

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

They That Go Down to the Sea in Ships

By REUBEN E. HARE
Secretary, Australasian Division

THE flagship of the Solomon Islands Mission fleet, M.V. *Batuna*, was dedicated to the Master's service on the morning of March 18, and a few hours later the pilot stepped aboard, our lines were cast off, and we set out on our journey for the Solomon Islands.

We dropped the pilot outside of Sydney heads at three-thirty on Thursday afternoon, and set a course to take us about 850 miles up the Australian coast before leaving the friendly twinkle of the lights along the shore to begin a run of more than one thousand miles of open ocean for Guadalcanal.

Everyone was in high spirits as our crew of six men was divided into two watches of six hours on and six hours off. With two men on the bridge and one in the engine room for each watch, we soon settled down into a steady routine as our little ship pushed her way into the north at a steady seven knots.

Late on Sabbath afternoon the sea became very troubled and the clouds gave every indication of wind at gale force. We had a new barometer in the cabin, and with unblushing persistency it continued to assure us that the weather would be fine. We also had a ship-to-shore radio installed, but we soon discovered that this was useless while our engines were running. Someone had forgotten to fit suppressors between them and the radio, and with the engines running, all we could get was static. With the set of the tide against us, and a rising sea, we dared not stop the engines; so with the darkness settling down and visibility practically nil, our captain decided it would be wiser to head out to sea rather than try to battle our way north on a lee shore, with a bad patch of reef and rocks ahead.

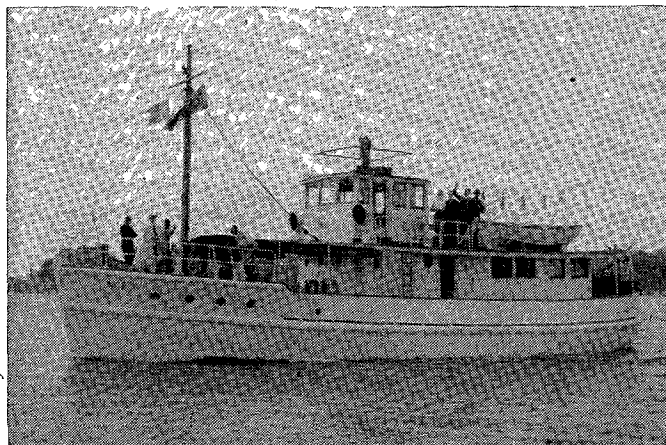
No one on board slept that night. All we could do was to try to keep the ship on a course that would not let us be driven too far out to sea.

It was just as well that it was dark, because before long the sea became very heavy; and with the waves breaking on the starboard, our ship was soon rolling with her lee rail under water. Every once in a while a huge wave would break right over the bridge, pick up the ship, and turn her around as much as thirty degrees on our compass.

We longed for daylight, yet were somewhat apprehensive of the raging sea the light would reveal. We soon knew, without

(Continued on page 19)

M.V. *Batuna*, Flagship of the Solomon Islands Mission Fleet. The Boat Is 65 Feet Long by 17 Feet Wide. It Is Powered by Twin



Diesel Engines Developing 100 B.H.P. This Attractive Launch Was Dedicated for the Service of the Master March 18, 1948.

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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.]

¶ "LIQUOR-DRINKING diplomats" were held responsible for much of "the muddled condition of the international situation," in a report unanimously adopted by the Southern Baptist Convention in Memphis, Tennessee. Dr. W. R. White, of Baylor University, Waco, Texas, who is president of the United Texas Drys, delivered the report to the convention. "The amount of drinking in and around international assemblies and conferences could explain much of the failure and confusion which has resulted," Dr. White said. He added, "The patient—a bleeding civilization gasping for its last breath—must await the disposition of a group of quarreling doctors whose breaths are laden with alcoholic odors. There are some exceptions, thank God."

¶ OPPOSITION to any curtailment of tax exemption privileges for religious nonprofit institutions was expressed in Memphis, Tennessee, in a resolution adopted by the Southern Baptist Convention.

¶ THE Hebrew language, which Jews in America have kept alive for religious and cultural reasons, may now be added to the modern languages of the world because of the birth of the new state of Israel, the American Association for Jewish Education was told in Atlantic City, New Jersey. Dr. Alexander M. Dushkin, executive vice-president of the Jewish Education Committee of New York, made the prediction in addressing the association's annual meeting. "The establishment of the state of Israel will bring a great revival of interest in the Hebrew language and literature in the United States and throughout the world," he said.

¶ SPECIFIC provision for Federal aid to parochial schools of secondary grade level and less is made in two bills now before

the House Committee on Education and Labor. The bills—HR 6600 and HR 6597—would provide reimbursement to such schools up to sixty per cent of their annual expenses for (1) necessary transportation of pupils, (2) school health examinations and related health services, and (3) purchase of non-religious instructional supplies and equipment, including books. Introduced by Congressmen Charles J. Kersten (R.-Wis.) and Augustine B. Kelley (D.-Pa.), the measures specify that a \$5,000,000 annual appropriation be distributed by the States where such distribution of Federal funds is authorized by State law. Direct Federal payments would be made in all other States.

¶ A RESOLUTION pledging full support to Protestants and Other Americans United for Separation of Church and State was adopted by the annual meeting of the Southern Baptist Convention in Memphis, Tennessee. The convention also called upon Congress to eliminate the office of ambassador to the Vatican, and condemned state aid of any kind to Roman Catholic or other sectarian schools.

¶ THREE Japanese bishops belonging to the Holy Catholic Church in Japan (Anglican) have been given exit clearances by Allied occupation authorities in Tokyo to attend international religious gatherings in Europe this summer. They are the first Japanese churchmen to be given exit permits since the war. Missionary circles in Tokyo expressed the belief that Allied occupation authorities would generally relax their policy to permit clearance of scholarship students, and of church leaders invited to attend international church meetings in the United States and Europe.

¶ SIXTEEN Belgian air force bombers, carrying 500 passengers, completed the first completely airborne pilgrimage to Lourdes, famous Roman Catholic shrine. The planes landed at the newly renovated airfield at Lourdes, which is to be used exclusively for pilgrims arriving by air.

75-50-25 YEARS AGO

1873

¶ FROM Washington Territory [now the State of Washington] comes a report of the organization of a church of nineteen members. Following this service, S. Maxson writes that the little group "retired to the river, and with singing and prayers and tears witnessed the baptism of six young converts. Returned to the house; heard a sermon on the near coming of Christ; after which, a social meeting, in which all the members participated, or nearly so, leaving the meeting with an increased interest. Our church is called the first S. D. Adventist church of Walla Walla. This little company of Christians is a unit in the Adventist faith, keeping the commandments of God and living in the faith of Jesus."

1898

¶ F. W. MORSE AND H. J. FARMAN recently held meetings in Williamsdale, Nova Scotia. Here one entire family has taken a firm stand for the Lord's truth and work. The brother is deeply interested in our educational and medical missionary work, and offers one of his fine farms toward the establishment of a school in the Maritime Provinces.

1923

¶ A RECENT visit has been made by H. H. Hall to our headquarters in Bydgoszcz, Poland. He reports that our first property in this field has been purchased at this place. The building is a large brick house, with sufficient rooms for an office, depository, and dwellings for the president's family and two other workers. The securing of this property was made possible by Big Day efforts in Scandinavia and by a direct gift from the Christiania [now Oslo] Publishing House.

EDITORIAL

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Heart-to-Heart Talks

The Beginnings of Sin

In Two Parts—Part One

SIN has its beginning in the human heart before it is manifested openly in the life. Its beginning is so subtle and insidious that the one ensnared is hardly aware of its intrusion into his thoughts and motives. If not repelled, this sin, apparently so small and insignificant, grows to such proportions as to dominate the purposes of the life.

When I was a boy I sometimes helped my father at felling trees and in cutting and splitting logs into rails for building fences. Often when a log was hard to split, he would drive in first of all a little iron wedge. This would prepare the way for larger wedges, and thus the log would be torn apart. I have thought of this experience many times in considering the snares whereby Satan seeks entrance into our Christian experience.

He does not come to us at first with temptations to commit some great, outstanding sin. He knows this would shock and repulse us. He comes with some subtle suggestion. He preys upon some natural desire, some impulse or emotion, some pleasing prospect. As did my good father and his neighbors, he uses a little iron wedge. This starts a crevice, a separation. If this separation is not at once repelled by the Christian believer, larger wedges, representing greater sins, are the results. We have some striking illustrations of this principle in the Sacred Record. We cite only briefly a few of the more characteristic ones.

1. *The sin of disobedience.* Our first parents were placed in the Garden of Eden. This was a beautiful home, providing every facility needed to make their lives happy. They were to eat freely of the food grown on the trees of the garden, with one exception, and that was the fruit from the tree of knowledge of good and evil. The Lord laid upon them this prohibition:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

They failed to heed the command of the Lord, and so brought sin upon themselves and upon the whole human family. This test the Lord imposed was a very trivial one, but in the fact that it was small in comparison with many other things, it became a greater test of their loyalty. Thus it is that God tests us from day to day on the point of obedience to His righteous requirements. Take for instance the observance of the Sabbath. It is not enough that we refrain from physical labor on that day. True Sabbathkeeping embraces control of our words and the love of our hearts.

The Sad Results of Sin

2. *The sin of deception.* The first-born son of the patriarchal families inherited greater blessings from his parents than did the other children. In Isaac's family Esau was the first-born. But he counted his birthright of little value, and sold it to Jacob. When Isaac was about to die he asked Esau to prepare him a certain food and bring it to him, that he might eat and bestow upon him

the blessing of the first-born. Esau's mother, hearing this conversation, dressed Jacob in the clothes of his brother and advised him to seek from his father the blessing that belonged to Esau.

"Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am." Gen. 27:21-24.

This sin of deception brought much difficulty into the family. Jacob was forced to flee from the wrath of his brother, and he never met his mother again. This spirit of deception on his part followed him almost to the close of his life.

As the world would regard it, it was a fine deception he played upon his father, a sharp bargain; but as Heaven regarded it, it was a great sin. And it was not until years afterward, when Jacob was brought into great distress because he feared that Esau with an army of men was coming against him to take vengeance for the wrong he had done him, that Jacob spent the entire night in prayer, pleading with God for forgiveness. God graciously responded, and changed his name from Jacob, the supplanter, to Israel, the prince that has power to prevail with God and with men. (See Gen. 32:24-28.)

The Twelve Sons of Jacob

3. *The sin of jealousy.* Twelve sons were born to Jacob. Among them was Joseph, the son of Rachel. Jacob in his great love for his son made him a beautiful coat. This special attention showered upon Joseph brought great jealousy to his other brothers.

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Gen. 37:3, 4.

So great was this feeling of jealousy that it led his brothers eventually to sell him to merchantmen going down to Egypt. Then, killing a kid, they dipped Joseph's garment in the blood and carried it to their aged father, leading him to believe that Joseph had been slain by an evil beast. We all know the record—the terrible suffering that was caused, not alone to Jacob and to Joseph, but to the other sons as well. God mercifully interposed in Joseph's behalf, and he became the ruler of Egypt, and in the end he and his brothers were reconciled.

This sin of jealousy still reigns in the hearts of men and women today, and the fruitage it bears in the lives of those who entertain this feeling is devastating in its effect upon spiritual life.

