasse more than half the funeral ceremonies are performed without a priest or pastor. Laymen, who call themselves seers, prophets, or spiritual guides, make the funeral talk. A large number of unchristian, religious or philosophical groups are springing up all over Germany under various names and ideological colorings.

¶ NONPROFIT colleges and universities are not within the jurisdiction of the Pennsylvania Labor Relations Board, the board ruled in refusing to hold a collective-bargaining election. A union which said it represented kitchen and dining room employees of Temple University, Philadelphia, had asked for the election. "Even though the words of the statute be interpreted as broad enough to include the operation of the university, we do not think the Legislature intended such a result," the board stated. "A charitable, educational institution is not an industry."

75-50-25 YEARS AGO

1873

¶ "It is just five years ago to-day [June 9], since I left Battle Creek for California. When I look back over that time, I praise God for the success that has attended the proclamation of the truth thus far, on this coast. We came on this coast, strangers to all. Now there are upward of three hundred Sabbath-keepers, besides numerous outside friends, who welcomed us to their homes. Of course, our labors have not been as successful as though we had been used to a field of this kind."—J. N. LOUGHBOROUGH.

1898

¶ R. M. KILGORE recently visited Denison, Texas, where he found some faithful believers who accepted the truth at tent meetings held here eighteen years ago, when Elder James White, Mrs. White, and Elder J. O. Corliss labored faithfully to bring the truth to the people.

1923

¶ A REPORT is given by L. A. Hansen of a nurses' institute, the first of its kind, which was recently held at Takoma Park, D.C. The call was to graduate nurses east of the Rocky Mountains, including superintendents of training schools, conference nurses, and those in private practice who desired further preparation for our work. The institute was a month in duration, and twenty-five nurses were enrolled as regular members; ten or more were present most of the time. The instructors included a number of doctors and heads of departments of the Washington Sanitarium, and workers from the General Conference and the Washington Missionary College.

REVIEW AND HERALD

EDITORIAL

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Where Rites of Sun Worship Still Persist

LONG ago our pioneer, J. N. Andrews, copied from the *North British Review* that graphic description of how the Christians adopted Sunday as a day of worship:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and the Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week."—*History of the Sabbath*, p. 261.

The *North British Review* was published in Edinburgh, Scotland. It was a heavy, book-size quarterly. This issue with the choice description was dated February, 1853. The article on Sunday observance was apparently called out by the report of a select committee of the House of Commons on the observance of the Sunday. Some society was working for stricter enforcement by law of Parliament. As all know, the same kind of compulsory religious observance is being sought by certain groups in our own day. Note that the *North British Review* argues "expediency" as sufficient reason for the change of day from seventh to first in the early centuries when the church leaders were compromising with pagan ideas and practices.

India and Sun Worship

We usually turn to ancient records as we discuss rites associated with sun worship. But in one country, at least, religious ordinances are still maintained in honor of the sun in some remote parts. The *Hastings' Encyclopaedia of Religion and Ethics* says:

"Solar worship has been described as the real religion of India. . . . In the ancient verse of the *Gayatri* every Hindu begins his day with prayer and ascription of praise to the sun, the giver of light, heat, and fertility."—Volume 12, p. 83.

That was the ancient ritual. But every morning in my Calcutta office I used to look across to the second compound (lot) beyond our mission house on Bow Bazaar, and see the coolies of the market washing off the grime and perspiration, after the early morning tasks, under a stream of water flowing from a faucet in the back of a building on the place. Invariably at the close of his shower the coolies seemed to catch up some water with the hand and hold it up in a gesture to the sun.

And so far as I have seen in many years of travel, India is the only place where still, in remote places, the Sunday itself is honored by special pagan rites. This seems a continuation from the ancient times of which we study in history. Hunter, an authority especially on Bengal, the state where Calcutta is located, years ago edited for the government a statistical and generally informative account of this eastern part of India. He refers as follows to a popular regard for the Sunday among Hindus in our own day, dealing particularly with Bengal and Orissa:

"The sun-god in his golden chariot appears among the divinities which a native artist has figured as the objects of popular adoration in Orissa. Both there and in Bengal the Brahmans daily repeat a prayer to the sun after bathing; and the

stricter sect of Vishnu worshippers refrain from animal food on the first day of the week, which bears the name of Sunday alike in England and India (*Robibar* [sun-day]).

"The common people in the plains merely bow to the orb after their morning ablutions; but in the highlands of Manbhūm, to the northwest of Orissa, the low-castes do not break their fast till they catch a clear view of the deity, and in cloudy weather have sometimes to remain a day without food.

"During the whole harvest month (*Agrahayan*, falling within our November and December) each Sunday brings round weekly solemnities in honor of the bright god. Each village household prepares a tray covered with earth into which rice seeds are dropped. Little earthenware cups containing pure water are placed upon it, and on Sundays the family priest goes through a few simple rites, pouring a libation of fresh water upon the tray, and invoking the sun."—HUNTER, *Statistical Account of Bengal*, vol. 19, p. 84.

A Witness to Ancient Apostasy

Thus some of the ancient rituals paying honor to the first day of the week in pagan worship still remain as a witness to our day.

The writer in the *North British Review* was representing the general spirit of the times in justifying the action of the church leaders in the early centuries in adapting the Sunday festival to church use. So the Sunday came into Christendom in time to displace the Sabbath of the Lord our God. The writer in this Scottish quarterly considered this only a matter of good policy. He wrote, "Certainly the time-honored Sunday of our own forefathers is as good a Sabbath, just as it is as good a seventh, as any other."

What a strange conclusion! The Creator made one day the Sabbath. He numbered it. He gave it a name, the only one of the seven days having a definite name. The Lord says He made that day "holy." The other days are called "working days." Of this particular day the commandment of God says, "In it thou shalt not do any work." Yet Christendom has come to say that there is no difference in days—one day is "just as good" as another, and man can make any day he chooses a Sabbath just as well as the Lord. With an issue like that it is plain to see how the Sabbath in these days of gospel reformation, in preparation for the judgment hour and the coming of the Lord, becomes really a sign of loyalty to God.

W. A. S.

Heart-to-Heart Talks

"Joined to Idols"

EPHRAIM is joined to idols: let him alone." Hosea 4:17. This is a sad comment upon a class of the professed people of God in the days of the prophet through whom God spoke. By the context we learn that the children of Ephraim were guilty of many heinous sins. These had turned their hearts away from the worship of the true God. Their sinful acts and excesses had taken the place of God in their love for Him and for His worship.

Idolatry in God's sight is much more than the formal worship of idols of gold or silver or of wood or stone. It embraces anything and everything that separates one from God. We are told by the apostle Paul that the cherishing of covetousness is idolatry.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6.

One may be striving for a worthy objective, and in that pursuit become an idolater.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

The lesson of this instruction is for us who write and read these words. Are we tempted to glory in any ambition, aim, or objective which will supplant God in our affections? Against this we are repeatedly warned. In illustration of the principle we may well consider a few of these admonitions.

The Idol of Money

Money in the abstract is not an evil, but it is the love of money which leads away from God. This the apostle declares is the "root of all evil."

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10.

When one earns money to use selfishly, for his own pleasure and indulgence, and forgets the needs and necessities of his fellow men, then his money has become his idol; it has taken the place of God in his heart affections.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

The Idol of Life's Cares

We may become so busy, so engrossed with the cares of life, that God will be forgotten. We shall find no time for Bible study, for communion with God in prayer, either in family worship or in private devotion. The demands of our farm or store or trade or profession have our chief or only interest. Of this danger our Lord faithfully warns us, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

The Idol of Gluttony

The scripture we have just quoted warns against "surfeiting, and drunkenness." We are told of some "whose God is their belly."

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

We are told that some who had previously believed in the near coming of the Lord would be found eating and drinking with the drunken.

"But and if that evil servant shall say in his heart, My lord

delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24:48-50.

May heaven forbid that any of us should be found in this class when Christ appears. To those who are tempted to grow weary because the fulfillment of their hope has been so long deferred, we have this earnest admonition:

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

The Idol of Dress

We may make of our attire an idol, as well as our money or our food. The bodies of God's children are called the temples of the Holy Spirit, and these temples should not be defiled.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

One may defile his body by cherishing unholy thoughts, by eating food which will weaken or destroy its physical structure. And we may well believe that in God's sight the manner in which that body is often clothed would defile it also. At least it might lead one to glory or take pride in his attire, thus making of this attire an idol. To the church the apostle Paul speaks as follows:

(Continued on page 12)



Criticism is something one can avoid by saying nothing, doing nothing and being nothing.—*Papyrus*.

★ ★

Friction between people slows up more work than friction in machines.—*Gabriel Heatter, Chaplain*.

★ ★

Anger is never without reason, but seldom with a good one.—*Swanson Newsette*.

★ ★

When the marriage knot comes untied, it's the children who are left at loose ends.—*New World News*.

★ ★

When you get all wrinkled up with care and worry, it's a good time to get your faith lifted.—*Magazine Digest*.

★ ★

Good and bad luck is a synonym, in the great majority of instances, for good and bad judgment.—*John Chatfield, Think*.

★ ★

A great leader never sets himself above his followers except in carrying responsibility.—*Jules Ormont*.

★ ★

Most of us give advice by the bushel but take it by the grain.—*Joe Julian*.

★ ★

There are a lot of people shining in this world who received their polish from the drubbing life gave them.—*Canadian Business*.

★ ★

Many a person has an excellent aim in life, but no ammunition.—*Kitchener Record*.

WORLD TRENDS

Biological Warfare—The Final Weapon? AMERICA has spent fifty million dollars on research to develop biological weapons for war. This figure is dwarfed by the two billion dollars (forty times as much) spent on the atomic bomb. The importance of the two instruments of war are not represented by the figures, however. Jack Schuyler, writing in the magazine *America*, February 21, 1948, asserts:

"Biological warfare may well become a weapon far more deadly than the atomic bomb. With it, belligerents could silently set forces at work which would kill men, women and children in their homes. Then, after a short time, the conqueror would enter the depopulated areas and find the buildings, cities, factories and mines of the country ready for his use." Page 569.

At Camp Detrick, Maryland, a biological warfare research center has been set up by the Army and Navy. Regular experiments are conducted with virulent microorganisms. Among the disease-producing bacteria subject to research problems are anthrax, brucellosis (undulant fever), tularemia, glanders, and psittacosis (parrot fever).

It is coming to be common knowledge that microbiologists of the smallest "civilized" nation "can plan, develop, and direct the large scale production of bacteria and toxins."—*Harper's*, May, 1948, p. 432. The best offensive use of this highly lethal weapon of destruction is by air power. A single aircraft loaded with "bacteria bombs" and arriving safely at the target could wreak havoc. Incredible as the prospect of biological warfare may appear, the possibility of resort to such subhuman tactics in the event of war should not be overlooked by students of Bible prophecy. Human nature has not improved with the passing of the centuries, and we have the prediction of Christ that closely connected with the wars of the latter days "shall be . . . pestilences . . . in divers places." Matt. 24:7.