4. *The sin of avarice.* The hosts of Israel had reached the border of Moab. Balak, the king, was greatly distressed. He feared for the safety of his own inheritance. He sent emissaries to Balaam, at one time a prophet of the Lord, to come and curse Israel.

"And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." Num. 22:16, 17.

Balaam consulted the Lord as to his acceptance of this invitation, and was told that although he might go, he could speak only the words that God put into his heart. The result was that he was obliged, against his own wicked desires, to bless instead of curse Israel. He was robbed of the reward his avaricious heart desired. Balak refused reward to the one who had blessed instead of cursed his foes. But Balaam conceived a wicked scheme whereby the Israelites were invited to the lascivious feasts of the Moabites, resulting in great sin to thousands of God's chosen people. In consequence, a terrible plague was visited upon the encampment, bringing death to 24,000 of the guilty ones. Later, by divine order, the Midianitish nation was destroyed, and Balaam was also slain. A sad commentary upon one who was once led by the Lord and inspired by His Spirit, but who gave himself up to carnal desires and to the riches of this world instead of the riches of heaven.

Saul and David

5. *The sin of envy.* Under the reign of Saul the Israelites were confronted by the Philistines, who had invaded the land. The giant Goliath defied the armies of Israel and asked for someone to champion their cause and confront him in battle. Young David heard the boastful assumptions of this man and asked the privilege of going forth and defending the cause of Israel. With his sling and stone he felled the giant, and taking the giant's sword, David cut off his head. As he came back triumphantly from this victory, the women of Israel came out of the cities singing his praises. One chorus sang the praises of Saul and the other the praises of David. "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day and forward." 1 Sam. 18:8, 9.

"And Saul eyed David." It was not an eyeing of admiration or of pleasure but of envy and jealousy; and this spirit so possessed the king of Israel that instead of using his army to subdue surrounding enemies, David was hunted from pillar to post throughout all the land of Israel. What terrible fruitage was thus borne by this spirit of envy!

6. *The sin of covetousness.* David, the king of Israel, was well acquainted with the commandments of God. He knew the tenth commandment, which declares: "Thou shalt not covet thy neighbour's wife." This he did. He desired the wife of Uriah, a faithful soldier in his army; and this covetous, impure spirit on his part led him into the sin of adultery; and then to cover up that sin he instructed the general of the army to place Uriah in a dangerous place, where he would be killed by the enemy hosts. God sent Nathan the prophet with a message of rebuke for the guilty king. (2 Sam. 12:7-12.)

This terrible sin of David brought great trouble to him and his household as long as he lived. We are glad that the fifty-first psalm records the deep repentance of this chosen servant of the Lord.

This experience is left on record for our lesson. The sins of adultery and murder are just as heinous in God's sight today as in the days of David. This will be the final verdict of the Supreme Judge:

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:7, 8.

F. M. W.

The Colporteur Work—2

Are You the Kind of Person Who Should Not Become a Colporteur?*

IT IS not difficult to persuade Adventists that the colporteur work is of vast importance, and that there ought to be many more colporteurs in the field. The trouble is not with the general conviction but with the personal conviction. We are ready to believe that others could and should enter the colporteur work, that they would be doing a great service for God and would have mighty successes. But no crusade for God was ever won by proxy, no victories were ever gained by vicarious fighting. Certainly no progress is ever made in any good cause by those who smugly shed every shower of appeal to action with the raincoat of selfish excuses.

This brings us to a highly practical question. Who should join the colporteur army? The answer may perhaps most accurately be found by answering another question. Who should *not* join the colporteur army? I can think of a number of classes of people who ought not to join.

Some Who Should Not Be Colporteurs

Certainly those who feel that God has definitely called them to another branch of service ought not to join the permanent colporteur army. There are those, for example, who are called to be preachers or teachers. God bless them in answering that call. But even then, such persons during their years of education in school can most profitably go into the colporteur work during the summer vacations. They will be better teachers and better preachers as a result.

Those who lack ambition certainly ought not to enter the colporteur work. The man who is not big enough in

*A sermon preached at the Sligo church, Takoma Park, at the opening of the Washington Missionary College colporteur institute.



Freedom is something which many people are unwilling to extend to others while claiming it for themselves.—Oskaloosa (Ia.) Tribune Press.

★ ★

No matter how fashions change, ruffled tempers will never be in style.—Youth's Companion.

★ ★

Every man should find a fair sized cemetery in which to bury the faults of his friends.—Wesleyan Christian Advocate.

★ ★

The emptier the pot, the quicker it boils. Watch your temper!—W. W. Hill, Wesleyan Christian Advocate.

★ ★

A river first becomes crooked by following the line of least resistance—and so does man.—Sunday School Times.

★ ★

When a child begins to get the upper hand it's time for a parent to lower his.—Marcelene Cox, Ladies' Home Journal.

★ ★

The average man can detect a rattle in his car a lot quicker than one in his head.—Western Building.

★ ★

Hitting the ceiling is no way to get up in the world.—Howard W. Newton, Transit News.

★ ★

Some persons go through life like traffic lights, dwelling for only a short time on caution.—O. A. Battista, Everybody's Weekly.

Infinite Depths

By THELMA WELLMAN

The fathomless wealth of Thy wisdom and grace
Can never be measured by rule,
Nor the depths of Thy riches be known at a glance—
We learn in eternity's school.

The scientist finds all the truth he has sought;
Life's mysteries there are explained;
And ever the student has new heights to climb,
With foothills of knowledge attained.

Those innermost longings close hidden from sight,
That measure the true heart of man,
Shall there be fulfilled in the Father's own way
As part of His infinite plan.

The depth of His riches! 'Tis ever the theme
That fills eager hearts with His praise.
How worthy all effort to cherish the dream!
We shall know in the fullness of days.

spirit, strong enough in character, to dictate to himself in the absence of a boss or a foreman ought never to be in the colporteur work. In storm or sunshine most people can reach a factory at eight o'clock every morning and despite headaches, backaches, and tired feet—can keep laboring faithfully till five o'clock each day. But some of those same people, if they went into the colporteur work, would be unable to order themselves into action by nine or even ten o'clock in the morning and would find themselves stopping by midafternoon. There have been such sad cases, and they always passed away quickly from the colporteur world. The pathologist's reports from the colporteur morgue uniformly state that they died for lack of the breath of ambition.

Those who are looking for an easy job, who want very much to be comfortable every hour of the day, ought not to join the colporteur army. Colportreuing is not an easy work. It is hard. I am sure that the colporteur leaders wish me to say exactly this to protect the ranks of their army against "soft" individuals who would tend only to break down the morale of the army. There never have been any easy jobs in any worth-while movement, that is, of the jobs that really count for God. It is not an easy job to turn the world upside down, and that is the business of those who would faithfully carry out our Lord's command to witness for Him.

Those Who Become Discouraged

Those who are easily discouraged ought never to enter the colporteur work. There are times in any kind of good work, in any great warfare, when just holding on and refusing to quit is the key to success and victory. Of Christ, the prophet foretold that "He shall not fail nor be discouraged." The tragedy of the person who is easily discouraged is not simply that he is disqualified for the colporteur work; he is disqualified for any good work.

Those who feel the colporteur work is beneath them ought not to enter it. A person can never make a success in any work in which he cannot maintain his self-respect. But I pity the person who thinks the colporteur work is beneath him, because, forsooth, the colporteur seems to be a wandering kind of soul with no permanent abiding place, a sort of itinerant peddler, who becomes dusty of face and feet as he plods his endless way. Pictures of victorious armies emerging from battle show the soldiers weary and dusty, their clothes in need of the cleaners. But

these are the men whose deeds go down in history; these are the men who receive the medals, the dazzling awards. Those of the army who sat comfortably at desks during the war, whose clothes were never unpressed, do not feature large in the permanent roll of glorious valor.

The colporteur work beneath anyone? Christ was an itinerant preacher who traveled dusty roads and slept on mountaintops. The Waldenses were traveling peddlers, threading their way through the Alps to the valleys of France. Wesley preached at street corners and in the fields, sometimes forced to dodge rotten vegetables that were hurled at him. General Booth, who founded the magnificent Salvation Army, spent his time hurrying up flights of stairs in the slums of London. We look back on the past and find ourselves yearning to walk the same roads that Christ walked, dusty though they be; to travel the valleys where the Waldensians made their heroic stand; to visit the church where Wesley preached. And how much we would like to talk with General Booth. Queen Victoria invited him into her presence.

We should always remember that the dignity of a task is the dignity that we put into the execution of that task. If we think the colporteur work is beneath us, if we see in it no great opportunity for service, then we would not dignify it by our entrance into it. I have thought at times that those who feel a task is beneath them are in reality beneath the level of the task, or at least have not within them the resourcefulness, the imagination, the spirit, and the vitality to lift the task to the level on which it should be placed.

False Picture of Colporteur

Who created the caricature of a colporteur as a poor wandering spirit who goes into that work because he is too ill adjusted and too slow of wit to be successful in any other activity? The very opposite is the case. The professor who is asked a question can return the question to his pupils and instruct them to bring the answer the next day. The doctor who is interrogated by an anxious patient can simply smile and ignore the question. And a group of ministers in session can hold off a perplexing question by appointing a committee. But the colporteur must be ready at all times, and instantly, to give an answer to him that asketh. The colporteur work calls for the best, the keenest, minds among us.

Those who have no desire to meet people ought not to enter the colporteur work. There are people who wish to hide away from the face of man. I have heard of hermits, though I have never seen one. If you are a hermit by nature, do not enter the colporteur work. If you do not wish to exchange thoughts with other minds, if you really do not like people, do not go into the colporteur work. But let me add immediately, do not go into any other important line of work with the hope of success. Learning to meet every kind of person with poise, with pleasantness, and with proper words—this is primary to all success.

Not for Mentally Lazy

Those who do not wish to continue their education ought not to go into the colporteur work. If, when you leave school, either for vacation or permanently, you would like your mind to come to rest, to be no longer under the rigid discipline of readiness to impart to other minds something of worth, then do not become a colporteur. No one can be a real success in this work unless he desires, and vigorously proceeds, to continue his education. The active colporteur's mind never grows rusty.

Those who have no desire to bring to men the good news of the Advent should not enter the colporteur work, nor should those enter who have no deep-seated conviction that the Advent Movement is God's last move-

ment in the world, commissioned to do a final work of warning mankind. Such persons would never make a permanent success in the colporteur work. They would fail to see that colporteurs are not just selling books and periodicals; they are selling salvation, or rather selling that which will set clearly before the reader the way of salvation. Colporteurs are not tradesmen; they are recruiters for the kingdom of heaven. They are not worldly merchants; they are real estate agents for the new earth.

F. D. N.

WORLD TRENDS

Britain Surrenders Palestine Mandate ON May 15 Great Britain voluntarily relinquished her mandate on Palestine, and an independent Zionist state of Israel was proclaimed by the Jews in the Holy Land. To this new Jewish state instant recognition was given by the United States. The Arabs of Lebanon, Syria, Egypt, and Trans-Jordan, who regard the Jews as aliens and intruders, immediately prepared to invade Israel from the south, north, and east. At long last the standing differences between the two races were to be settled by large-scale fighting. "What next?" questioned a writer in the *Christian Century* of May 26, 1948. "A bloody war, which will probably favor the Zionists in its opening stages. But if the Arabs can keep from fighting among themselves (a big 'if') a slow growth of Arab power. Before long, a Russian demand on the U.N. Security Council for the right to intervene to 'restore order.' After that, who can foresee where this madness will lead?"