The Significance of Pestilence "ANY contagious disease or infectious epidemic disease that is virulent and devastating." That is Webster's definition of a pestilence. But it would be unwise to limit our Lord's prophecy to the spread of disease by natural means. Without question this is included. We know, too, that Satan is responsible for epidemics and pandemics which scientists attribute to natural causes. We are told that "Satan . . . has studied the secrets of the laboratories of nature. . . . He will bring disease and disaster, until populous cities are reduced to ruin and desolation. . . . He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, pp. 589, 590.

As the devil marshals the forces of earth under his black banner, it is likely that the nations will contribute to the awful scenes of universal woe and suffering by introducing the weapon of bacteriological war. What countries will be affected? What cities plagued? When will the terror strike? Thank God that we do not know. But the Christian is to obey God's command and trust His promise: "Thou shalt not be afraid for the . . . pestilence." "For He shall give His angels charge over thee, to keep thee." Ps. 91:5, 6, 11.

What a comforting assurance of protection this text affords to the faithful children of God as they enter the final scenes of human carnage and suffering!

The International Congress for Microbiology MAN is realistic enough to know that, like Job, the things he greatly fears may someday come upon him. Satan swept away the patriarch's family (except his wife) and all his possessions. Poor Job sat on an ash heap covered with boils from head to foot! (And boils are caused by bacteriological infection!)

"On July 26, 1947, at Copenhagen, the International Congress for Microbiology, attended by nearly one thousand of the world's leaders in bacteriology, adopted a resolution 'condemning in strongest possible terms all forms of bacteriological warfare.' The Congress resolution 'considers such barbaric methods as absolutely unworthy of any civilized community and trusts that all microbiologists will do everything in their power to prevent their exploitation.' . . .

"Biological warfare cannot be 'controlled' by international agreement. It would be impossible for any system of international inspection to prevent secret manufacture and effective attack with such weapons. When one considers, for example, that with only one dozen eggs, enough psittacosis virus . . . can be produced to provide an infective dose for every man, woman, and child on this earth, and that immense quantities of virus could be made by a saboteur even in a small laboratory, the magnitude of the threat becomes apparent."—*Harper's*, May, 1948, p. 427.

The world has suffered much from disease and pestilence. Its hardest trial is still future. Perhaps, like Job on his heap of ashes, the thing the world fears most will come upon us. Some think bacteriological warfare to be the final weapon of destruction. But not so. The day of the Lord will introduce the seven last plagues in which are contained the wrath of God. (Rev. 15:1.) This punishment is called in Scripture, "His strange act." Isa. 28:21. It is God's act. Man and the devil may add to the general woe and confusion, but God arouses Himself to punish sinners who despise His law. It is a fearful day for the unprepared. It is even more so to those who know their Lord's will and yet continue to "enjoy the pleasures of sin for a season."

Is Effective Immunization Possible? "PREVENTIVE vaccines and toxoids are available for many of the diseases of men and animals, but the degree of protection they afford is variable. As a general rule, serious illness or death results from these infections unless treatment is begun promptly. Since many of these diseases are rare, doctors do not have the experience needed for prompt recognition."—*Ibid.*, pp. 428, 429.

Life from now on will be a race for security in the midst of the general scene to end life forever on the earth. Man seeks to save himself from the Frankenstein of his own diseased mind.

"This is probably man's last chance to save his civilization. This time there will be no further opportunity. Either we eradicate war, or the perennial fear of ultimate destruction will find its realization in man's final success in his efforts to blot out all traces of his existence from the planet. Rocket bombs with atomic warheads, robot planes, jet fighters traveling as fast as sound, new and worse poison gases, crops laid waste by chemical agents, and epidemics wiping out vast sections of the population are some of the weapons we now know will play a part in the final cataclysm, if it comes. The choice is ours—peace or the elimination of man from the earth."—*America*, Feb. 21, 1948, p. 572.

We know that man will not choose peace. We know, too that God will not permit man to eliminate himself from the earth. The second coming of Christ constitutes God's last providence for the race, His beneficent design to intervene before racial suicide. How eagerly the Christian looks forward to the glorious hour of deliverance. How happy we should be that He will come in our generation!

D. A. D.

The Most Cruel Word in Holy Writ

By L. E. Niermeyer

I WISH to speak of the most cruel word in Holy Writ. It is a word that many use lightly and carelessly, and yet thereby ally themselves with the mean and cowardly individual. It has destroyed friendships, disrupted churches, devastated homes, engendered war and strife, and saddened and clouded the lives of countless men and women.

It is the word that aptly describes the devil in the Garden of Eden when he spoke against God, and it is the method which he has employed ever since. It is the word that has broken more hearts than any other. It is the word that has the lowest and softest sound and accent, and yet has the loudest and noisiest echo. It is found in Proverbs 16:28: "A whisperer separateth chief friends."

A whisperer speaks all languages, wears all kinds of clothing, is a citizen of all countries, belongs to all political parties, moves in all social circles, and is a member of all churches.

The world started on the wrong track through the whispered innuendo of the devil, who, Christ said, "is a liar, and the father of it." The devil sowed the seeds of doubt and disobedience in the mind of woman, first of all, by misrepresenting God, although he did it in the form of a question.

"Yea, hath God said, ye shall not eat of any tree of the garden?" Gen. 3:1, R.V. That was not so. There was only one tree, the tree of the knowledge of good and evil, of which they were not permitted to eat. That earliest form of slander, misrepresentation, and exaggeration is one that is still very commonly used. The whole plan of Satan in the beginning was to misrepresent God as a tyrant and despot, whose decree was against the good of mankind. Thousands since have suffered from like whisperers of misrepresentation which caricatures the person who is slandered and creates false impressions as to his personality or character.

Four times the word *whisperer*, or a form of it, is used in Scripture to describe this condition, twice in the Old Testament and twice in the New Testament. In these instances they carry the thought, in the original, of a talebearer, busybody, detractor, defamer, whisperer. They are found in Psalms 41:7; Proverbs 16:28; 2 Corinthians 12:20; and Romans 1:28, 29.

Nehemiah, a Victim of Whisperers

Nehemiah, that heroic builder on the walls of Jerusalem, was a victim of the whisperers. It has often been the lot of men in positions of authority or leadership to be such victims.

On this historic occasion Nehemiah and his associates were rebuilding the walls of Jerusalem, when they encountered the malignant opposition from the chieftains of the tribes dwelling in the vicinity. The leaders of this opposition were Sanballat, the Horonite; Tobiah, the Ammonite; and Geshem, or Gashmu, the Arabian. (Neh. 6:1.) They tried in every way to prevent the building of the walls. Their first weapon was ridicule. They spoke of Nehemiah's wall as a joke; that if even a fox went up

on it, it would fall down. Next they tried the threat of an armed attack, but Nehemiah armed all his workmen with a sword girded at the thigh. They then made a futile attempt to trap Nehemiah into a supposedly friendly conference in one of the villages of the plain of Ono, where they could assassinate him. As a last resort they tried to frighten him from his task by slander. They came to him with an open, unsealed letter, the inference being that everyone was aware of its contents. In the letter was the statement: "*It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.*" Verses 6-8.

This was a most serious charge and a dangerous rumor to be afloat. But Nehemiah, instead of being frightened by the charge and the whispered slander, denied it and denounced it to those crafty heathen and asked God for strength to complete his task. Thus should every Christian do in like circumstances.

Gashmu, a Type of Whisperers

Sanballat, Tobiah, the associates of Nehemiah, and Nehemiah himself, except for his inspiring memory, are dead and gone long ago. But this fellow Gashmu, strangely enough, the author of "They say," is still alive. This man Gashmu belongs to all races and nations, and speaks all languages. He has many aliases, among them are the following, "They tell me," "Have you heard it?" "Do you think it could be true?" "Don't tell anyone but —," "This is off the record, but —," and many others. Yet Gashmu is always hard to locate; in fact, in most cases he is impossible to locate. His name never appears in any telephone directory or in any city directory. If one searches for him at his last-reported address, it will be found that he has always moved somewhere else. Gashmu, therefore, is the sign and symbol of the talebearer, the defamer, the detractor, the slanderer, the whisperer.

Webster says that *slander* is the act of uttering or circulating a false report or tale tending to injure the reputation of another. Is it to be wondered at, then, that we should think of that word *whisperer*, as the most cruel word in Holy Writ, for it is the designation for one of the most cruel and unkind and unchristian acts or attitudes that the Lord makes mention of in Scripture in pointing out men's sins.

Slander is often born of pure depravity and malignity. We shrink from accepting such a fact about the human heart, but it is sadly true. Men's hearts are full of deceit and sin. Not all are deliberate or malicious whisperers, yet we altogether too many times permit ourselves to indulge in that questionable pastime. In his letter to the Romans, where he describes and illustrates the depravity of the human heart, Paul speaks of men as "whisperers,

backbiters, haters of God." They are placed in the same classification as fornicators, murderers, etc., and he says that it is the judgment of God "that they which commit such things are worthy of death." (Rom. 1:29-32.)

Dan, Another Whisperer

In his parting words to his twelve sons Jacob said, "Dan shall be a serpent by the way, an adder in the path, *that biteth the horse's heels*, so that his rider shall fall backward." Gen. 49:17. Evidently Dan was given to backbiting and whispering. In the seventh chapter of Revelation, where the apostle John enumerates the number of the sealed of each tribe of Jacob, or Israel, Dan's name or tribe is not mentioned; therefore we conclude that his name will not be found upon one of the twelve gates in the walls surrounding the Holy City, the New Jerusalem. There is no entrance into the kingdom of glory for the backbiter or whisperer! What a thought!

David himself, who suffered so much at the hands of the whisperers and slanderers, said of such a one, "His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity." Ps. 10:7.

The original whisperer and slanderer could make little headway or do little injury were he not able to enlist the assistance and service of many who repeat his whisper. Even those "repeaters" are spoken of in the Bible, by the wise man, when he says, "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17:9.

This is possible only because of the sad trait in human nature which delights in hearing evil of others. There are altogether too many who are willing to pass on an evil report of another. So the wicked whisper is repeated, sometimes with an injunction that it is to go no farther, and sometimes with an expression of mock sorrow and concern. But this is only hypocritical, because if it were real, it would prove itself in a refusal to repeat the whisper. Whoever listens with delight to a slanderous tale is almost as guilty as the one who whispers the tale, and an old writer has said that both ought to be hanged: the one by the tongue, and the other by the ear. I cannot say, however, that I would prescribe such rough treatment.

It is extremely difficult to overtake a whisper, which

quickly swells to a loud and raucous shout. Upon one occasion, when the character of a prominent man was being assailed, a number of men formed a "Trace-It-Down Club." Their search showed that the evil reports about this unwitting victim were pure calumny. So they usually are.

"If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold—
Three narrow gates: first, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest: 'Is it kind?'
And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

—Anonymous.

"The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His [God's] character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."—*Christ's Object Lessons*, pp. 415, 416.

"Who Shall Dwell in Thy Holy Hill?"

That Old Testament description of a godly man still stands today, just as true as it was when it was written centuries ago, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. . . . He that sweareth to his own hurt, and changeth not. . . . He that doeth these things shall never be moved." Psalms 15.

Let us forever drive Gashmu from our midst; give him no place, no quarter. We must do this if we shall ever dwell on Zion's holy hill. Let us seek righteousness and seek meekness, that we may be hid in the day of the Lord's anger against sin, and that we may be found at last among that glorious and triumphant number who stand on Mount Zion and in whose mouth is found no guile.

Why Must Christ Come?

By R. H. Nightingale

THE kingdom of God cannot come without the second coming of Christ. The kingdom of glory will come only as a result of Christ's return. His appearing and the kingdom are linked together. Notice this text of Scripture. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4:1.

Christ now rules in human hearts. This is the kingdom of grace, but the kingdom of glory is future, and can only come as a result of His Second Advent.

All human plans and programs to bring in a utopia have failed and are failing. A few years ago man dreamed of a utopia through his own efforts, where wars and problems would be banished. This was expressed by Robert T. Ingersoll in these words:

"I see a world where thrones have crumbled and where kings are dust. . . . I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth—a world in which no exile sighs, no prisoner mourns. . . . I see a world without the beg-

gar's outstretched palm, the miser's heartless stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function—and as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome shines the eternal star of human hope."

More recently, however, the late H. G. Wells expressed what many now fear to be true. He said:

"Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wreck behind. The attempt to trace a pattern of any sort is absolutely futile. The end of everything we call life is close at hand and cannot be evaded. There is no way out or round or through the impasse. It is the end."

The second coming of Christ is a necessity. World conditions prove that man does not have the ability to control his destiny and bring in the kingdom of God through the exercise of reason. It will take the second coming of

Jesus Christ to usher in the eternal kingdom. Not a mere reform but a rescue is needed.

Sometime ago I picked up *The Episcopal Church Times* in which is conducted "The Question Box." A questioner states that he believes Christ will come, and asks this question, "Don't you believe the last days, forecast in the Bible, are at hand?" The answer is typical of what many professed Christians believe. Listen to this answer! "Perhaps the last days are coming, and perhaps not." How uncertain and vague. Compare this with the words of Jesus, "I will come again" (John 14:3), and with the words of Peter, "The day of the Lord will come" (2 Peter 3:10). How definite! How certain!

The Time of His Coming

Of course we do not know the exact time of His coming. Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36. People will continue to be deceived by time setters. It is the devil's way to discredit this important doctrine. Although we may not know the exact date of Christ's return, we are not ignorant of the "times and seasons" concerning the coming of the Lord. We are not to be in darkness concerning this event. (1 Thess. 5:1-5.) We "know that it is near, even at the doors." Matt. 24:33.

The second coming of Christ means the end of sorrow and sin, tears and tragedy, disappointment and death, for the righteous. The living saints will welcome Him with joy and cry, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

The second coming of Christ means the time of resurrection. We shall be reunited with those torn from us by the cruel hand of death. The resurrection of Jesus guarantees the resurrection of the good and the blest of all the ages.

"If Christ be not risen, then is our preaching vain, and your faith is also vain." "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." 1 Cor. 15:14, 20-23.

The cornerstone of the Christian religion is the resurrection of Christ. No other religion has a resurrected leader. The fact of His resurrection gives assurance that death is not the end. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

It is at the second coming of Christ that the dead live again. Without the second coming there would be no life beyond the grave. All hope of a future existence is inseparably linked with the Second Advent of our Lord. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

Power to Raise the Dead

While on earth, Jesus demonstrated on three notable occasions that He had power to raise the dead—Jairus' daughter, the widow's son of Nain, and Lazarus. At the resurrection of Lazarus, Jesus said, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

Another great objective to be realized will be the translation of the righteous living. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

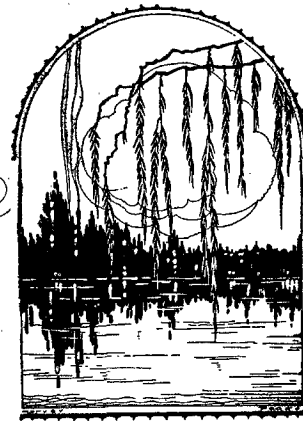
In all the Bible we have a record of only two men having been taken out of this world without seeing death—Enoch and Elijah. But at the Second Advent all the

righteous living will be translated without dying. That will be the time when "this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53. These germ-ridden, maimed, vile bodies, will be fashioned like unto His glorious body when Christ returns. (See Phil. 3:21.)

What a reunion that will be! Loved ones long separated by death will greet each other. Fathers and mothers will clasp their children to their breast. Families will be together again. And best of all, the glorified saints will meet Jesus face to face.

Are you ready to meet Him and look in His face? The pure in heart will see God. (Matt. 5:8.) "And every man that hath this hope in Him [to see Him] purifieth himself, even as He is pure." 1 John 3:3.

The wicked cannot gaze upon that pure, holy face.



Spring Morning

By LENA M. SHERSON

I walked in a garden, in the wet and the dew
Of a sweet spring morning, so fragrant and rare
With the perfume of flowers whose planting God knew,
For they in their beauty did bloom everywhere.
I walked in this garden, and stood there alone
On a pathway that man ne'er had trod,
And breathed in the beauty of color and tone
That sprang from God's wonderful sod.
I treaded the grasses and waded the brook
That gurgled so merrily on,
Doing its best in its own small nook
To gladden the world with its song.
I heard the sweet twitterings of the birds in the trees
Warbling their notes, sweet and clear, high and low.
And then the low drone of a wild honeybee
Buzzed in with the caw of a crow.
I lay myself down on the bank of the stream
In the shade of an o'erhanging vine,
And pillowed my head on the moss and the leaves—
Sweet children of glad summertime.
I lay there and dreamed, building castles of gold,
While the clouds billowed high overhead
And the wind whispered snatches of stories of old
With melodies that cannot be read.
O God, 'tis Thy beauty I see in the trees,
In the mountain, the hill and the plain.
Dear Father, Thy voice I hear in the breeze
Speaking gently to quiet life's pain.
'Tis here in God's garden in quiet and peace,
Far away from the clatterings of man,
That my soul is renewed in strength and with grace
To finish my course in His plan.



The peril of those who are not ready is pictured by the revelator.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Who shall be able to stand? Those who have prepared for this great event. The wicked will not stand before Him. They will be consumed "with the spirit of His mouth," and will be destroyed, "with the brightness of His coming." 2 Thess. 2:8.

Over and over our Lord tells us to watch and be ready for this great event.

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33-37.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would

have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

A sad illustration of the lack of watching and the lack of preparation is the Pearl Harbor tragedy. President Roosevelt said that December 7, 1941, would live in infamy. This day started as a calm sunny morning in one of the beauty spots of the world. People did not realize that before the day would be over many American planes would be destroyed, ships bombed, oil on the water in flames, and almost three thousand lives lost. It is said that the United States fleet suffered more damage in one brief hour than in the entire World War I.

People said it never would happen. It couldn't! Japan was too far away. Consequently there was no need to be on the alert. Officers and those in the service were not watching. The American people were asleep.

We marvel at this neglect. Yet what are we doing about the warnings sent us concerning the second coming of Christ and the end of all things? "Therefore, be ye also ready: for in such an hour as ye think not the son of man cometh."

May God help us all not only to know that the Scriptures teach the second coming of Christ but to be ready for this great event. Let us not be among those to whom it shall come as an overwhelming surprise, but may we all be among those who will say in that day, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

The Remnant Church—8

A Divinely Appointed Ministry

By Ellen G. White

GOD has a church, and she has a divinely appointed ministry. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

The Lord has His appointed agencies, and a church that lived through persecution, conflict, and darkness. Jesus loved the church, and gave Himself for it, and He will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account. . . .

Let all understand the words that I now write. Those who are laborers together with God, are but His instruments, and they in themselves possess no essential grace or holiness. It is only when they are cooperating with heavenly intelligences that they are successful. They are but earthen vessels, the depositaries in which God places the treasure of His truth. Paul may plant, and Apollos water, but it is God alone that gives the increase.

God speaks through His appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of His chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to Him, by showing disrespect to His appointed agencies.

Beware of False Teachers

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God

in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler.

Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in His own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth.

Off on a Tangent

What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which He prayed were unessential, and there were no necessity for His followers to be one, even as He is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord.

If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work.

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the "Testimonies" in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,—the unity of the church? Why did they not quote the words of the angel, "Press together, press together, press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness"? It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,—unbalanced in mind.

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and

man is exulting to-day that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in presenting notions that have no foundation in truth. . . .

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of His pasture.—*Testimonies to Ministers*, pp. 52-57.

Do Not Forget to Live

By W. R. A. Madgwick

MAN spends his earthly life in an almost constant state of anticipation. The child, as soon as he has developed his reasoning powers, speaks of the time when he will be a big boy. The big boy thinks of the time when he will become a young man. The young man envisions the privileges and responsibilities of full manhood. So it goes—from earliest years to teens, from teens to twenties, thirties, forties, until a vantage point is reached from which by force of circumstances one is almost compelled to take a retrospective view of life.

It is then, more than at any other time, that the swiftness of life becomes apparent to us. Years have imperceptibly slipped by. We have been working and planning, living here and then there, thinking so much of the future that we have forgotten to enjoy the present.

Are we, as Seventh-day Adventists, more prone than others to be future-minded? Are our thoughts centered upon the joys of the new earth to such a degree that we fail to notice the joys of our present existence?

The earth made new truly will be unparalleled in beauty. Life everlasting will be unmarred by sorrow, sin, and suffering. Accordingly, it is understandable that the imagination of Advent believers should revel in the contemplation of future bliss.

But life in the present, bitter and hard though it may be at times, has its joys. The ravages of sin, extensive as they are, have not yet obliterated the beauties of God's creation. The reign of the "prince of the air" has not silenced the cheerful song of our feathered friends. The adversary cannot veil the sun in its rising glory or spoil the colorful splendor of its setting.

All who worship the Creator of heaven and earth can surely sing with fervor the words of that delightful hymn of praise:—

"Our God, we thank Thee, who has made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are there,
Noble and right."

We can continue our praise and thank Him for the kindly words and deeds of our fellow men from so many of whom the inroads of sin have not succeeded in entirely defacing the image of God.

"We thank Thee, Lord, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found."

Yes, visions of a better world and a re-created race must not blind our eyes to the very real joys that God has

provided for our present life. In like measure the foreknowledge of coming trouble must not bring anxious forebodings to mar the present. He who delineated with words of no uncertainty the convulsions of a dying world spoke with equal clarity concerning the folly of spoiling the present.

"Therefore I say unto you; Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matt. 6:25.

May God's people in the closing days of earth's history reflect in their daily lives the joy that comes to those who recognize and appreciate the manifold gifts and merciful care of a loving heavenly Father.

Stars in Your Crown

A Conversation

[This conversation is recorded by a veteran minister who would not minimize the work of his fellow ministers, but who wishes to cheer the hearts of others within the church.—EDITOR.]

I AM very happy to see you, brother. How are things going with you?

Very well. The Lord has certainly been good to me. I have just finished an effort, and the Lord gave me twenty souls.

I am most happy to hear this. I noticed your report in the paper, and rejoice with you. Were you alone in the work or did you have good help?

I had most excellent help. The conference has been generous with me. I had a young man to help visit, and he also had charge of the singing. Besides that I had a lady Bible instructor. Our own people turned out well. I am glad they did, for otherwise there were times when the attendance would have seemed poor indeed. Just think of it, twenty souls, twenty stars! It is wonderful.