As students of prophecy we believe that God can "foresee" where all this "madness" will lead. The contemporary historian may fill in the details not mentioned in prophecy, but the great mountain crests of inspired prevision stand out on the horizon of time in clear perspective. Long ago the seer of Patmos predicted the final struggle of the nations at the place called Armageddon. There is no question but that the current Jewish-Arab conflict is another provocative factor in international relations that will prepare the way for war among the nations or perhaps Armageddon itself. Every believer in the Lord's imminent return should be stirred at this point in the development of human events to a speedy preparation for the end of the age.

Boiling in the Witches' Caldron ALL the world is watching the fighting in Palestine with deep concern. Apparently, Turkey, a Moslem state, has not become involved in the struggle between the Arabs and the Jews. And as far as we know neither has Russia nor the Papacy. Most observers fail to mention Turkey as a possible contestant in this bloody struggle. This is likely correct. But let us not forget this:

"It is beyond the power of even the wisest and the best informed to estimate the terrible consequences which hinge on the fighting that has broken out in Palestine. Back of the Arab states which have joined battle with the newly proclaimed Jewish state there are 400,000,000 Moslems, who are watching the struggle nervously, in anticipation of the possibility of joining in a 'holy war.' Vastly more than a local struggle is involved. . . .

"Also, well within the shadows, stands Russia, eager to secure an outlet to warm sea water and quick to take advantage of any situation which seems to open the door for her escape from her vast landlocked territory."—*Christian Advocate*, May 27, 1948.

The prophecies of Daniel and the Revelation seem to

be aimed at the Near East as the focal point of all political history. To the prophecies of the Book is reserved the description of the bloody war to take place and of the coming of Christ immediately following the battle of Armageddon.

It is interesting to observe that in the beginning of time God planted a garden in the East, and there life on earth began. At that point in time when the ages were divided, Christ was born in the East to redeem the fallen race. At the end of time the representatives of all nations will gather in the East and human life on earth shall end, following the struggle of Armageddon. It will be in the East a thousand years later that the Holy City will settle as the Mount of Olives is cleft into a plain to prepare a place for the capital city of the universe. Thus the divine plan centers in and about the land God chose in the beginning as the center of this world.

At the present time Palestine is described as the world's "hot spot"; again as a "witches' caldron," in which another world war is brewing. The Bible concurs and describes the ferment there as the work of the "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:14-16.

The Sad Plight of the Jews

THIS issue of the REVIEW goes to press in the wake of a United Nations' appeal to cease fighting in the Holy Land. The Jews are willing if the Arabs are. But at this writing there has been no armistice. The city of Jerusalem has fallen to the Arab legion of King Abdullah of Trans-Jordan and the most hotly contested battle of the Palestine war is being fought along the Jerusalem road to Tel Aviv.

Jerusalem, the city of peace, "has been destroyed, sacked, and besieged more than 20 times in its 35-century history."—*Pathfinder*, June 2, 1948. And once again Israel will suffer loss. The woes upon the "chosen people" never cease. We can hear the words of the Jewish priest, spoken of Christ: "His blood be on us, and on our children." Christ eagerly longed to gather Israel under His banner and establish Jerusalem as the capital of the world. But His people would have none of Him. Glorious would have been the name of Jerusalem and her Redeemer if she had turned to the Messiah. "From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory."—*The Desire of Ages*, p. 577.

The entire history of the world would have been changed and God's promises of deliverance to the human race realized through faithful Israel. But now "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. How can there be a mass return of the Jews to Jerusalem and the Holy Land under these conditions of Gentile domination? Poor Israel! The only hope of the Hebrew race is in Christ. And the only hope of the Arab is in Christ. As individuals all Jews and Arabs may come to Him and be saved. He is the hope of the world. Meanwhile the nations of the earth are delicately balanced on the thin edge of the desperate Palestine situation. Conditions may improve for a time as the angels of God hold the four winds of strife, but soon the storm will break in all its fury.

"In every Christian church in the world prayers should go up in desperate seriousness every day in behalf of peace for Jerusalem, for with Palestine the peace of the world rests at this moment."—*Christian Advocate*, May 27, 1948.

D. A. D.

The Source of Light and Energy

By E. L. Cardey

WHERE is the way where light dwelleth?" Job 38:19. Our modern world depends upon electricity. The great "white way" of cities in all the world is made possible by the application of the laws of electricity to the needs of modern man. Modern discovery in the field of electricity has opened great vistas to our gaze, but we see only glimmerings of the glorious light that surrounds the universe of God.

Recently in the city of Cape Town we had a demonstration of our utter dependence upon electric power. At midday one of the great generators in the main power plant blew out, and because of the extra load thrown on the supporting power plants in the city and surrounding cities, the entire electrical power over a radius of one hundred miles was entirely cut off within a few seconds, and remained so for about six hours. Instantly strange things happened—busses, trams, and electric trains stopped; and thousands of passengers were trapped in all sorts of situations. Elevators in the office buildings were trapped between floors, and in some cases people had to wait for hours before relief came. Gasoline pumps at filling stations were stopped, and cars by the hundreds were soon waiting for a fill-up. Nearly all wheels of industry ceased turning. Surgeons in the midst of operations in the hospitals were without light, and emergency lights had to be rushed to them, else the patients would have died. Even marriages were stopped in the middle of the ceremonies in certain places where artificial light was being used. It impressed upon us as never before how dependent we are upon electricity.

The Source of Light

Although we cannot understand the nature of electricity, the Bible has made it clear that the source of all light and power emanates from God. Light and life are dependent one upon the other. If there were no light in the physical world, there would be no life. Many expressions in the Bible emphasize the truth that light and power emanate from the *Person* of the Godhead. We read: "Our God is a consuming fire." Heb. 12:29. "Who [God] only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16. "God is light, and in Him is no darkness at all." 1 John 1:5. "The Father of lights." James 1:17. "The light dwelleth with Him." Dan. 2:22. "Who coverest Thyself with light as with a garment." Ps. 104:2. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23.

Jesus is called "the light," the "true Light," "the light of the world." (John 1:1-5, 9; 8:12; 9:5.) Not only does the light of truth shine forth from Him, but He, with the Father, is the source of physical light, giving glory to the sun, moon, and stars.

Of the light surrounding the person of God the servant of the Lord declares: "The Father was enshrouded with a body of light and glory, so that His person could not be seen, yet I knew that it was the Father, and that from His person emanated this light and glory."—*Early Writings*, p. 92. Jesus and the Father are spoken of as personal

beings, yet sustaining and upholding all things. As the apostle Paul declares, "By Him all things consist." In commenting upon this truth of a personal God, and that all energy, power, and light come from the Father and the Son, Mrs. White says:

"The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son."—*Education*, pp. 131, 132.

"Cosmic Ray"

Some years ago Dr. Shapley, royal astronomer at Harvard University, made the suggestion that in some strange, unexplainable way what he called, for lack of a better name, "cosmic rays" were emanating from some central source and feeding themselves into the suns, whence the power of sunlight was created by atomic explosions, thus carrying light and power out to the planets circling around the sun. Whether this is the method God uses we cannot say, but we do know that in some mysterious manner the God of all life transmits even to the seeds of earth the electrical forces that cause them to spring forth into life.

The messenger of the Lord makes this wonderful statement with reference to the force of electricity causing the seed to grow:

"There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. The showers of rain must refresh the thirsty fields; the sun must impart warmth; electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God."—*Ibid.*, p. 104.

The Cause of Life

We know that the heart is the fountain of life in all living creatures. The heart beating in a human being at the steady rate of about seventy beats a minute would, if a person lived out the Biblical span of life of threescore years and ten, beat about 2,500,000,000 times. Its efficiency is unequaled by any invention of man.

The motorcar can function only if it has a little device called the "timer." This timer does not cause the electric spark, but it regulates the flow of electricity into the gas chamber, and as a result the rhythmic explosions occur one after the other in the chambers of the motor block. The electric energy itself comes from the battery of the car. Thus it is with man. The vital force of electricity to keep his heart beating, one writer says, is controlled by the "pacemaker," but the force itself comes from without man. This discovery of how the heart beats and how man is thus controlled by electrical forces was discovered by the scientists only some fifty years ago. Many years before that time the Spirit of prophecy had clearly indicated this same wonderful truth about the source and cause of man's daily existence. Thus we read:

"God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six

thousand years. This fact of itself is enough to evidence to us the strength and *electrical energy* that God gave to man at his creation."—*Testimonies*, vol. 3, p. 138. (Italics mine.)

This truth that "electrical energy" must be imparted to man moment by moment, even as the battery must continually impart current to the timer in the motorcar, is clearly set forth by Inspiration. Paul declared, "He giveth to all life, and breath, and all things. . . . For in Him we live, and move, and have our being." Acts 17:25-28. We live because the heart is continually at its appointed task. God imparts energy for every heartbeat.

Electrical Power of the Brain

We must leave to medical science the work of delving further into the functions of the "timer," or "pacemaker," in the human body, but the Spirit of prophecy has definite suggestions regarding the electrical forces that control the body, indicating that in some mysterious way these forces emanate from the brain.

"Whatever hinders the circulation of the *electric current* in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature."—*Education*, p. 209. (Italics mine.)

"The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The *electric power of the brain*, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. This should be made plain."—*Ibid.*, p. 197. (Italics mine.)

"The sensitive nerves of the brain have lost their healthy tone by morbid excitation to gratify an unnatural desire. . . . The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the *electric currents in the nervous system*, lessens the strength of the vital powers, and the result is a deadening of the *sensibilities of the mind*."—*Testimonies*, vol. 2, p. 347. (Italics mine.)

The struggle between sin and righteousness is rapidly coming into the final climax. God has given great spiritual light to His people who are to pass through the seven last plagues. He desires us to keep the body temple clean, that the human channel of communication between God and man may be kept open, so that the divine electric spark may energize the brain and the body and assist in carrying us through the tremendous scenes of the last days.

The Master Inspector

By V. G. Anderson

OUR text is found in Amos 7:7, 8: "Thus He shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more."

Here we find the Lord standing on a wall with a plumb line in His hand. The Lord asks Amos, "What seest thou?" Amos does not say that he sees a beautiful wall, or the beginning of a beautiful building, but his eyes are resting on one thing, the plumb line that God is holding in His hand. The expression *plumb line* means "a line used to test exactness of a vertical direction—to straighten—to see if a wall is straight."—WEBSTER. This gives us the purpose of the plumb line.

My father was a bricklayer. A cord was stretched horizontally along the brick wall. From this line hung a plumb line, which was moved back and forth along the brick wall to indicate whether the wall was straight. Every brick had to be in place; otherwise the plumb line would show that the wall was crooked. My father would go to the end of the wall and sight across the entire wall to see that everything was straight. In the last part of our text we read, "Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more." If God sets a plumb line in the midst of His people, where will it be? He will look at your heart and mine. Perhaps in the past He has passed by some things in our experience, but the time will come, He says, when He "will not again pass by them any more."

Building According to Specifications

At the time of the earthquake of 1923 in Tokyo, Japan, a building was under construction in the city. It was a four-story building of reinforced concrete. The walls were up and the roof was being put on. About three hundred men were working in the building at the time of the quake. During the quake the building crashed, and was a total ruin. Most of the workmen perished in the building, along with the contractor.

Other buildings in the immediate neighborhood stood the shake. After the disaster the question was raised why this new building of reinforced concrete should have crumbled when other buildings near did not. Upon investigation it was found that the mixture of cement and the size of the iron used for reinforcement were not according to the contract. It was learned that the contractor and the man employed by the builder to inspect the construction had agreed together to use inferior materials, which the inspector would overlook and pass. To all appearances the building was according to specifications, but it took the quake to reveal the defects and expose the failure to build according to the specifications. The newspaper came out with the headlines, "His Last Squeeze." The builder, who had cheated in the use of materials, died in the crash. The entire building was a loss; the only thing left was the basement.

In Isaiah 3:13 we read, "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Any iniquity found in the heart is termed a "breach" in the wall. The breakdown of our whole life's experience will come suddenly at the great judgment hour when our names are brought up in review.

"The Lord Looketh on the Heart"

First Samuel 16:7 reads, "The Lord looketh on the heart." The following was taken from the *Christian Life Missionary* and is supposed to have occurred in a doctor's office in Cincinnati.

"Doctor, do you ever do anything for charity? I am a poor woman and have heart trouble. Won't you please examine my heart with the X-ray free of cost?"

"Yes, I will examine you," said the doctor.

The X-ray machine began to crackle, and the physician gazed at her heart. Happening to look a bit lower, he was surprised to see some twenty-dollar gold pieces hidden in a chamois bag under the woman's garment.

"How is my heart, doctor?"

"Your heart is very bad," he vociferated. "You lied when you said you were poor. Take that money out of your waist and pay me five dollars."

The woman nearly collapsed, but she paid the five dollars. Altogether she had one hundred dollars on her person.

The X-ray had made the discovery. Her secret was out, her falseness exposed to view.

The Day of Judgment

And the day is rapidly approaching when God will judge the secrets of men by Christ Jesus. Everything will be manifested. All that which has been kept dark will come into the light. How different will everything appear when the truth is known. That which seemed fair and good will be found to be false and evil.

Be honest with God today. Cover nothing. Confess your real condition, and God will fully forgive and abundantly bless you. "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence." Ps. 62:1-3.

As long as God is our rock and our salvation we shall not be moved, but if we allow sin to come into the life, then we are as a "bowing wall" and as a "tottering fence."

"Some time ago a maid in a Paris hotel saw a big red apple in a guest's room. The maid decided that the guest would never miss the apple, so she started to eat it. But

upon taking the first bite, her teeth grated on something hard. Upon examination it was found to be a very large and beautiful diamond.

"Detectives were called in. They soon identified the stone as the celebrated 'rose diamond' that had been stolen from the chateau of a noted duke two months before. When the guest returned to his room and to his apple, he was arrested as a notorious jewel thief who had hitherto been most successful in covering up his crimes.

"Your Sin Will Find You Out"

"Moses long ago declared, 'Be sure your sin will find you out.' This is an immutable and an irrevocable law. It is true that in this present world many sins are committed that do not come to the light of day, although sin, when long persisted in, usually comes to the knowledge of others. 'Murder will out' is more than a half-truth."

Today, while the gates of mercy are still open, let each look into his own heart, and come to Christ for cleansing. If this were our last opportunity, we would be very much in earnest.

Today, will you respond to the invitation of the Lord Jesus in Matthew 11:28-30? "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

The Remnant Church—10

God's Love for His Church

By Ellen G. White

Another Letter*

WELLINGTON, NEW ZEALAND
June 11, 1893

DEAR BROTHER C.:

The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light that is opposed to such a message.

I do not doubt your sincerity or honesty. I have written long letters at different times, to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fit to be trusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, "Believe them not." "I have not sent them, and yet they ran."

Message to the Laodiceans

God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light, and have not walked in the light. It is those who have made great profession, but have not kept in step with their leader, that will be spued out of His mouth,

unless they repent. The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

The true witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in unto him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne."

Counsel of the True Witness

Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church. I will say in the fear and love of God, *I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings.* He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

*A communication was also addressed to an associate of Brother S., from which a few paragraphs are quoted.

Again I say, the Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them; but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message, and try to leaven others, will be deceived, and prepared to receive advanced delusions, and they will come to naught. There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.

I warn the Seventh-day Adventist Church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse and to tear down. Let the believers heed the voice of the angel who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it." The messengers the Lord sends, bear the divine credentials.—Letter 16, 1893.

An Oft-repeated Assurance*

The Father loves His people today as He loves His own Son. Some day it will be our privilege to see Him face to face.—MS. 103, 1903. (Written Sept. 15, 1902.)

We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit.—MS. 155, 1902. (Written Nov. 22, 1902.)

Trust to God's guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard.—Letter 279, 1904. (Written Aug. 1, 1904.)

The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders. . . . While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground.—Letter 170, 1907. (Written May 6, 1907.)

Church to Stand United

I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time.—Letter 54, 1908. (Written Jan. 21, 1908.)

Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people. Satan points to the mistakes that they have made, and tries to make them believe that thus they have separated themselves from God.—Letter 136, 1910. (Written Nov. 26, 1910.)

*[The assurance of God's love for His church given in 1893 was repeated again and again in subsequent years. Presented here are some of these messages drawn largely from the Ellen G. White manuscript files.—Editor.]

Rural Living and Missionary Endeavor

By E. A. Sutherland, M.D.

FOR more than fifty years we have heard the call: "Out of the cities is my message." We are told to warn the cities now of their impending doom. We can do this more effectively by having our homes in the country than by giving this warning to the city people while we continue to live in the cities. We are to learn how to supply our needs from the products of the soil. Those in the cities who wish to move their homes onto small farms in the country, while waiting for an opportunity to do so, can profitably, during this tarrying time, study how to be prepared to leave the cities when the providence of God opens the way. Also, those who are now living in the country should study earnestly how they can become teachers and leaders to those who leave the cities and must have help.

How to Live in the Country

Fortunately there is literature, in addition to the Bible and the Spirit of prophecy, that is available for those who desire to study how to live successfully in the country and to be self-contained.

Moving out of the cities is only one phase of the great problem before us. One of the most important steps is to group ourselves for efficient spiritual work so that our groups can become outposts of the cities from which to carry on more effective missionary work in the cities and large towns and surrounding regions. While doing this intensive missionary work we should be contributing to the operation of some kind of group work, such as medi-



The God of the Old Testament

By R. E. Loasby

THE first Hebrew word of the Old Testament that is translated "God" is *Eloheem*, which is found well over two thousand times in the Old Testament, in fact 2,750 times. This word was used by Moses in the first sentence of his first book (Gen. 1:1) in accordance with its root meaning. Some claim this Hebrew word is derived from a root found in Arabic to *fear* or to *reverence*; so pointing to God as the highest being to be feared. Other Hebrew scholars couple with the root *aul*, "to be strong"; so designating God as the strong and mighty one to be feared. The book of Genesis is a record of God's mighty power in action; His omnipotence is His outstanding attribute in the account, a divine quality that inspires man's reverence and holy fear.

This noun *Eloheem* is always used in the plural number, one rather suspects for two reasons: first, to suggest the fullness, perfection, and completion of God's inherent characteristics; second, perhaps to give a hint of the plurality of the Godhead. Coupled with that is the remarkable fact that this plural noun is always conjoined with verbs and adjectives in the singular number. This is an anomalous fact that may well serve to indicate the unity of the Godhead in its plurality.

So when we read one or more of the 2,750 times that we find *Eloheem* used we should pause momentarily in thought to realize that our God is the strong and mighty one, greatly to be feared; that the plural form of the word is an allusion to the total of the divine potentialities of His nature, so calculated to kindle in our hearts the deepest awe and reverence of His being. Further, we should realize that the plural form may also be an inference of the truth of the Trinity; that is, that under the guidance of the Holy Spirit Moses sought to indicate the plurality of the persons of the Godhead, which is a great fundamental fact of revelation, a truth that here first emerged for man from the infinite days of eternity. Then comes the added thought of the singular verb and adjectives that stress the undividedness, the integrality of the Supreme Godhead. So we find in this one word a whole body of truth.

cal, evangelical, educational, agricultural, mechanical, or the distribution of literature, so that the group can operate in a manner that will show others how to live in harmony with God's plan of life for man.

It is a great accomplishment to help our people out of the cities to have their homes on the land. This is the initial step to a broader program, a program that will place these men and women in the position of self-supporting missionaries.

A large number of physicians have been trained for service, but by no means have all of them located strategically for the part they should take in the closing work in the world. The Christian physician and nurse should greatly increase their usefulness in helping people physically, mentally, and spiritually. When they are properly located and have the cooperation of a group of earnest lay people, it is within the power of these medical workers to set to work a large number of godly people for soul-saving. By cooperating with medical work every other worker can increase his usefulness. This principle of increased usefulness is clearly stated in the following quotation:

Tenfold More Good

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word."—*Counsels on Health*, pp. 503, 504.

A small sanitarium in the country near some city or large town affords a base for the activities of all kinds of medical work. Also evangelists, resident colporteurs, teachers of small church schools, and workers in agricultural and mechanical lines may engage in this missionary work. These missionaries in an aggressive rural center can reach not only the cities but the surrounding community with their programs of health work, evangelism, distribution of literature, sacred music, and practical demonstrations that make for good fellowship and a love for the truth.

Medical work as a center around which these other activities cluster is no mere experiment. It has been tested by a number of self-supporting institutions in the Southland. It is a successful program for missionary lay people. This plan has become substantial and permanent, radiating an influence that is far reaching. Such demonstrations create interest in the religious convictions fundamental in the lives of the workers. The ability to lead in such an enterprise that contributes so largely to community uplift is a blessing in itself.

Medical Work, the Center

This is a picture of group cooperation. One person, one family, can do a magnificent work for the Lord, but the group magnifies the results manifold. Such group activities differ from the ordinary colony where independent families settle on the land but who are working primarily for personal benefit. In a cooperating group there is a pooling of interests for the upbuilding of a regular enterprise for God, which also can become a community enterprise. Instead of giving our talents, strength, and time working in merely worldly enterprises, we should seek to become connected with some enterprise operated for God. (See *Testimonies*, vol. 9, p. 104; vol. 8, p. 148.)

There are unlimited possibilities for the Christian physician, nurse, and other trained medical workers who are willing to sacrifice personal interests for the benefit of leadership in a self-supporting project operated for the benefit of the group and the people who come within

their sphere of influence. Medical workers have many talents that they cannot afford to bury by using them for personal benefit. As leaders in a rural community enterprise for God, they may be dispensers of health to body, mind, and soul. Thus many small sanitariums and hospitals and small Christian schools, bakeries, and numerous other enterprises for God can be developed.

"Shut Thy Door"

By A. V. Middleton

THE Christian, so long as he is in this world, is never promised peace from trouble, but peace amid it; and this is the right and lawful heritage of every child of God. The fact that very few seem to enter into the possession of it does not disprove the statement. One of the simplest methods of attaining this inward peace, this superiority to environment and circumstance, is given by Christ in His sermon on the mount, and is contained in these three words: "Shut thy door." Matt. 6:6.