Was your Bible instructor good help to you?

Yes, very good. She brought in all by herself two people who never attended a meeting.

You mentioned twenty stars. I suppose your Bible instructor should have some of these. She ought at least to have two stars for the two people she brought in.

I think she should have more, for she did good work with others. I'd like to be liberal and give her four. That still leaves me sixteen.

What about your young man?

Yes; he did good work. I'd like to give him two.

That leaves fourteen. Are there others who should share in the reward?

Well, when I think of it, there are others who should not be passed by. The choir, for instance. What would we have done without music? But we can hardly give them a star a piece. There wouldn't be any left.

Let us give them two, altogether, and let them divide them up. Are there others?

I suppose the ushers, the band leaders, those that distributed announcements, and many others who did their little part. Let us give the whole group one. That leaves eleven.

I am agreeable. We could hardly give them less. Who paid for the hall?

Why, the conference did. Collections helped, but they did not cover all. The committee was most liberal. They supported me.

Do you think we should take the conference leadership into account? You know that there are many secretaries and stenographers who never hold a series of meetings yet are faithful. I wonder if they should not have some little share in your work. Would you think it too much to give them one star for the part they had in your work?

Well, brother, it may be we have been too liberal. Perhaps we had better go slower with the rest. Can you think of others who should be remembered?

Yes, I think there are others who should have credit. Just last week we took an expression from the new believers as to how they first got interested in the message. Four of them said that some years ago they had bought books from a colporteur, and that this was the beginning of their interest. Three had listened in to the Voice of Prophecy. And two others had been to our sanitariums and there learned of Adventists. We haven't many stars left, but we ought at least to give all these one.

That does not seem enough to me. Remember the thousands of workers in our publishing houses and sanitariums; remember the writers, the editors, the proof-readers. I believe we better give them two.

Very well, I am agreeable, but remember, then, we have only eight left.

I know. But still we haven't thought of our faithful people all over the earth who are paying their tithes and offerings. They give and they pray. Without them we could never send out our workers. They ought to have two.

I think that is right. Are there still others?

Yes, I think of our faithful teachers in all our schools who have labored to prepare workers for the field. I believe I would give them one.

I agree to this.

And now, what about your parents, and the parents of the other workers? They worked and prayed and sacrificed that their children might have an education that would fit them to go out and win souls. Would it be fair to pass them by? Let us give them one.

I am ashamed to give them so little, but there are only four stars left.

Finally, I wonder if you can leave out the wife whom you love so much? Has she not been faithful and been more of a help to you than perhaps you realize? I suggest that you at least divide with her.

You are right. She deserves more than I do.

Well, let us stop now. You have two left. That, I think is about the right proportion of the twenty we started out with. Perhaps we have been too liberal with our stars, and given some too many. But on the whole I do not think we are far off.

Thank you, brother, you have done me a great deal of good.

ESPECIALLY FOR YOUTH

"On Being Busy"

By Arthur L. Bietz

CAPACITY to discriminate between important and unimportant matters is a rare achievement. Most people muddle through life because they have no sense of evaluation. Such persons are the victims of circumstances and are never quite able to lift their chins above the water. Ours is a generation known for activity. Everyone is busy from the break of dawn until twilight. It should be understood, however, that there is no particular virtue in being busy. The question of significance relates to whether or not one is busy about that which is important. It is possible to work oneself into nervous prostration for no good reason.

Multitudes are active in the pursuit of financial success. The desire for wealth plagues their waking mo-

ments and even insinuates itself into restless dreams. Too many while busily engaged making a living lose sight of the importance of making a life. To a man of discrimination, making a life is of much greater importance than making merely a living. He will therefore busy himself about matters which tend toward peace of mind rather than seek to attain security in material abundance.

It was Socrates, the great Greek philosopher, who said, "The unconsidered life is not worth living." Judged by this standard, life today has much which might as well cease, for ours is a time of slipshod movement. The person who in life expects externals to bring him satisfaction is headed for the disillusionment of a youthful Alexander, who, although he gained control over a great portion of the earth's surface, found nothing more sensible than to end his life in a drunken debauch.

Because they lack a sense of values, men are bartering away long and permanent benefits for quick returns. Ours is an ambitious age, and many have sold their spiritual birthrights for the quick results of so-called success.

Life Built Upon Permanent Values

Remember that counterfeit currencies which will extract heavy payment in any long-range perspective, are available at a very quick exchange. Counterfeit values, pleasures, ambitions, and material possessions, which look brilliant from a distance, like the fabled apples of Sodom, will turn to ashes when they are touched. Some values may be good enough in their place, but they are only transitory and fleeting. We barely achieve them before we begin to be bored with them. If life is to be built permanently, it must be built upon permanent values. Some values are purely incidental, like sugar on a doughnut, worth while, but quite unsatisfying apart from the doughnut itself. Men need substance as well as frosting.

Many men pose as men of maturity in experience and insight; but when help is sought, they turn out to be ghosts, which disappear as quickly when a searching light is turned upon them. There is a lot of frosting but no substance. While on earth Jesus condemned religious leaders of His day because they knew how to make the outside appear imposing and beautiful, but when men sought for substance they found nothing inside but rattling skeletons and bones.

Men pay a high price to achieve immediate position and honor at the expense of reaching more satisfying ends of gaining personal maturity. Beware of any short-cut course which promises to fit you for meaningful service. Those who take such short cuts soon sicken with disgust with the things they are doing. They know it all to be a meaningless sham, and therefore find themselves in a constant state of bickering, position seeking, and criticism. This is behavior unconsciously intended to compensate for real achievement, which is lacking. Such persons may be busy but to no constructive or meaningful end.

Are you growing or decaying? Are you busy but to no good purpose, either for others or for yourself? You cannot drift aimlessly into the better world. Evaluate your life and activities in terms of permanent worth. Choose the important and say no to the unimportant. Remember, it is no virtue to be busy; see that you are busy about important things.

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings.—*Christ's Object Lessons*, p. 333.

"Joined to Idols"

(Continued from page 4)

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

This instruction applies to Christian women today as fully as it did to the apostolic church. And the principle applies not alone to women but to men as well. This class may glory in their appearance, may take pride in their attire, displaying clothing in a manner to win the admiration and praise of their associates.

The Idol of Man Worship

Today as never before we are in danger of trusting in men instead of in God. This is true in the religious world as well as in the political, social, or educational world. Against this danger we are warned in the following words:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

The work of God in the earth has never been dependent upon human leadership. The religious movement with which we are connected has had among its leaders many noble men and women, but their passing has not checked the message or thwarted God's purpose. God buries His workmen as He did Moses, the great leader of ancient Israel, but His work goes on unretarded.

We recall the time when James White, the great apostle of this movement, passed to his rest. Some stated then that this meant the end of Seventh-day Adventism, as its great leader was gone. How illy they conceived the character of our work or its basal foundation in the word of prophecy. True, his death was to be greatly deplored, but the work moved on unaffected and unretarded by his passing. The Second Advent message has its foundation, not on human power, but upon the eternal and unfailing Word of truth.

Conclusion

In conclusion may I raise this question, Have you or I some idol which we are cherishing in our hearts or indulging in our lives, which is taking the place of God in our affections? It is for each one of us to consider this most carefully. Of Ephraim it was said, he is "joined to idols: let him alone." If we fail to break from our idols, it will be said of us at last, "Let him alone." God will differentiate between the righteous and the wicked. The final decree will go forth:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

If we are to come off conquerors at last, and enjoy a home in the kingdom of heaven, we must be wholly the Lord's. His glory should be our highest ambition. Our chief objective in life should be to glorify Him in our thoughts, our words, and our deeds. We are not our own. We have been bought with a price, the life of the Son of God. And in seeking to save ourselves we should also seek to save our fellow men. The gospel cause, the work of God, demands the consecration of our all to the giving of the gospel message and the upbuilding and extension of His work in the earth. May Heaven make us true to this solemn responsibility and blessed privilege.

F. M. W.

Conducted by Promise Kloss Sherman

With a Missionary's Wife in Ethiopia

(Continued from last week)

By Mrs. V. E. Toppenberg

BACK at the Rapetti place, Val was sick all that night and so was I—heart sick. Next morning I didn't want to look at the grand old trees, and all my plans about fixing up the house had simply lost their taste.

We had been invited by Mr. Hall, Jr., to come back to their place to spend the remainder of our stay while waiting for the governor to complete his visit in his province. We drove over at noon, and were conducted to a well-built little stone cottage on a hill commanding a fine view of a most beautiful country stretching before us to a range of mountains in the distance. Here we really could get the far view—a view of parklike beauty with large spreading trees, herds of cattle, and native huts peeping out from clusters of trees. Behind the house was a deep chasm and a musical waterfall, and just below the fall a cement basin which contained the water for an extensive irrigation system.

"This is a marvelous place," I said to Val. "Maybe we should accept Mr. Hall's offer and use it for our training school, now that we can't get the other place."

"What offer?" Val asked. "I didn't hear anything about offering this place."

"Well, I'm not sure, but I seem to remember young Hall saying something about it last night," I explained. "But we'll wait until we get back to Addis and talk with Mr. Hall."

This institution and farm had been a philanthropic venture by Mr. Hall, and was to serve as a home and school for street waifs from Addis Ababa. It was a lovely idea, but had not developed or worked out as he had hoped, because the distance from Addis made proper supervision impossible. Of the more than two hundred

boys who had been transported here, less than seventy remained, and they were running about with little interest in life or incentive to improve their condition.

The governor came to visit us next day, and was as enthusiastic about the country as we. This was also his first tour in this section of the province, and he said unqualifiedly that it was the finest part of Ethiopia he had ever seen.

"The people here are very needy," he told us. "In fact, they are raw heathen, and still continue the horrible practice of offering human sacrifices. We have tried by sending in many troops to stop this practice, and outwardly we have succeeded, but I feel sure it is still secretly carried on. The only remedy is the gospel of Jesus Christ!" That, we considered, was a wonderful tribute by this cultured Ethiopian gentleman to the humble work done by the simple missionary.

The Reward of Faith

When we returned to Addis—and by the way, that long, tiresome journey had miraculously shrunk unaccountably—Val went at once to Mr. Hall, who suggested that our request be put into writing so that it could be presented to His Majesty for consideration. When Val had worked it out, he let me read it, and there I saw his faith for the future of our work in this province, for he requested either the Hall concession, or the Rapetti place, or *both*!

"But, Val," I gasped, "how do you dare ask for so much? Aren't you afraid that they'll turn everything down, if we send in a request like that?"

"Well, we can try at least," he answered, quite unperturbed by the request.

In nearly every case (99.44 per cent at least) Ethiopia is the land of "Yes, tomorrow," and tomorrow almost always never comes; but wonder of wonders, our reply came in a week, and the answer was: "His Majesty has been pleased to grant your request for both places!" And this wonderful grant means more than it sounds on the surface, as it included all the buildings, with equipment, garden implements, tools, machine shop, mill, brick kiln—everything absolutely free of charge.

After careful consideration it was thought best to establish the training school on the Hall conces-



A Governor of Ethiopia and His Attendants

sion with its four hundred acres of fertile land for agricultural purposes, its irrigation system, its mill and workshop, and such buildings as are already available for school use. The Rapetti place in the woods, the name of which, by the way, is Sole, "The Sun," will be an admirable site for a day school and dispensary for the hundreds of natives who, as the faithful old servant said, had "never had a school or help of any kind." We feel that God has a special work in mind for this place.

(To be concluded)



Immigrant Flowers

THE United States has been both blessed and, in some measure, cursed by the great tide of human immigration which flowed to our shores unchecked until the Johnson Act put up the bars. In like manner, strange as it may seem, the greatest pests which trouble the farmer in the form of weeds are immigrants to our shores; and, finding virgin soil, they have spread rampant until our fields have been choked with them. The common daisy is an example of this. Though we prize it for beauty, it is a serious problem to the farmer. The seeds were in the hay brought along by the early colonists to feed their cattle. Once established, this wild flower—or weed, as you prefer—has spread to all parts of the United States and Canada, preferring, however, the cooler, more temperate sections.

When the English colonists arrived from time to time at Jamestown, Virginia, the ships were unloaded, and finally before returning were cleared of all rubbish, and in some cases ballast was also dumped. In this rubbish were the seeds of an oriental plant introduced into Europe in the Middle Ages by the gypsies, and, from this start, soon reached England. The next leap in its globe girdling brought it to Jamestown, hence the name, Jamestown weed, or simply Jimson weed, or *datura stramonium*. The reason for its popularity in those ancient times lies in the fact that it is a narcotic, used, it is said, by unscrupulous persons to drug unwary victims long enough to rob them, and having the peculiar property of erasing the memory of events occurring during the time the influence of the drug was felt, hence making identification of the culprits difficult.

National Emblem of Scotland

Those of us of Scottish descent are familiar with the fact that the thistle is the national emblem of Scotland, which came about in this way: During the invasion of Scotland by the Danes a Scottish camp was being approached under cover of night by the Danes in sufficient force to annihilate the Scots. A Danish guide, leading the expedition, barefooted, stepped on a rank growth of thistle, and could not forbear crying out in pain, which warned of the enemy, who were routed in a decisive battle. From the British Isles the thistle has been introduced into America, and today it is a common pest from Canada to Georgia and West to the Rocky Mountains. One domestic animal which seems to have a taste for this bristling herbage is the mule.

An interesting immigrant to our shores is the devil's-paintbrush or tawny hawkweed, known in local England as Grimm the Collier. The paintbrush cognomen is, of course, from the peculiar shape of the flower; the hawk-

weed, because our forefathers were prone to believe strange and peculiar tales relative to the things of nature, and actually believed that the hawks and eagles, proverbially keen of sight, descended to earth, to eat this plant, which was believed to impart extreme visual acuity, hence the local names of hawkbit, speerhawk, and hawkweed. Another species of this plant which illustrates the credulity of a bygone age is the rattlesnake weed, or Poor-Robin's-plantain. The oval, purple-veined leaves, resembling the markings on certain snakes, led to the erroneous belief that the juice of this plant was an antidote for snakebite.

Some plants now known as wild flowers were once very domesticated and graced the gardens of mankind, but possessing gypsy souls, they longed to escape the confines of the garden wall, and soon went rambling, to become hardy plants which can survive in a world of keen competition, without the pampering protecting hand of man. Today they can be found beside the busy highway, or railroad, or in some remote wilderness seldom invaded by man. One such is the bouncing Bet, or soapwort. A member of the pink family grown in colonial gardens, now common to most of the United States, it has two very efficient methods of advancing itself: numerous seeds and underground runners. The common name, soapwort, is due to the presence of mucin in the leaves, which, if crushed and rubbed in a basin of water produces green soapsuds.

A Native of Europe

A stately immigrant, also from Europe, is the great-mullein, or Aaron's-rod. Today it has forty different folk-names. Well equipped by nature to prosper in forbidding places, it thrives where other plants fail. Its velvety covering acts as an insulation from the burning sun on dry ridges, preventing loss of moisture from the fleshy leaves, and protecting the young rosette which must survive the winter, huddled close to the ground. Examination of hummingbird nests occasionally shows this velvet or flannel-like hair used as a lining.



Shasta Daisies Growing Profusely in Northern California

Relief Work in Poland

By G. A. Lindsay
President, Northern European Division

WHILE visiting Poland early in April I had the privilege of attending, in the city of Cracow, a special distribution of food and clothing to 143 households; containing perhaps close to 400 persons, all of whom were widows and children whose husbands and fathers had died in the concentration camps during the occupation.

This special distribution had been organized in co-operation with the officials in the city of Cracow. M. S. Krietzky, who came over to Poland last fall to help open our training school, took a leading part in reaching the city mayor and other officials, and they were so kind to give us a large hall for the occasion. They also furnished us with the names of needy widows and children. All these families had also been visited by some of our sisters in the Cracow church, in order to determine what the actual needs were and to take measurements of the children for shoes and clothes.

It was a pitiful sight to see so many poor and bereaved women and children all in one place. A few old men were along, too, grandfathers to some of the children. They were also destitute.

After a few appropriate songs rendered by the students in our training school, which is temporarily stationed in Cracow, one of the city officials spoke very highly of the relief work that the Adventist Church in America and Scandinavia had done in Poland during the last two years. Then he introduced Elder Krietzky; Rye Andersen, from Skodsborg, Denmark; Jan Kulak, president of the union conference in Poland; and the writer. A few remarks and greetings were then given, in which were expressed how willingly and joyfully the American and Scandinavian Adventists had contributed to make possible the distribution of food and clothing. Many eyes were filled with tears, and these poor people did not know how best to show their gratefulness. Many of them, even children, took hold of our hands and kissed them when they insisted on expressing their thanks to all Adventists by shaking hands with us.

Tangible Evidence of Relief Work

I shall never forget one lady of about fifty who told Brother Krietzky and me something about herself. Her husband had been a high-ranking officer in the Polish marines before the war, but now she was ranking high in the army of beggars. It was a pitiful story she told—of how her husband had died in a concentration camp; and her two sons, about twenty years of age, had been shot in their own house. The woman herself and her two daughters (of school age still) had been in prison. One could see in her features that she was a woman of culture and refinement. It was indeed a joy to slip into her hand a bit of money worth about five dollars. She said she felt rich now with the money and the large package of food and clothing.

All these heads of 143 households received packages varying in size and weight according to the family needs. Some packages were almost too large for the frail, weak women to carry. But your hearts too would have leaped

for joy, as did mine, to see so much happiness in one day in families of sorrow and despair.

The press also gave very good publicity to this charity feast. One of the Cracow dailies, *Echo*, wrote in bold headline letters that Adventists distributed four tons of food and clothing in Cracow. That report, however, was a little too extravagant, for actually it was about two and a half to three tons, but it shows the good will of the reporter who was present during the distribution.

Living conditions in Poland are constantly improving. It is marvelous the way the Poles are taking hold of the reconstruction program. The city of Warsaw is slowly but surely rising up from the ruins. The Adventists in Poland, as good citizens of their beloved country, gladly do their share in this general endeavor. Besides that, they have their own reconstruction and rebuilding as far as our church work is concerned. They greatly appreciate the generosity of our believers in America and Scandinavia for the strong financial support for this work that has been given. They all unite in sending their Christian greetings to the Adventists in all lands.

Colporteur Work in North China

By John Oss

THAT our workers and believers in China have the courage to withstand trouble and persecution was one of the outstanding impressions that I carried away from the recent meetings that I attended at Peiping (formerly Peking).

It was eleven years ago that I attended a colporteur institute and general meeting in the North China Union. Much has happened since that time in all parts of China. I was made happy to meet many of the old workers and believers and to learn of their faithfulness and steadfastness during this time of distress and trouble. There were thirty-one colporteurs present at the institute, and several failed to reach the meeting because of interrupted communications. A number of the colporteurs came by airplane, as this was the only means of travel available.

I was saddened to learn that since I last met with them in 1937 four colporteurs in this union had been killed while carrying on their work. Nine of those present had been imprisoned, some of them a number of times. In spite of the difficulties experienced in this field, I have never seen a group of workers in better spirits.

It was a pleasure to meet my old friend, Djao Fa, who is one of the well-known Djao brothers in North China, who were pioneers in colportage in the country areas and in the villages of China. This type of work had its beginning in a large way with these two brothers about fifteen years ago. It later spread to Manchuria, and before the opening of the Pacific War there were between seventy-five and one hundred colporteurs riding bicycles, distributing large amounts of literature in the North China and Manchurian unions. This kind of colportage also spread to other parts of China as communications improved and as the colporteurs caught the vision of the possibilities in this type of work.

Djao Fa had a most successful year during 1947, and though working in dangerous areas, made a good record in literature sales. Unfortunately his brother, Djao Min, was killed by brigands some years ago while working in a dangerous country area of Hopei Province. It is really

a privilege to be associated in labor with men like Djao Fa. May God give us many more workers with similar zeal and devotion.

The reports given by the colporteurs at the evening meetings of the institute were most inspiring. Two men working in war-torn Shansi Province related most thrilling experiences of how they were caught in a city when it was surrounded by an opposing army, and how they had to remain there for many months. They were not idle, however, and took charge of our little chapel at this place. They kept on working even when the city capitulated and was taken over by troops hostile to Christianity. They were allowed to carry on, though many other churches at this place were forced to close their doors, or were occupied by troops.

Imprisoned for Christ

These two colporteurs later escaped from this city, but were captured and held as prisoners for some time in a mountain stronghold. They finally made their escape from their captors and reached what they thought was friendly territory. Here they were arrested again, and it was only after lengthy negotiations with the mission headquarters that they were released. These two colporteurs were held captive in one way or another for nearly ten months' time. They secured their freedom just a few days before the opening of the institute. Their emaciated faces bore testimony to the ordeal through which they had passed.

At one of the closing meetings each of the colporteurs set literature sales goals. The goal for souls to be won during the present year totaled sixty-four. They are planning on working in close cooperation with the evangelists in the large soul-winning program that is under way in this union.

The biennial session, which followed the institute, was attended by the colporteurs and delegates from the four local missions of this field. G. J. Appel, Milton Lee, and I represented the China Division and the division institutions. Special interest was taken by all the delegates in the business meetings.

Reports From Departments

There were reports given by the leaders of the union departments and the head of the middle school. The reports from the local missions were of special interest. The report given by Djang Po-Ching, director of the Shansi Mission, deserves special mention. The colporteurs, evangelists, and teachers in this field have gone through a most trying experience.



Pastor G. R. Bell (Right, Back Row) and Evangelistic Helpers Working in North London



Pastor S. G. Hyde (Seated in Center) and Associates Working in Northeast London

I left the North China Union with my faith greatly strengthened in the final triumph of the Advent Movement in China. It does indeed give us courage to see faithful workers and believers who think enough of the obedience to God's commandments to give, if necessary, their very lives to uphold its principles and make it known to others. My prayers go with these faithful ones as they return to their fields of labor.