Here are some of the doors that should be kept shut:

1. *The Chamber Door.* There is a danger of our being too much in the market place, and this is one of the most subtle besetments of the preacher, the teacher, the writer, the public speaker. The teeming thoroughfare is not the ideal spot for learning the art of repose, though it may be maintained there after acquirement. It is seldom, however, obtained under such conditions, but, like the noble river which finally courses through the heart of a great city, has its source far up among the silence of the solitary hills. It has been remarked that plants exposed to sunlight by day and electric light by night soon lose their beauty and freshness; so the more we are in the public eye, the more must we be alone with God. The busier Luther was, the more time he spent in private prayer. To all those who in the press of business are losing their seasons of communion and fellowship with the Unseen, Christ's command is, "Enter into thy chambers, and shut thy door." Commune with your own heart, and in your chamber, and be still.

The Uplifted Vision

2. *The Eye Door.* Sometimes little children wonder why they have to close their eyes during prayer, and one boy once went so far as to ask me whether it was a sin to keep them open. It is well to explain to them as soon as they can understand that the eyes are closed to shut out all sights that would distract the mind and turn the thoughts from God. Like Job, we older ones would do well to make a covenant with our eyes; and although we cannot always help seeing unwelcome sights, we can at least refuse to allow our eyes to dwell upon scenes that would disturb our peace, defile the imagination, or hinder our communion with God. We should also remember that the uplifted vision will shut out all undesirable pictures. Many of us are looking too low. It was when the disciples had lifted up their eyes that they saw no man save Jesus only. "Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way." Ps. 119:37.

3. *The Ear Door.* How often God has to allure us into the wilderness before He can speak to our hearts, and even there the wind and the earthquake must pass before the still, small voice is heard. To be able to say, "Speak, Lord, for Thy servant heareth," we must close our ears and "give no heed to the many whisperings of the world." Gossip and slander, jesting and frivolity, may very profitably be denied an entrance. Like Christian and his companion at Vanity Fair, we may sometimes have forcibly to stop our ears against the siren voices of the market place if we would be proof against their allurements.

4. *The Heart Door.* The heart, being the center of the affections and desires, should not be "left open to all comers," but should be kept with all diligence, for out of it are the issues of life. Christians who neglect to latch this gate securely will speedily find themselves the victims of "vagrant wishes beckoning them to stray," irregular idolatries, and sham emotions which alternately intoxicate and depress them. Those who have reached the land of rest have learned the secret of the closed door, and here is the testimony of one of them:

"How good the heart's still chamber thus to close on all but God alone;
There in the sweetness of His love repose, His love alone."

5. *The Mind Door.* The mind, the storehouse of all knowledge, must also be carefully guarded. Wandering thoughts, evil imaginations, idle dreaming, reflections on the past, and forebodings for the future must be diligently dismissed as unnecessary and pernicious. The present moment, someone has said, is the important one, the one which we cannot allow to pass without performing God's will in it and receiving His blessing upon it; and to such a point of concentration must we come if we are to gain and maintain unbroken composure. Any reading that comes between the soul and God should be given up. Even the acquirement of certain kinds of knowledge is dangerous and should be relinquished as soon as any evil tendency is discovered to be in process of development.

Whatever leads us away from God or crowds out the thought of Him is an undesirable possession, and becomes a hindrance and a snare. "Happy is the man," says Fénelon, "who retains nothing in his mind but what is necessary." On the other hand, the practice of the presence of God should be assiduously cultivated until it becomes a habit, until, having fulfilled the conditions, we can lay claim to that most precious of promises, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. 26:3. And in the time of trouble we may claim the promise: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20.



ESPECIALLY FOR YOUTH

"What I Do Is My Business"

By Arthur L. Bietz

WHAT I do with my life is my own business. It's my life and I'll do as I please." The person who has not heard this statement, or one very similar, has not been around much. It is a common expression on the part of many persons young and old. It exposes a philosophy of life characteristic of our day. People are wont to pride themselves with their capacity for independence.

In a sense, of course, a man's life is his own business. God has endowed every man with the ability to decide for or against certain issues. Man is a free moral agent, and as such has the right of self-determination. A more mature look at life, however, will convince you that your life is not just your own affair. The apostle Paul states a profound truth when he says, "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7.

Man cannot be independent because life is not his own creation. Life is a gift from God. All abilities and talents

are God-given. The capacity to achieve distinction in any field of endeavor is a divine endowment. The man who says that his life is his own business is off on the wrong track. Actually your life is God's business and not your own. The Divine Word therefore says, "For whether we live, we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore, or die, we are the Lord's." Verse 8. When a person goes to sleep at night, it is not he who is able to keep his own heart beating. While he is in a state of unconscious oblivion God keeps the life forces active. What folly it is for a modern sophisticate to claim that his life is his own business; actually it is evidence of crass ignorance of the basic reality of life itself.

Man's life is not just his own affair on a second score. Men are not independent of each other; they are interdependent. The blessings and privileges which young and old enjoy are the result of the "blood, sweat, and tears" of many generations. The young man who has made a success in life because of the prayers and sacrifices of his Christian parents should understand that his braggadocio in achievement would not have been possible at all except for the loving devotion of his parents. His life, therefore, cannot be his business alone. It is also the concern and business of those who have given up so much for his success.

What blindness is shown by the person who holds himself to be only his own concern. If he is educated, it is only the result of study and research on the part of many centuries. Everything he learns has been achieved by great students in the past who have made this fund of knowledge and research available. All we achieve in any realm is then the direct result of what other people have done before us.

Man's Helpless Dependence

Suppose your life were really only your own business; what would happen? All modern inventions and conveniences would have to be sacrificed. The plumber would not come; the carpenter would let you carry on independently; the electrician would tell you to wire your own house; but, of course, no wire would be available. The furnace man would tell you to go on your own. The cotton grower would tell you to grow your own cotton; the fabric mills would tell you to make your clothing out of tree leaves, since you felt yourself so independent; the automobile manufacturer would tell you to go on foot; and the shoemaker would tell you to go barefooted, since you were on your own anyway. We could go on to show that the independent man who thinks he is on his own would end up as a hermit completely isolated.

Only a fool would say that his life was his own business. Only the deceived adolescent will try to live without the help and advice and support of others. Man is born into the world a completely helpless creature. It takes the tender care and nursing of long hours to provide strength sufficient for a single intelligent reflection. Throughout childhood a person is completely dependent. After childhood comes the struggle to get along without the advice of father, mother, brother, sister, or friend. Adolescence is the time of trying to prove that we are independent. This, of course, cannot be done, except in the deceived mind of some blind adolescent. Unfortunately many live to the three-score-and-ten limit and never do move out of adolescence.

Maturity means moving from childhood, beyond adolescence into that state of fellowship with God and man whereby true peace alone can be attained. Avail yourself of the guidance, love, and help which God and your fellow men can give you. Don't say, "What I do with my life is my own business."

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

With a Missionary's Wife in Ethiopia

(Concluded)

By Mrs. V. E. Toppenberg

OUR love for Kuyera (the Hall concession) and Sole (the Rapetti place) has not diminished one iota after having lived there five months; rather our enthusiasm has grown even though the two hundred items on Val's list of "musts" to be done before school opens seems to increase rather than lessen. Having an abundance of equipment has its points; but when much of it is in need of repair, a bit of a problem is created, especially as one man must shoulder the entire responsibility. Had Val been an octopus, he could have used every arm as he repaired hoes and axes, coaxed sluggish motors to function, installed rain tanks, made rain gutters from metal sheets, repaired tractor and farm machinery, planted crops, and did innumerable other jobs.

But most of all, the boys needed mending. They were a sullen, quarrelsome, and rough lot—and lazy. The government had clothed and fed them for years. Why should they work? Once when Val was in Addis for a month, getting valuable supplies from UNRRA—and that's a story in itself—I stood on our hill, looking down over the compound with weeds as high as the boys' huts fairly screaming at me to be cut, and I wondered where the boys were who had been sent by our native overseer to cut

them that day. Perhaps one boy opened one eye long enough to see me standing there, for gradually a figure here and there managed to get into a perpendicular position, only to drop back again, I'm sure, when I could no longer be seen.

"Whatever shall we do with these boys?" I groaned when Val came back. "They're so uncooperative and unwilling to do anything but eat and beg for clothes. And by the way, what shall we do about clothing?"

"Well, you just come and have a look at all the cloth UNRRA has given us, and the blankets, sheets, and more garden equipment, kitchen utensils, and, most wonderful of all, we have the promise of a tractor and some real American cows!" Val was enthusiastic. "And here's Brother Teklahaimanot, one of my first converts when I started the work in Ethiopia twenty-five years ago. He's going to be our pastor, and you wait and see what the hearing of God's Word morning and evening will do."

Jail Discipline

And we saw it happen. God kept His promise that His Word would not return unto Him void. When we first came, arguments were settled with spears and fists. One boy had actually killed a companion and thrown his corpse into the river. And now we had a large bully who abused and beat the smaller boys. One day the bully went too far and seriously hurt another boy. As the boys had formerly been under police supervision from Shashamanna, we decided it was time to make an example of him. Upon our notifying the police, two of them came and took the protesting bully to the jail for a few days, after which the judge himself came to visit us with the boy, suggesting that he be sent back to Addis. Upon this occasion the judge called all the boys together and lectured them severely, saying that we should have a jail at the mission as formerly where the disobedient should be flogged and confined in darkness with only bread and water until they were willing to live decently and appreciate what the missionaries were doing for them.

"This boy," he said sternly, "has forfeited the right to remain here and will be sent away, and that's what will happen to you too if you do not live according to the rules of the school."

We had not expected such a tirade, and we knew the boys understood that the judge was propounding his method of discipline, for we had told them before that the days of beatings and jail were ended at this place. Our policy was to appeal to their honor and to their hearts, and the matter of their remaining in the school or not would be left entirely with them.

The bully had become a very humble boy in the meantime, and when the time came for him to leave, he became repentant indeed.

"Please don't send me away," he begged. "I promise to be obedient. I'll never beat anyone again."

Transformation of Life

What could we do but forgive him? And he has not disappointed us. One day our native overseer heard him holding forth to a group of boys on this wise: "Do you remember when we first came here that we were thrown into jail and beaten for our offenses? Now the missionaries have come, and everything is different. Since they arrived, God has come, and now we must all be obedient and go to morning and evening worship!"



EWING GALLOWAY, N.Y.

An Ethiopian Chieftain in Full Regalia, on a Visit to Addis Ababa

One day I spoke to my houseboy, who is a bit of a skeptic about the necessity of attending church, and he answered, "Why should I go to church? The boys that do are still stealing, so what good has it done them?"

"Well, you see, Haille," I explained, "it's like this. Jesus has said in His Book that many are called, but few follow Him. It is that way in the whole world. Jesus says that there are two ways in life: a broad way, which many people choose to walk on and which leads to death; and a narrow one, which leads to life."

A few days later I was speaking with another boy in Haille's presence about his little crop of potatoes, which we had just bought from him. (We allow each boy a small plot of land, that he may earn a bit of pocket money.)

"What are you going to use your thirty-eight shillings for, Lemu?" I asked the boy.

"I'm going to buy a jacket for thirty shillings, and a book for the rest."

"What book?" I asked.

"Oh, a very fine book," Haille volunteered. "It has everything in it."

"Is it a geography?" I wanted to know.

"Yes, I think that's it," replied Haille. "It tells about the two ways."

Ah, a Bible. Yes, the boys were beginning to want the greatest treasure of all—God's Word—and they were willing to pay a goodly share of their pocket money for it. The transformation had come, and we were seeing it and feeling it in the changed atmosphere. Now, instead of doleful chants floating up to us on the evening air, we hear cheerful gospel melodies sung and whistled as they work—a bit off key, it is true, but beautiful in our ears.