London the Great

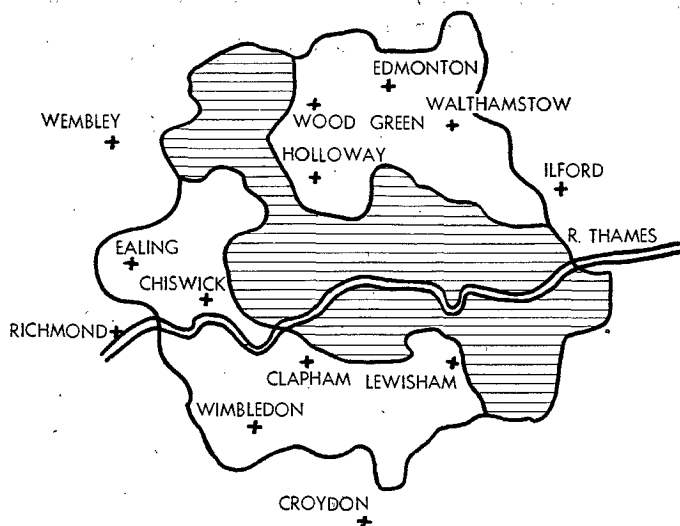
By W. W. Armstrong
President, South England Conference

FOR one and a half years I have been traveling in the southern part of England, going into many of its extremities. There is cheer at the end of the journey as one meets with God's people. But a sense of sadness often fills me as I pass through town after town and realize that not one representative of the Advent faith lives there. If one feels it passing to the ends of the conference, it is more accentuated as one traverses the interminable labyrinths of London's great heart.

There live in that colossus of man's pride about 9,000,000 souls. This may mean little or nothing, for figures seldom impress adequately. But as I scan the passing faces of the endless multitude, my imagination becomes active. Christ declared that He lights every soul coming into the world. But sin has worked havoc so that upon few faces is this light seen today. The magnitude of the task of reaching this great mass of needy humanity grows on one the more one contemplates. Especially so when one stops to realize that within this pulsating stream of activity live only 920 who witness to the great truths for this last generation.

Eighteen Evangelistic Workers

At the moment of writing only eighteen evangelical workers are in London preaching and teaching the truths of the Advent message. In reporting we tell of the glad and hopeful things, reserving to ourselves the knowledge of almost baffling conditions of work and of the problems and disappointments that test even stout, faithful hearts. We do not feel any urge to relate them in detail, believing that our good members sense the situation and will bring the work and workers before the throne of grace, which is more than equal to every need. Steady, faithful work has been done and is continuing, and although it is too early to forecast the harvest, we are trusting the Lord to bring many out of the valley of indecision into the straight



The Thirteen Crosses on This Map of London Represent Our Churches in the Area. The Shaded Portion Is the Unentered Part of the Great City

pathway of truth. Prayer, intercessory prayer, will accomplish this, for it is of the Spirit and not of might.

We wish to record the willing and effective service rendered by many of our members and of the great help the campaigns have received from our talented musical leaders and singers. It has been no small sacrifice for these members to travel constantly week by week to the campaign meetings to give of their appreciated services. It is not by chance that our headquarters are near the great metropolis. It was a divine appointment, making it possible for the preached word to be supplemented by stirring choirs and appealing solos. Institutional managers have cooperated with ready liberality in sparing the precious hours of employees.

But when all this service is pooled and computed, what is it against the miles and miles of packed population? A veritable drop in the bucket! No wonder the servant of the Lord cried with fervor, declaring that London's working force should be multiplied one hundred times. Was the vision prophetic? When one spends hours searching for one or perhaps two workers to complete a moderate team and even then has to continue to search and probe, it requires great faith to believe the day can ever come when the vision will be an actuality. Yet come it must. May Heaven stir our hearts and the ends of the earth until it becomes an accomplished fact.

One Third of the City Untouched

Where are our thirteen London churches in relation to the points of the compass? North? South? West? Yes! But East? No! One third of the densest portion of this seething mass of humanity is practically untouched! Poverty, squalor, ignorance, and vice breed there, and the seeds of class hatred lie buried in many a heart. Smothered feelings of injustice are too often found ready to burst out in protest against all the heavy weight and frustration that is bound to body and soul. We send men and pour our liberality into the heart of dark heathen lands abroad. We feel that no sacrifice is too great for the devil-cursed heathen. Yet the desperate need of our white brothers on our very doorstep scarcely receives the passing glance of the priest in the parable.

As a missionary of many years' standing, I ask no less for the foreign field, but I sincerely appeal for all to take up the challenge of this great unentered field. Consider not the need in terms of square miles seen on a map, but in the light of souls thrown together in a congestion that staggers comprehension. Normal evangelical endeavor would fail here. Another, but not new, technique would

have to be followed, which is wrapped up in the pronouncement on the Lord's work which says, "He went about doing good." In modern parlance it means medicine, welfare work, house-to-house visitation, and a public approach that is different and specialized. The Lord's coming is very near, and this responsibility, not yet begun, must move into its fulfillment before that solemn hour breaks upon us.

Who is equal to this and many another challenge? Is not the miracle of the blessed and broken loaves an answer to the perplexity? The multitude was fed, satisfied, and provided with surplus abundance because the unresisting bread was placed in the hands of the Life-giver. The blessing of the Lord makes richness of poverty and provides abundance in leanness. Yet the giving of what we have is the first requisite. Not a part, but the whole of body, soul, spirit, and mind, and means.

Italy Calls

By T. L. Oswald

Home Missionary Secretary, General Conference

[Elder Oswald is traveling in Europe in the interest of the world work. We have asked him and others thus itinerating to send us, air mail, short, vivid, news items as they travel from place to place. Here is the latest news from Italy.—EDITOR.]

IT WAS my privilege to spend nearly three weeks in Italy during the month of April. I was there during the days of the election, and things were not so bad as they were pictured in the papers.

However, the election was not the thing that impressed me most in Italy. I was greatly affected by the opportunities to preach this message in that land which has been under the domination of the priests for all these centuries. The war has brought about a great change, and the Italian people are reaching out for the message.

Experiences in Soul Winning

While in the city of Bari, located on the east side of Italy, on the shores of the Adriatic, I heard many experiences in soul winning related by our people. In one of those little towns eight people became interested in the truth through a piece of literature that was given by one of our people to a friend of his. As a result, six have already been baptized and a number of others are preparing for the rite.

Some years ago one of our Italian brethren in the United States came over to Italy with the sole purpose of bringing the gospel message to the little town from which he came. He had planned to establish a little business,



Pastor T. J. Bradley (Seated in Center) and Team Working in South London

and he brought with him \$5,000. After he had established his store and started to spread the message, the priest began to persecute him and to discourage the people from coming to the store to buy. Consequently, the man's business was ruined, and he became rather discouraged and decided to go back to the States again. However, in coming over, he had set as his goal to establish a church of forty members.

One day he met another Seventh-day Adventist in a town close by, and this brother encouraged him to stay on. He finally decided to remain in Italy. He kept on working, and in this little town won his first soul. This other brother who was won to the truth united with the man who had come from America, and the two together won another soul. And today we have there a church membership of forty-six, all as a result of his coming from America. This good Italian brother has died, but his work is going on, and a number of other people have become interested in this message. The brethren are confident that before long there will be many more.

In Southern Italy, on the island of Sicily, just recently eight people who were led to this truth by a lay member have been baptized. Others are preparing for baptism. One of our Italian sisters in Chicago has sent a large number of food packages to these people. Even the priest has now become interested in the truth.

In this section we have a colporteur who is selling our literature. Before he took up the colporteur work he was a knife sharpener. However, in laboring in this city, going from house to house selling our literature, he found such a great interest on the part of the people that he spends a great deal of his time giving Bible studies; and there are today more than sixty people waiting to be baptized.

Group of Fifty Sabbathkeepers

In another section of Sicily, where one of our colporteurs has sold books, an interest has been created, and there are more than fifty people who are keeping the Sabbath. They have been calling for help, but the mission has been unable to furnish a worker. This group of people have organized themselves into a Sabbath school and have appointed their leader, and they meet from Sabbath to Sabbath. Soon the brethren hope to send a worker to prepare this group of people for baptism.

I really believe that our membership in Italy could be doubled within a year if we had the facilities to care for them. Halls are almost impossible to find in these cities and towns, and of course they have no money with which to purchase places that could be fixed up for halls. This is our day of opportunity for the spreading of the message in that country.

Far Eastern Division Annual Council

By A. V. Olson

Vice-President, General Conference

THE twelfth annual council of the Far Eastern Division was held in Singapore early this year. Representatives were present from all the unions in this large and far-flung division. *Far-flung* is correct, for the territory extends from the cold upper tips of Korea and Japan, north of the equator, to the Island of Timor, near Australia, south of the equator.

The General Conference was represented at this important gathering by W. P. Bradley, E. J. Johanson, M. L. Andreasen, E. E. Cossentine, T. R. Flaiz, and the writer. In his opening address V. T. Armstrong, the division president, remarked with much feeling:

"Tonight we have the privilege of meeting in the twelfth annual council of the Far Eastern Division. The

eleventh annual council meeting closed January 9, 1941. Thus for seven years we have not had the privilege of meeting in this council room with every union represented.

"Those who are here that were present at the closing meeting of the council in 1941 may remember the remarks followed by earnest prayers, that marked the close of that eleventh council. War had already broken out in Europe. Forces had been gathering strength in the Orient. During all these intervening years God has kept His hand over the work and His people. The church is stronger than ever before."

Youthful Leadership

During those terrible years of the war the countries and islands of this division were deprived of their foreign workers. Now, thank God, we have a fine corps of missionaries scattered throughout these fields. About half of them are former missionaries, the others being new recruits. In all the unions of the Far Eastern Division we also have many faithful, efficient indigenous workers. Really, it is a satisfaction to see what God has done in raising up a strong force of earnest, God-fearing laborers from among our young people in these foreign fields. They are doing a noble work. More and more the burdens and responsibilities of leadership are being rolled upon their shoulders. In the Philippine Islands, for example, the entire working force (including mission superintendents and treasurers) of all the local missions are native sons and daughters.

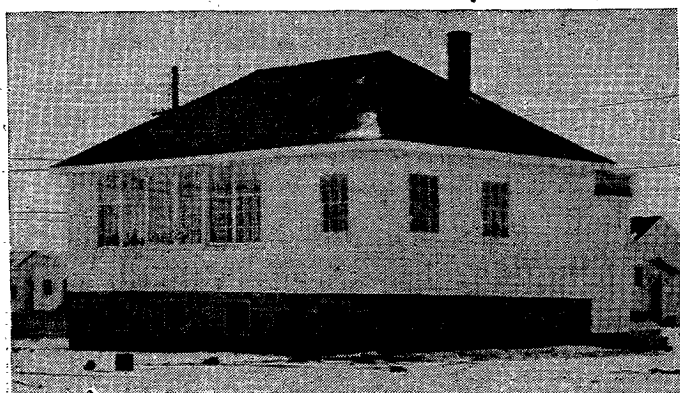
At different times in the course of the council we were told of the good work accomplished in various fields by our native laborers during the war. In the face of numberless difficulties and grave dangers they stood firm and true. Their loyalty and devotion were, under the blessing of the Lord, powerful factors in keeping the cause of God intact during those dark and strenuous times.

The many years of devastating war caused much damage to our mission properties in the Far Eastern Division. Many of our institutions and a large number of our



Baptismal Class of Sixteen in New Hampshire

Sabbath, April 3, the sixteen young people pictured above were baptized by their pastor, Arthur J. Purdey, on the occasion of a youth's rally in the West Lebanon, New Hampshire, district. L. E. Smart, of the Northern New England Conference, and R. A. Nesmith, of the Atlantic Union Conference, conducted the Missionary Volunteer rally. Three hundred young people and parents were present to share the blessing of this occasion. Twelve of the sixteen baptized are students of the Estabrook Junior Academy. E. M. Peterson, of the Barre, Vermont, district, conducted the spring Week of Prayer at the school, as a consequence of which a number of youth made their decision to follow Christ. It is the prayer of the pastor and his associates that these new lives thus born into Christ will share their faith with others and prepare for greater service in the Master's vineyard.



Calgary Church School

Beautiful Calgary, foothill city of the Canadian Rockies in the Province of Alberta, boasts a new Seventh-day Adventist church school! For two and a half years the children and teacher carried on in the basement of their church in the city. With the completion of the splendid project pictured above, they now meet in their new school building. L. W. Taylor, former pastor, arranged for the school site and made the initial preparations. The building operations were started last summer, and the school building was erected with the enthusiastic help of the local church members. R. M. Gardner, educational secretary of the Alberta Conference, rendered valuable help. Our believers in Calgary are proud of their new school, which provides another witness for the Advent truth in this growing city. Miss C. Melnechuk, the school teacher, is leading a happy group of boys and girls to take their part in the finishing of God's work. E. Zine, pastor of the Calgary church, is largely responsible for the leadership in the erection of the new structure.

chapels and mission homes were either totally or partially destroyed. As a result of the liberal appropriations from the General Conference Rehabilitation Fund much of the damage has been repaired. At the time of the council thirty mission homes, requiring major repairs, had been put in condition for occupancy. Thirty-four new ones had been built, and three purchased. Four medical institutions—Bangkok, Penang, Tokyo, and Seoul—had been repaired, equipped, and brought into full operation. The Manila Sanitarium was being restored and will soon be ready to receive patients. In the Philippines a new, well-equipped publishing house had replaced the former. The one in Korea had been repaired and was in full swing again. The Malayan Signs Press in Singapore was undergoing major repairs, and new equipment was on the way. In Japan land had been purchased, where a new plant will soon be built. In the Philippines the college had been repaired and was in full operation. Two academies had been rebuilt, and two others were being rebuilt. In Japan, Korea, Siam, and other places the schools had also been restored.

Best Justification for Sacrifice

If you could see what has been accomplished, through your gifts, in rehabilitating our war-damaged properties throughout the many lands of the Orient, and if you could see the beaming faces of our dear people over there and hear their expressions of joy and gratitude for the help received from their brethren and sisters in America, you would feel more than repaid for your sacrifice. In several places we have better and more suitable buildings now than we had before the war.

From the secretary's report we learned that the numbers of baptisms have been considerably higher since the war than they were before the war. For the year 1939 there were 2,374; in 1940 the total was 3,072; and during 1947, the first year since the war for which statistics are available, it was 4,119. The membership, which at the close of 1940 stood at 33,601, had risen to 40,000 at the close of 1947.

The income in tithes and offerings is much larger now

than it was before the outbreak of the war, but because of the constantly shifting currency values it is impossible to make any accurate comparisons.

The budget voted by the council was by far the largest in the entire history of the Far Eastern Division. But even so, many urgent calls had to go unanswered.

Inspiring reports were rendered by the division departmental secretaries. All were able to speak of progress in their various fields of activity.

During the council much time was devoted to the important question of soul winning. Plans were laid for enlarging and intensifying the evangelistic program. In the Indonesian Union alone the workers have since then arranged for sixty efforts to be held this year. Other unions are likewise launching out in a strong way. Under the guidance and blessing of God these efforts, we believe, will result in a large harvest for the kingdom.

Bright Prospects for the Division

Prospects for the future of our work in the countries and islands of the Far Eastern Division are brighter than ever before. This does not mean that there are no hardships to be endured or dangers and difficulties to be faced, for these abound on every hand; but it means that there are today more open doors, more opportunities, for proclaiming the message than ever before. It also means that many people seem more willing to hear and to accept the message than formerly. In Japan, for instance, we are told the Christian church faces its greatest opportunity since the days of Pentecost.

This golden opportunity must not be permitted to slip out of our hands. The task is too great for our brethren and sisters in Japan and in the Far East to accomplish alone. We must come to their aid without delay. Dear readers, will you not join us in praying that God may move upon the hearts of His people to provide the necessary funds for rushing reinforcements to this needy and promising field?



Far Eastern Division

● SABBATH, May 1, 1948, the Singapore English church had the privilege of witnessing the baptism of two young Malay Moslem converts. About one year ago these two young men were brought to the home of R. A. Pohan for Bible studies. They soon became members of the Sabbath school, and after a year of thorough Bible instruction they were prepared for baptism. There are 2,000,000 Moslems in Malaya, and greater effort must be put forth to bring Christ to these waiting people.

● THE first mission session for the North Sumatra Mission since 1941 was held at Pematangsiantar, May 5-10. Because of the unsettled political situation, all contact with the outside world has been cut off not only during the time of the world war but also during the three postwar years as well. It is now once again possible to enter the field. Attending the mission session from the division were V. T. Armstrong and P. L. Williams. D. S. Kime and W. U. Hoetapea, of the Indonesian Union, were also in attendance.

● APRIL 1-7 all the young men in the Philippines were registered for military service. During the month of May was the first drawing of names. The young men who were privileged to attend the Philippine Union College this past school year have had the advantage of medical cadet training. The corps

has been under the direction of Carl T. Jones, who spent many years assisting in the cadet work at Washington Missionary College, as well as at cadet camps in the Columbia Union Conference. A War Service Commission has been set up in the Philippine Union Mission. All assistance possible is going to be extended to the men called upon to do military service.

- A CHURCH of 15 members was admitted to the sisterhood of churches in east Java at the recent mission session. These members are Javanese, and most of them have come from Mohammedanism.

- Two baptismal services have recently been conducted in Japan. The first was held in the Irumagawa church. Nine were baptized; among this number was Sister Shimizu who had donated the funds for the attractive church building even before there were any believers in Irumagawa. The second baptismal service was in the Amanuma church in Tokyo. Eleven were baptized, among whom were some who had heard the truth preached by V. T. Armstrong 15 years ago.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Central Union

- DEDICATION services for the new Seventh-day Adventist church at Great Bend, Kansas, were held on Sunday, May 2. The erection of this church is a credit to the recently enlarged group of believers in Great Bend and the surrounding sister churches, which shared in donating funds and labor. Some members donated 40 and 50 days of labor. E. H. Meyers delivered the dedicatory sermon.

- C. W. DEGERING, president of the Wyoming Conference, reports the organization of a new church in that field. On Sabbath, May 8, the believers in Rock Springs banded together in church fellowship. Byron Chalker, district leader, was elected and ordained as local elder.

- INTEREST continues in the evangelistic meetings being conducted at York, Nebraska, by Leslie Hardinge, instructor in evangelism at Union College. A baptism is planned in the near future.

Columbia Union

- NEW JERSEY has again accomplished her task of raising the full Minute Man Ingathering goal for 1948.

- ANOTHER dark county in Virginia has been lightened and a fine, new church building erected in Pulaski, in which evangelistic meetings have recently been conducted by W. H. Coffman. A strong interest is reported.

- ELEVEN persons have recently been added to the Hyattsville, Maryland, church by baptism. Among them were 3 young married couples who have chosen to follow their Lord unitedly.

- EIGHT persons were baptized into the Capital Memorial church of Washington, D.C., by R. L. Boothby, 4 of whom were students of the 20th Century Bible School conducted by E. H. Shull.

Lake Union

- THE Indiana Academy enjoyed an inspiring Week of Prayer, April 12-17, conducted by D. W. Hunter, of the Lake Union Conference. The morning meetings were on Christian living, and in the evening services he dwelt on the twenty-third psalm. Thirteen are preparing for baptism.

- COLPORTEUR Big Week in the Lake Region Conference was a big success. A total of \$4,427.26 worth of literature was

delivered during that week. All the workers were happy for the privilege of having a part in this work.

- UP to April 25, 244 have been baptized in Detroit, Michigan, in the evangelistic campaign conducted by J. L. Shuler and his associates. In addition, there are 60 others outside of Detroit, accepting the message through the Bible correspondence course which was conducted by this group. This brings the total number of converts from the campaign up to 304 at the present time.

Northern Union

- T. N. NEERGAARD, the district leader, reports that a baptismal service took place in the Brainerd, Minnesota, church on Sabbath, April 24, at which time 4 candidates for membership from that district were baptized, also, another from Aitkin, in the district of which Harley Schander is the leader.

- ON the evening of April 9, at the Mankato, Minnesota, church, an investiture program was conducted during which every pupil of the church school was invested in one or more of the Missionary Volunteer Progressive Classes. Mrs. H. B. Douglas, the church school teacher; and G. M. Lien, the Minnesota Conference educational secretary, presented the insignia and pins to the pupils in recognition of their accomplishments.

North Pacific Union

- THE Idaho Conference reports 4 new Sabbath school organizations—Nyssa and Union in Oregon, and Gooding and Ashton in Idaho. It is planned to organize Union and Gooding into full-fledged churches by camp meeting time.

- E. G. FRESK, who has been Bible teacher at Mount Ellis Academy, has accepted the invitation of the Montana Conference to take the post of M.V., educational, and home missionary secretary formerly filled by Arthur Patzer. Elder Patzer and family have transferred to departmental work in the East Pennsylvania Conference. S. H. Emery has been asked to serve as Bible teacher in the academy.

- THE recent colporteur institute held at Walla Walla College resulted in the enlistment of more than 50 students who plan to enter the work of distributing gospel-filled literature and of winning a scholarship this summer. M. V. Tucker was in charge of the institute, assisted by J. M. Jackson, of the Review and Herald Publishing Association, and the publishing department secretaries of the 5 local conferences of this union.

Pacific Union

- ELEVEN persons were baptized April 17, uniting with the Mount Shasta church in northern California. All these became interested in the message by the lives or efforts of lay members.

- A BAPTISM conducted in the Pasadena church April 24 brought more members into the Pasadena, Eagle Rock, and neighboring churches. This makes a total of 41 so far baptized as a result of the "Prophecy on Parade" lectures recently conducted by the Duncan brothers and their company.

- ELDER and Mrs. Andrew Fearing, of the Columbia Union Conference, were welcomed to the Glendale City church, Glendale, California, May 8. Elder Fearing is to serve as pastor-evangelist of that church.

Southern Union

- HIGHLAND Academy was host to 35 prospective students from 6 churches in the Kentucky-Tennessee Conference on May 9 and 10.

- TEN persons were recently baptized as the result of E. C. Ward's labors in Rocky Mount and Wilson, North Carolina.