Suffering Parents

By Janette Stevenson Murray
American Mother for 1947

MRS. RICHARDS lingered after the recital to arrange for a committee meeting. Soon six-year-old Tommy began pulling her hand, teasing to go home. It was awkward. She weakly remonstrated, but the tugging continued. In a helpless sort of way she ignored it and tried to go on with the conversation.

Grandmother joined the group. Tommy straightened up; he knew that she would not countenance his badgering.

On the way home the boy ran ahead; grandmother was waiting for this. "You should not let Tommy treat you so disrespectfully," she said.

"I couldn't have a scene," her daughter replied.

"No, but if Tommy understood that you would not tolerate any such behavior, he would not attempt it. When you reach home he should be punished. If you allow him to be so troublesome, people will dislike him.

But tell me, had you explained to Tommy that the delay was necessary?" Then, as the boy's mother shook her head, "You see," grandmother continued, "he was tired and really needed to go home. If you had been more courteous to him, perhaps he would have been more courteous to you. In any event, don't allow him to be rude."

"He'll soon know better than to be rude to me," said Mrs. Richards.

"I am afraid it doesn't always work that way. I know of a case where disrespect to parents has increased as the child has grown older. About two years ago, a good friend who has a garden brought me some vegetables. Her eight-year-old Jack came with her. We were chatting for a minute at the kitchen door, when this big boy



Donkeys Are Widely Used as Water Carriers in Primitive Ethiopia

began pushing his mother. Although supposedly in fun, it was very embarrassing. We tried to turn it off as a joke, but nothing stopped the boy's ill-mannered actions, and my friend had to hurry away. Since that day Jack has seemed less attractive. Previously I had liked him and had watched his development with interest. He has a fine mind, but he is badly spoiled. Neither can I feel the same toward his mother since that display of annoying conduct, for, of course, adults are really to blame for children's misbehavior.

"While waiting in the back of the church just recently during the anthem I saw Jack again. He was sitting between his father and mother in a rear pew, and he was gripping the nape of his father's neck and with upraised forefinger was prodding the back of his head. Red with embarrassment and discomfort, his father seemed to be protesting, but the prodding went on regularly. Then his mother began whispering to him out of the corner of her mouth, but still he paid no attention. I could scarcely believe my eyes. People in the seat behind, the ushers, and those standing in the aisles were all watching."

"Yes, those parents were to blame more than their son!" exclaimed Mrs. Richards. "They should have corrected Jack when, as a very little boy, he first began treating them disrespectfully."

"I suppose such behavior really begins with a desire to show off," and grandmother looked thoughtful. "We forget sometimes when meeting friends to introduce our children properly. They feel unnoticed and begin pestering us in order to attract attention."

"I hadn't thought of that. I'll be more careful after this to introduce Tommy. But since I've been negligent, he may need some correcting also."

That afternoon the Richards had callers. Tommy was introduced and greeted in a friendly way; but as soon as the older people were absorbed in conversation, he began teasing his mother, trying to sit on her lap. She put him off and suggested that he cut the airplanes from a magazine supplement; but Tommy was not interested and soon tried to climb on her lap again.

Excusing herself, Mrs. Richards led the boy resolutely upstairs and told him to stay in his room until the guests were gone. Tommy felt a new firmness in his mother's attitude and knew this was no time to disobey. He looked puzzled, however, when she said, "I shall not allow you to annoy me any more! You are going to be the kind of boy people will like!"—National Kindergarten Association.

Vincent Hill College, India

By Mrs. E. M. Meleen

CLINGING to the foothills of the Himalaya mountain range in north India is the beautiful town of Mussoorie. Here there is a school, the Vincent Hill College, established after the pattern given by God Himself. This mountain school is a haven of refuge to children of the Advent faith, who otherwise would have to endure the hot plains of India. Located at an elevation of seven thousand feet, Mussoorie and Vincent Hill have a very pleasant climate; and government officials, missionaries, foreigners attached to the embassies in Delhi, as well as the native born of India's plains flock to this upland town in great numbers during the hottest months of the year—April, May, and June. There are several good schools here for the younger generation, as well as a language school for missionaries; but the best school of all these is our own Vincent Hill College.

This school was established in its present location in 1920. It had previously been conducted in rented quarters for nine years. Many workers for India and some even for the United States have come from this school.

A. J. Olson, for years a successful educator, was the first principal after the school moved into its own buildings, and G. Eric Jones was the first preceptor. These young educators laid a good foundation upon which their successors have built a strong structure of Christian education through the years. Twelve members of the present teaching staff, including the acting principal and his wife, received all or part of their training at this college.

Spiritual Atmosphere of the School

Walter Mackett, the present principal (and a former student, as is also his wife), is now on furlough in the United States. During his absence Ronald Rice, who has been connected with this school first as student and then as teacher for nearly fifteen years, is ably carrying this responsibility. There is a spirit of cooperation and helpful, mutual understanding among teachers and students alike. That the spiritual atmosphere of the school is all that can be desired is apparent to all who attend the daily worship and the various prayer bands.

In spite of political upheaval, the 140 students who are in attendance today have come from Adventist homes,

mostly from India, Burma, Ceylon, and Pakistan. God is watching over His own. The school is prospering under His guidance. Several college students hope to enter the Lord's work here in India at the close of this school year, and some of the missionaries' children now in the high school are hoping to proceed to the United States to take their college work.

Week of Prayer Fruitage

E. A. Crane, superintendent of Ceylon Mission, conducted the Week of Prayer here recently. Students and staff members alike reconsecrated themselves to the Lord, and twenty-five young people joined the baptismal class. One of these students came from a wealthy Hindu home. This Week of Prayer was one of the best in the history of the school, according to the testimonies of the staff members. Elder and Mrs. Crane left their two children here when they returned to Ceylon, more than three thousand miles distant, a week's journey on the trains. No one but a missionary knows the heartaches that are caused by being separated from one's children for the greatest part of the year.

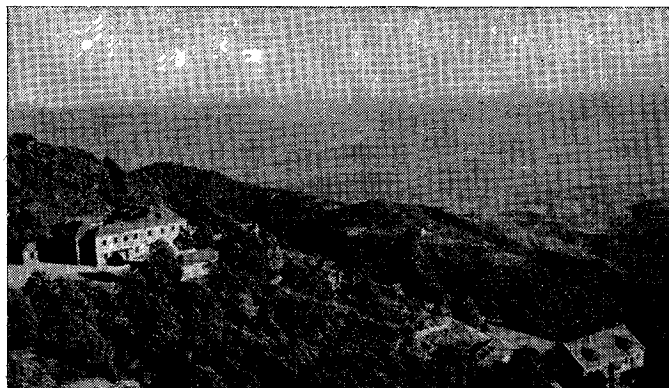
The Cambridge examinations, as well as examinations in music, shorthand, typing, Bible, and other branches given by the educational department of the Southern Asia Division, require a busy study program. Several students are taking the normal course, comprising fourteen years of study. Mrs. R. E. Rice is the normal director. Since this school has classes from kindergarten up, there is every facility for practice teaching. Compulsory education is taking root in India. India's leading newspaper, *The Statesman*, said recently that India needs more than 900,000 teachers this year. Who knows but what some of these may come out of Vincent Hill College?

There is also an interesting work program here, but the bakery and the woodpile are the only industries that are remunerative to the students so far. The good bread and cakes made at the Vinschool Bakery are famed all over Mussoorie. For years students have earned their way by working in the bakery, and all the bakery superintendents, except one, were former students who worked in the bakery while going to college. For a long time a laundry has been needed and talked of, but so far no funds are available for it. There are a few small garden spots on the terraces where vegetables are growing, but gardening on a large scale is out of the question.

Cool Mountain Retreat

At this writing there has been a general exodus from the plains, and many of the missionaries from different parts of India have arrived to get a cool breath up here. The school has a pleasant welcome for each one. It is a joy to observe these earnest young people leading out in Sabbath school, young people's meetings, and even at the chapel hours.

Ronald E. Rice, the acting principal, has this to say, quoting from a recent copy of *Eastern Tidings*: "We have a bright future before us as long as we remember that



Vincent Hill College, India, Boy's Dormitory Right Foreground, With View of Expanding Plains in Background

this school was planted by God. As we live our motto, 'Educate for Eternity,' we are sure that our students will catch a vision of the unfinished task before us and will press forward into the ranks of King Emmanuel."

Japan Junior College

By W. W. Konzack, *Principal*

SEVENTH-DAY ADVENTIST education had its rebirth in Japan early in 1947 when Japan Junior College opened its doors to a select group of students. Most of them were studying the twelfth-grade subjects, which served to prepare them for college and furnished a refresher course after the war years without Christian education. This first term was a special session with special students.

All the young people were earnestly devoted to the cause of God. The only problems we faced at the school were those of preventing the students from studying too much and from participating too vigorously in religious activities. Many of the students did colporteur work in every available moment, and all conducted Bible studies and evangelistic meetings.

The condition of the school plant would not have been encouraging to an American student, but it has served as a stimulus to our group. Not only have the young people studied, but they have also worked to rehabilitate the plant. Since nearly all the school's equipment was lost in the war, we still need library books and textbooks, all varieties of audiovisual equipment, laundry equipment, musical instruments, woodworking tools, and all the things that American schools take for granted. The windows were broken, the doors would not shut, and paint was very conspicuous by its absence. Food was not too plentiful. But everyone was happy because, despite the inconveniences, the young men and young women were preparing to serve God.

Winter Vacation

After a most successful opening term at Japan Junior College a long vacation was begun. It lasted from January 15 to April 15, and was necessary for three reasons. A fuel shortage existed. Time was needed for the complete reorganization of the school. And in order to put our work in step with the Japanese schools, we planned a new session at the regular opening time.

Immediately after the beginning of the vacation T. Yamagata and I visited our churches in the interest of our educational work. We were thrilled to find scores of young people giving their hearts to God and anxious to come to our school, where they might prepare themselves for the service of the Master. It seemed that every day, from the beginning of that trip until the end of the vacation, we witnessed a providence of God.

Many of the needs of the school were supplied miraculously. For instance, we needed several teachers to fill certain positions in the school, and the Lord led educated, well-trained men to the truth to fill this need. Another serious problem of the school was faculty housing. During the vacation a property just ten-minutes' walk from the school became available. Two new houses will provide a place for three of our faculty. In addition, the four thousand *tsubo* of land will make us an ideal agricultural experiment station. There are hundreds of fruit trees on the property, and all this was purchased for less than the cost of building one house.

When visiting a near-by city one day, we were told that our woodwork tools were in a certain lumber mill, whereupon we visited the mill and discovered the tools which had made our school a successful vocational school in



Class of Senior Students, Vincent Hill College, India

the past. The Occupation Army has already taken steps for these tools to be returned to us.

Japan is adopting the junior-senior high school system which is common in America, making grades seven to nine compulsory at the present time and planning to extend compulsory education to the end of the senior high school. It was necessary that our school be accredited before we could open our doors. This has now been done, and it is the first time that our school has been recognized by the government. In fact, Japan Junior College was the first private Christian school to be thus recognized, and naturally we faced many problems in the tedious work of accreditation. Bible as a requirement in the curriculum was a new idea to the Japanese, but the privilege of including it was granted us. The school law stipulates Sunday as a legal school holiday, with school operating the other six days of the week. After we conferred with the ministry of education and the Occupation Army's department of education, the law was changed, giving private schools the privilege of establishing holidays according to their convictions. This was a real victory for the cause of Christian education and religious liberty. In many minor details concessions were made to the principles of Seventh-day Adventist education.