- As a result of a tour among churches in the South Atlantic Conference by L. B. Reynolds, editor of the *Message Magazine*, and N. G. Simons, home missionary secretary of the conference, about 2,300 new subscriptions were taken for the *Message Magazine*.

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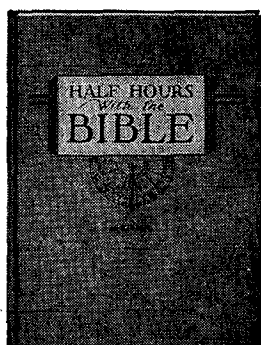
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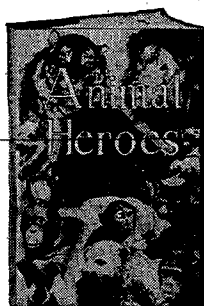


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● **SABBATH**, April 24, was a day to be remembered by the members of the Huntsville, Alabama, church. It was their first day of worship in their new church building, which is a fine structure erected in a very short time.

Southwestern Union

● **H. CHRISTENSEN**, of the Dallas, Texas, church reports that a baptism was recently held, adding 6 individuals to this church. He has a class of 11 more studying for baptism. Already 25 had been added to the church aside from those recently baptized. The Lord is richly blessing in the work in Dallas, Texas.

● **A. W. PERRINE**, of the Arkansas-Louisiana Conference, reports that 16 have taken their stand in the De Queen district at the town of Umpire. The first tithe of one of these was more than \$500.

● **SUNDAY** night, May 9, Elders Williams and W. D. Bresee opened an evangelistic campaign in Shawnee, Oklahoma. The tabernacle, which seats 300, was filled to capacity. Many were turned away from the meeting because of lack of room. The interest is good, in spite of the unfavorable publicity which was given through the newspapers.

● **M. W. DEMING**, of Tulsa, Oklahoma, reports that the Tulsa lay brethren are planning to erect a small tabernacle halfway between Tulsa and Sand Springs where they intend to hold a series of short meetings during the next 6 weeks.

● **ERIC B. HARE**, of the General Conference, recently visited the Southwestern Union. Wednesday night, May 12, he spoke in the Keene, Texas, church. Thursday night, May 13, he spoke in the Dallas, Texas, church. Miss Louise Meyer also visited the Southwestern Union in the interest of the child evangelism institutes which are being held in this union. She is also from the General Conference.

1948 Camp Meetings

Atlantic Union

Southern New England, South Lancaster, Mass. (conference session) July 9-18
New York, Union Springs (conference session) July 15-25
Northern New England
Auburn, Maine (conference session and district) July 22-24
West Lebanon, New Hampshire (district) July 30, 31

Canadian Union

Maritime
St. John's, N. B. (conference session) July 1-4
Halifax, N. S. July 8-11
Ontario-Quebec
Oshawa, Ont. (conference session) July 8-19
Manitoba-Saskatchewan, Saskatoon, Sask. July 15-25
Alberta
Beauvallon (regional) June 30-July 4
Lacombe (conference session) July 22-31
Peoria (regional) July 7-11
Newfoundland, St. John's Oct. 1-10
British Columbia, Hope (conference session) July 29-August 8

Central Union

Colorado, Campion Academy, Loveland (conference session) June 24-July 3
Missouri, Jefferson City (conference session) August 10-15
Nebraska, College View (conference session) August 12-22
Central States Mission, Kansas City, Mo. (conference session) August 19-29
Kansas, Enterprise (conference session) August 19-29

Columbia Union

West Virginia, Parkersburg (conference session) June 10-20
West Pennsylvania, Sharpsville, near Sharon (conference session) June 17-27
Potomac, Takoma Park, Md. (conference session) June 24-July 4
East Pennsylvania, Wescosville (conference session) July 1-11
Ohio, Mount Vernon (conference session) July 8-18
New Jersey, Ocean County Park, Lakewood, N. J. (conference ses.) July 15-25
Allegheny, Pine Forge, Pa. (conference session) July 22-August 1
Chesapeake, Catonsville, Md. (conference session) August 5-15

Lake Union

Indiana, Battleground June 8-13
Illinois, Broadview June 11-19
Michigan
Grand Ledge June 16-20
Grand Ledge June 23-27
Lake Region, Cassopolis, Mich. June 18-26
Wisconsin
Spooner June 23-26
Portage August 5-14

Northern Union

North Dakota
Jamestown (conference session) June 10-19
Butte (Russian) June 24-27
Minnesota, Anoka (conference session) June 17-27
Iowa, Cedar Falls (conference session) August 18-22

North Pacific Union

Upper Columbia, College Place, Wash. (conference session) June 9-19
Idaho, Caldwell (conference session) June 17-26
Montana, Bozeman (conference session) July 1-10
Washington, Auburn (conference session) July 7-18
Oregon, Gladstone (conference session) July 14-25

Pacific Union

Northern California, Lodi June 10-19
Central California
Santa Cruz August 13-22
S. E. California, La Sierra College June 17-27
Southern California, Lynwood July 9-18
Arizona, Prescott July 16-24
Nevada-Utah
Reno, Nevada (regional) July 23-25
Salt Lake City, Utah (regional) August 27-29

Southern Union

Georgia-Cumberland, Collegedale, Tenn. (conference session) June 8-12
South Central, Huntsville, Alabama (conference session) June 10-19
Florida, Forest Lake Academy, Maitland (conference session) June 10-20
Kentucky-Tennessee, Highland Academy, Fountain Head, Tenn. (conference session) June 17-27

Southwestern Union

Arkansas-Louisiana, Shreveport, La. (conference session) June 9-13
Southwestern Mission, Dallas, Texas (conference session) June 11-20
Oklahoma, Oklahoma City (conference session) August 12-21
Texico, Portales, New Mexico (conference session) August 20-28

CHURCH CALENDAR

June 19	Sabbath School Rally Day	Oct. 2	Colporteur Rally Day
June 26	13th Sab. (Australasia)	Oct. 9	Voice of Prophecy Offering
July 17	Midsummer Offering	Oct. 16-23	Message Magazine 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
Sept. 25	13th Sabbath		(Middle East, W. Africa, Ethiopia)
	(Provisional Northern Eur. Div.)		

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 REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Recent Missionary Departures

ELDER AND MRS. C. A. CARTER, of Virginia, sailed from San Francisco for Hong Kong, May 23, on the S.S. *President Harding*. Brother and Sister Carter spent seventeen or eighteen years in China before returning home during the war years. They are responding to the call to further service in that field, Brother Carter having been appointed educational secretary for the South China Union.

Dr. and Mrs. R. W. Pearson and their two children, Bert Milton and Anita Jane, of Portland, Oregon, left San Francisco, for Seoul, Korea, May 24. Dr. Pearson is responding to the call from the Far Eastern Division for a second doctor to connect with the medical work in Korea.

E. D. DICK.

Forward Moves in China

FROM W. H. Branson, president of the China Division, we have the following report regarding evangelism in the Chinese cities of Kowloon and Mukden:

"Two of our Chinese brethren are holding an effort in a large auditorium in the city of Kowloon, just across the river from Hong Kong. I just had the first report of this meeting. It states that on Sunday night, April 4, when the meeting was opened, the house was packed to overflowing and that many had to stand out in the rain to listen to the message. I believe there was a loud-speaker outside. During the week nights there has been an attendance of about four hundred.

"We have had word of a large attendance in the city of Mukden. The city is surrounded by Communists, but our Chinese workers are going right ahead with their evangelistic program. I believe they have three or four efforts operating in that vicinity. The one in the city of Mukden is being held in our largest church there, I understand, and they are having a packed house every night."

W. E. NELSON.

Missionaries Safe in Bogota

THE mission program goes forward without interruption in the Colombia-Venezuela Union. The havoc recently wrought by revolutionists in Bogotá has resulted in damage of \$150,000,000, according to the estimate reported by G. C. Nickle, president of that union mission field. The morale of the people has been badly affected and the financial structure of Colombia severely injured. There is a bright side of the picture, according to Brother Nickle's recent letter:

"Our work was not hurt anywhere, as far as property, workers, or members are concerned. The Lord surely did bless. There was a baby born to the C. M. Christianson family, new missionaries recently arrived in Bogotá, during the blitz. Brother Christianson and W. E. Baxter were marooned away from home, leaving the women alone in Bogotá during the first five days of the battle. They got in on Wednesday evening, in company with some 'other rebels' in a truck. About eight o'clock that evening there were signs of the new arrival, and even though fighting was going on in the city, Brethren Baxter and Christianson tried to get a car to take the expectant mother to the hospital, which was on the other side of town. After spending a few hours tramping the streets in the rain, with their hands over their heads (the reason for keeping their hands over their heads was that otherwise they would be shot by one or the other of the

two contending factions), they gave up trying to get a car or a doctor and returned to the home. The baby was already there. Mrs. Baxter had acted as doctor and nurse, and did a fine job. Mother and baby are both doing well, and the best part of it is that the young folks seem to think that is a regular procedure in the mission field, and did not even get nervous about it. They just laugh and say that the baby had a better plan than they, and saved them a hospital bill."

ROGER ALTMAN.

Colporteur Sales Break Record

THE grand total book and magazine delivery report for the entire world field for 1947 amounted to \$7,003,850.60 as compared with \$5,957,515.38 for 1946. The colporteurs in the North American Division delivered \$3,872,897.79 in 1946, and the report in deliveries for 1947 amounted to \$3,945,861.68, or an increase of \$72,963.89 in 1947 over 1946.

Many of the overseas fields that have not been able to report in recent years sent in excellent reports in 1947. The total deliveries in the overseas fields in 1947 amounted to \$3,057,988.92 as compared with \$2,084,617.59 in 1946, making a gain of \$973,371.33. This added to the gain in the North American Division brought the gain for the world field for the year 1947 to \$1,046,335.22 over 1946. We thank and praise our heavenly Father for this wonderful report.

D. A. McADAMS.

Lay Action in Pacific Union

A LETTER from Adlai Esteb, home missionary secretary of the Pacific Union, contains this word of encouragement: "We are delighted to report a wonderful upsurge in missionary activity among our laymen through this union conference. The Bible studies given by our laymen increased nearly 100 per cent in a recent quarter following a series of laymen's evangelistic institutes throughout the conferences. Our literature report for the first quarter of this year revealed more than two million pieces of literature distributed. This was half the total of the entire year in 1946. We rejoice in these evidences of increased missionary activity."

Cheering Word From Japan

IN a report from F. R. Millard, superintendent of the Japan Union Mission, we glean the following stimulating news notes:

"Baptisms for 1947 were 121, closely approaching the all-time high of 1937, which was 133. A goal of 400 baptisms has been set by the union committee for 1948.

"The sanitarium, which has been open for several months, is very busy these days. For about ten days the sanitarium averaged a baby born every day. Important visitors to the institution in recent weeks have included the president of the medical association, the man in charge of the Public Health Department and a number of prominent Japanese doctors.

"The Voice of Prophecy mail is increasing. On April 18, 298 letters came to the office. One hundred and ten of these were from students sending in Lesson I. Enrollments have now passed 5,700, and diplomas have been mailed to 168 graduates. In this latter group 115 have signed a statement requesting baptism."

W. P. BRADLEY.