Significance of School Name

The Japanese name of our school, San-Iku Gakuin, means threefold education—education of the heart, the head, and the hand. We are incorporated under this name. Thus all the schools we establish in Japan will be a constant reminder to the public and to the government that Seventh-day Adventists offer a special variety of education.

During the vacation it was possible for the students to build our chapel seats, beds for the dormitories, tables for the dining room, and to do much of the repair work of the school. The three months of vacation were busy months, but much was accomplished, and we give God the praise for His providence.

Japan Junior College opened its doors April 15 to the largest number of students ever enrolled in a Seventh-day Adventist school in Japan. The school opened as a new organization, incorporated, accredited, and operating on the junior-senior high school plan, with college grades above. One hundred and three students may seem like a small student body to our American readers, but it is unusual to our work in Japan. It is even more unusual when we realize that more students were rejected than accepted. This is a clear indication that God is

speaking to the hearts of the Japanese in an unprecedented manner.

In the junior high school thirty children enrolled. In the senior high school there are forty students. The remaining thirty are college and special students, all of whom will be ready to enter actively into the Lord's vineyard in one or two years. They are young people of ability and devotion. Six of them are college graduates, and one already has his Master's degree. These young people are promising future workers for Japan.

We are not only encouraged by the quality of the students but also by the unusually able faculty. Sixteen regular and six part-time teachers compose our staff. Of this group seven have earned graduate degrees in America. All the teachers are well qualified, educationally, personally, and by experience, for their task. The school offers ministerial, teacher training, prenursing, vocational, and general curriculum to its students. The best indication of the ability of these teachers is found in the fact that we are without textbooks and without the teaching materials that are so common to the classrooms in America.

The school needs buildings. We have already started the construction of additional houses for faculty. Plans have been approved for a girl's dormitory, and work will begin at once. Plans have been drawn for a dining room and kitchen as a separate unit. The woodwork shop is being set up as a teaching and industrial unit. Plans are being made for the health-food factory, and the farm is the busiest place on the campus in its attempt to feed the hungry, hard-working students.

This year of 1948 promises to be easily the best year in the history of Seventh-day Adventism in Japan, and the school is playing an important role in making it a reality.

The Call of Patagonia

By R. R. Figuhr

President, South American Division

WITH Brother Aeschlimann, it was my privilege recently to fly over the southern Andes from Santiago to Punta Arenas, our southernmost church, located on the southern tip of the continent of South America. The Lord gave us a marvelous day for travel. At times the weather over the mountains between Santiago and Punta Arenas is very tempestuous. Storms sweep across the high Andes, and travel becomes very difficult and at times dangerous. In the past, several planes have been lost because of these storms. But we had a beautiful day, with bright sunshine practically all the way. The plane flew most of the distance over the snow-caps, and below we could see hundreds and thousands of lakes nestling among the mountains. Possibly there is no more beautiful natural scenery to be found in any part of the world than this. The distance from Santiago to Punta Arenas is something over two thousand kilometers and is a flight of about nine hours, allowing for two stops to service the plane.

In the southern part of South America live many British and Welsh descendants of settlers who came to this country less than one hundred years ago. Many of them came in search of a freedom that they did not enjoy in their own land. Being members of the Methodist, Baptist, and other non-conformist churches, they found themselves discriminated against because of their religion and their refusal to conform to the established church. This often kept them out of government employ. They therefore sought new homes in a new land. They came to Argentina, and many settled in the south in what is known

as Patagonia. Here they established themselves and reared their families. Here they were watched over by their own pastors. Churches and chapels were erected, which were crowded with worshipers. In one town where we spent a number of days we saw one of the larger chapels, and within a radius of a few miles a number of lesser chapels. This particular church was built in 1889. One feels sad today as he looks at what once was a flourishing spiritual work, but which has now largely fallen to decay. One thinks back upon the time when these churches and chapels were regularly filled with fervent worshipers. But now all is changed. Some of the chapels and churches have been sold for dwellings; others stand vacant and locked up. In some occasional services are held, perhaps once a month. The larger church referred to above has services once a month with some fifteen attending.

Will a Revival Come?

The Catholic religion in this Protestant atmosphere has not flourished, and many of the towns are without Catholic churches. As I looked at this church built years ago still in good repair, I thought how fine it would be if we could secure it and establish our services. I inquired whether it might not be possible to buy the church and was informed that the people would not sell it because they are awaiting a revival when the churches will all be filled again. I have thought of this statement repeatedly since leaving there. Will such a revival come? Will a new fervor for God warm the hearts of the many who live in that district? Or is their hope a vain one? Have they turned completely from God and from His Word without hope of ever returning to Him? Surely among them there must be earnest and honesthearted people thirsting for a fuller knowledge of God. Without doubt a revival will come, but it will come as a result of the preaching of the third angel's message, the exaltation of God's Word and His law.

We have an unprecedented opportunity of entering into this open door. Will you not join us in praying that the Lord of the harvest will raise up and send forth workers into this needy region?

Voice of Prophecy Program in Demand

By Ben Glanzer

DURING the last three years a great change has taken place in the attitude of national radio networks and local stations toward religious broadcasting. The Spirit of the Lord has been working on the hearts of men in high places. Radio management has been convinced that the public wants religious programs, and is more than ready to let the public have such broadcasts. In fact, right now there are over two hundred radio stations asking for the weekly broadcast of the Voice of Prophecy program. Truly the radio "fields . . . are white already to harvest." John 4:35.

We quote a few paragraphs from some of the letters received from station managers all over the nation:

From New Jersey: "I have not in my twenty years in radio been so concerned about losing a program as I am about the Voice of Prophecy. Please reconsider making it possible to continue the broadcasts."

From Virginia: "We sincerely hope you will see fit to place this program with us during the year 1948."

From Louisiana: "Please reconsider the use of—station for the Voice of Prophecy, as it has been on this station for over six years."

From Alabama: "The Voice of Prophecy has been one

of our most widely listened to and one of our best produced religious programs. . . . We would very much like to have it continued."

From Alabama: "We are most interested in the Voice of Prophecy and should appreciate the privilege of broadcasting it each Sunday."

From Wisconsin: "Please do everything in your power to secure the Voice of Prophecy for this station."

From California: "We hope you will be interested in this area which is not being reached by any other radio station carrying the Voice of Prophecy."

Here at the Los Angeles, California, headquarters of the Voice of Prophecy we have the names and addresses of over 1,500 dear souls baptized into the third angel's message as a result of the Voice of Prophecy radio ministry during 1947. More than two hundred of these were reported for December, 1947, alone. The prospects are bright for a greater harvest this year, but it could even be much greater if we could add all or most of these additional two hundred radio stations.

The East German Union

By M. Budnick, *President*

THE East German Union was organized in 1909. The territory included the east of Germany, about 220,000 square kilometers and about 26,000,000 inhabitants. In this large territory many thousands of souls were won to the Advent message. On the thirty-first of December, 1944, we had 523 churches with a membership of 18,929. The end of the second world war brought great losses to the East German Union in territory as well as in membership. The union was reduced to about 9,500 members. It was a very sorrowful spectacle for us as preachers as well as church members. What should we do under such conditions? The rebuilding had to start. The text of Isaiah 61:4-6 was most encouraging to us: "And they shall build the old wastes, they shall raise up the former desolations. . . . But ye shall be named the Priests of the Lord." While towns and palaces went into ruin, the Advent people remained firmly grounded. The words of the scripture, that "upon this rock I will build my church; and the gates of hell shall not prevail against it" were fulfilled. Matt. 16:18. We started to gather together our brethren and sisters who had been driven away from their own homes, and tried to bring them together in groups and churches. Their earthly goods and practically all their belongings were lost, but in faith and confidence they became strong.

Over Sixteen Thousand Members

In spite of the fact that the territory of the East German Conference is only half the size it was formerly, so far as territory is concerned, the membership has grown to 16,410, with 339 churches. I can say with full confidence that this has been possible only because all workers and church members have done their best in order to save souls for Christ and His kingdom. The Lord has given His blessing to this work. Therefore, we are able to report that during 1947, 2,619 new believers were baptized and accepted as church members in the East German Union. Some of the workers were especially blessed, and one could report that during the last year he had won 144 souls, and baptized them. Other brethren were successful in winning large numbers. Very often in the midst of great difficulty and with many sacrifices the message was,

brought to new places. Never before have the prospects of saving souls been as good as they are now. But we are often saddened by the fact that we are unable to follow the many calls which come to us. Our workers are overburdened. How true is the Word of God, which says that the harvest is great, but the workers are few. We ask the Lord for more grace to complete His work in the spot where He has placed us.

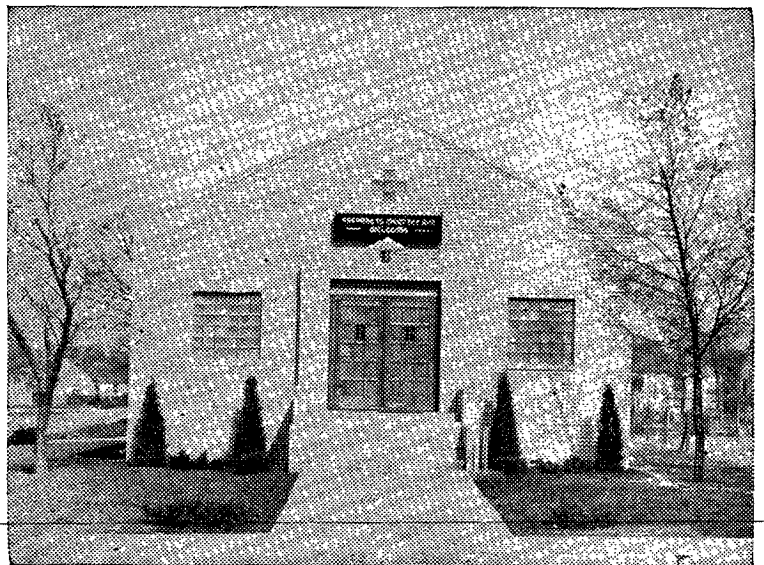
Prayer Band Aboard Ship

By Theodore R. Flaiz, M.D.

Secretary, General Conference Medical Department

COMING down to my cabin on the great Cunard liner *Queen Mary*, I found a very kind-faced elderly British clergyman unpacking his cases. Personal friendship with this pleasant gentleman was easy right from the first. Finding me reading my Bible for a time before retiring, he remarked concerning this the following morning. Later in the day he mentioned that he had arranged for a devotional service to be conducted each morning in the small lounge. A well-displayed announcement on the bulletin board led me to feel that probably there would be a fair turnout. At eight o'clock the next morning in the lounge I alone was his audience. Nor did anyone else arrive later. I reminded him that the Saviour had promised that where two or three were gathered in His name, He would be in their midst.

Seated at a little table in one corner, this devoted minister read the story of Jesus at the well in Samaria, and drew appropriate lessons from the experience. There followed a very earnest season of prayer in which we both took part. I attempted to encourage him with the assurance that more would surely come the next morning. At eight o'clock the following morning we were joined by



New Church at Great Bend, Kansas

The attractive little church pictured above was dedicated to the worship of God on Sunday, May 2. Built at a cost of \$20,000, the new building is a credit to the cause. Most of the funds were raised by Great Bend members, assisted by the Kansas Conference and the General Conference. L. J. Ehrhardt is the pastor. Largely through his efforts the building project was begun and faithfully carried to completion. The new building is 30 by 65 feet in dimensions. It is a substantial brick structure, with full basement, automatic gas furnace, and comfortable classrooms. E. H. Meyers delivered the dedicatory sermon. E. J. Gregg, treasurer of the Kansas Conference, and L. J. Leiske, home missionary and Sabbath school secretary of the conference, assisted. The believers in Great Bend look forward to a generous expansion of membership now that they have a representative church building in which to meet.

a very fine and earnest Salvation Army officer en route to meetings in America. This morning the minister drew his lesson from the Psalms, enjoining upon us a deep trust in the leading of the Holy Spirit in our lives. In the prayers which followed perhaps the outstanding burden was the finishing of the gospel work in the earth and the coming of our Saviour.

This little prayer band—the evangelical minister, the Salvation Army officer, and the Seventh-day Adventist missionary—met each morning for prayer until we reached New York. Our parting prayer was that if our paths should not cross again in this world, we might be permitted to meet again in that better land, and that each might bring with him many trophies of his labors in the distant lands of earth.

"When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. I marveled that among the many hundreds of passengers aboard this great liner, only three should give evidence of a desire to join in such worship. I thought of the passengers aboard the ill-fated *Titanic* in 1912 who, when faced with probable death in the icy waters, turned from their revelry to singing "Nearer My God to Thee."

We are told to be instant in season and out of season. Perhaps our witness to the truth even in the careless atmosphere of this palatial vessel may turn someone's feet into the pathway which leads to the kingdom of God.

Down to the Sea in Ships

(Continued from page 1)

being told, that we were on the fringe of a cyclone and heading right into it. It was shelter we needed, for no vessel the size of ours had a hope in a coral sea blow.

Just after noon on Sunday a merciful Providence lifted the rain squall long enough for us to take a bearing on what we knew to be the northern point of Moreton Island, behind which lay shelter. We were anxious to get around the point before dark, because we had a dangerous bar to cross, with reef on either side. The hum of our engines sounded like the music of a heavenly choir as they drove us on to safety. At last we rounded the point, but where was the channel? The chart said that we had two fathoms of water over the bar, but it was breaking right across. Captain Radley took the wheel and drove the ship where the channel was supposed to lie. The sea took charge. A rudder of any kind seemed useless in a tide rip backed up by wind now at gale force. Spin the wheel as he would, the ship went sideways over the bar and into the comparatively calm waters of Moreton Bay, and a few minutes later we dropped our anchor and were safe.

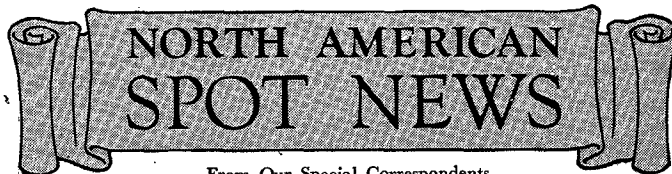
God's Protecting Care

We remained at anchor in the bay for five long days while the gale raged outside. Twice each day the friendly voice of the radio called up the small ships that were within reach. We could hear them calling one after the other. We learned that one went down with all hands; another lost a man overboard in the height of the storm, and he was never seen again. Another, a new ship larger than ours, also bound for the Solomons, was just a few miles behind us. As the storm struck, her captain tried to run for shelter to their home port, Bundaberg, but could not make it. Help could not be sent to her because of the cyclone. At last her captain, after her wheelhouse and side had been stove in, had to run his boat onto the beach.

After we had waited for five weary days, the voice of the radio told us that the storm center had moved out to

sea. Thus the door of our prison house was unlocked, and we decided to be on our way. At 1:30 A.M. we hove up our anchor, and with one last smother of spray we recrossed the bar and took up the long trail again. We passed close by where the other vessel lay on the beach with the waves still pounding at it, and just seven days almost to the minute after leaving shelter, we anchored off Honiara, the capital of the Solomon Islands.

We know that the arrival of this ship will mean much to the work in that field. Looking back over the journey, we realize how God has a care for His own.



From Our Special Correspondents

Atlantic Union

- A COLPORTEUR rally was held in Aroostook County in Maine the week end of May 15 and 16. The interest was high, and prospects are good for recruiting more workers in this large county, which is sometimes called America's last frontier.

- THE branch Sabbath school in West Falmouth, Massachusetts, raised \$265 in Ingathering. One of the sisters who had been baptized only a few months earlier raised \$30.

- AN evening of Christian fellowship was enjoyed Sunday, May 16, by those in the New London, Connecticut, district who had solicited \$50 or more in Ingathering. About fifty qualified. Eleanor Baker, of New London, the youngest guest present, set a fine example to the young people by raising \$50.

- THE Elmira, New York, district and its pastor, D. E. Klam, saw partial fruits from their labor when 6 were baptized on May 22.

Canadian Union

- A FURTHER baptism of 6 people is reported in connection with the effort being held by C. C. Weis in St. John's, Newfoundland. This makes 10 so far. Others are preparing to take this step.

- N. R. JOHNSON and William Soloniuk report the baptism of 11 persons as the first fruits of an evangelistic campaign held the past winter at Oliver, British Columbia.

- A TWO-ROOM church school is being constructed at Vernon, British Columbia. The building will be constructed from material obtained from an army building bought from the government, and will make a first-class school when finished.

- VANCOUVER M.V.'s raised over \$1,500 in three weeks in their part of the Ingathering campaign. This was double the goal assigned them by the church.

- C. G. SAMOGRAD reports enough members baptized in the Quill Lake district, Saskatchewan, to organize a church, and a request is being made for permission to erect a new church building.

Lake Union

- A MOST successful Lake Union music festival was recently held at Adelphian Academy, Holly, Michigan. W. A. Nelson opened the week-end activities at the Friday evening vesper service featuring the part music will play in the new earth. Sabbath morning D. W. Hunter told of the various ways music has been used to promote the gospel message. Special musical numbers were featured by talented young people from the various academies. It was a week end long to be remembered for its beauty and inspiration.

- ON Monday, May 10, student nurses from the Hinsdale Sanitarium presented an interesting chapel program at Emmanuel Missionary College. This was under the direction of Miss Jes-

sie S. Tupper, director of the School of Nursing. Misses Evelyn Partain, Elizabeth Russell, and Alice Kellam participated in presenting an incident in the day of a nurse. Robert Herwig, business manager, gave the history of the institution, and Miss Eva Maude Wilson, supervisor of instruction, closed the program with a cordial invitation to all to visit them and see the nursing program in action.

Northern Union

● R. J. JONES, one of our faithful colporteurs, has developed an interest at Alexandria, South Dakota, which led to the organization of a branch Sabbath school there on May 22.

● G. M. LIEN, the district pastor, reports a baptismal service at Mankato, Minnesota, on May 16, at which time 5 adult candidates for church membership followed the example of their Lord in baptism.

● A. W. BAUER and W. M. Buckman, of the North Dakota Conference, report the organization of a new Sabbath school of 10 members at Bowman, North Dakota, on May 22. The same day Elder Buckman conducted a baptismal service in which 3 persons were buried with their Lord in preparation for church membership.

North Pacific Union

● THE evangelistic series held in Toppenish, Washington, closed May 9, and to date 26 persons have been baptized as a result of these meetings. C. L. Vories expects that a third baptismal service will be held before camp meeting. He has been assisted by Mr. and Mrs. Frank Munsey in the effort.

● RECENT activities at College Place, Washington, included a large investiture service which took place two evenings. On the evening of May 13 more than 150 Juniors of the Walla Walla College campus school received their insignia. The next evening 49 candidates for the Master Comrade class were presented by their instructor, Mrs. Cecelia Bankhead, and were duly invested. C. Lester Bond led out in both services.

● SABBATH afternoon, May 22, in the College Place church 29 youth of the campus school and Walla Walla College Academy were baptized, I. M. Burke officiating.

● THE Idaho Conference achieved Ingathering victory in three weeks with a per capita of \$8.09. They are now pressing on to a \$20,000 superobjective.

Pacific Union

● THE 40 students in our church school in Richmond, California, raised more than one thousand dollars in Ingathering solicitation. A boy who raised \$72 was from a non-Adventist home. His parents attended church to see their son receive his Minute Man pin and were so moved by the service that they gave their hearts to God.

● A CHURCH of 17 members was organized at the Navajo Mission School at Holbrook, Arizona, May 1. A baptism is to be held soon which will add several members. This first church among the Navajos of Arizona is largely the result of our mission school, and it is anticipated that its influence will be widely felt.

● THE southern California youth's congress held in Los Angeles, May 15, had an attendance estimated at 8,000. Among other features, 820 individuals were invested in various Progressive classes: 376 Master Comrades, 76 Comrades, 168 Companions, and 200 Friends; and 7,300 Honor Tokens were awarded. This is believed to be a denominational record.

Southern Union

● SABBATH, June 12, has been designated as the day to organize a new church at Owensboro, Kentucky, where H. R. Veach has been laboring.

● G. L. STAUFFER will begin a tent effort in Henderson, Kentucky, on June 5. Jack Griffith and Ralph Ricks will be associated with Elder Stauffer.

● THIRTEEN certificates were awarded to members of the Ashland, Kentucky, church for completing the work of the Laymen's Light Bearer Training Course. Four Juniors were recently baptized in the Ashland church.

● ON Sabbath, May 15, 7 were baptized at Leach, Tennessee, and 3 others are to join near-by churches.

OBITUARIES

STRINGER.—Carrie Sanborn Stringer was born Feb. 27, 1869, in Hadley Township, Mich.; and died near Lapeer, Mich., April 12, 1948. In early childhood she, with her parents, accepted the faith. After spending two years at Battle Creek College she did Bible work in Detroit, Michigan. She married R. G. Stringer in 1890. They sailed in 1894 on the *Pitcairn* for the Society Islands, stopping en route for three weeks at Pitcairn Island, then on to Rurutu and Tahiti, where they labored for eight years. Returning to the United States in 1902, they labored in the Florida Conference. Elder Stringer died in 1914. Sister Stringer continued in the work, holding various executive positions for twenty-seven years, until her health failed. She is survived by two sisters and one brother.

SHEPPLER.—Paul E. Sheppler was born in Alsace Lorraine, France, in 1872; and died at Rockland, Wis., April 28, 1948. At the age of fifteen he came to America, where he accepted the faith. He attended Battle Creek College and finished the ministerial course in 1899. In his ministerial work he was often called upon to preach in French as well as in English. Teaching was his lifework. He taught church school one year in Illinois, seven years at Bethel Academy, seven years at the Walderly school, and thirty-one years at the Hylandale Academy, all in Wisconsin.

WHITFORD.—Blanche Hall Whitford was born in St. Lawrence County, New York, April 9, 1883; and died April 19, 1948, in Orlando, Fla. She was baptized at an early age and remained faithful. In 1902 she married Cecil Markham. After the close of World War I she began work in the denomination as leader of the magazine workers in the Columbia Union. In 1923 she was invited to become superintendent of education in the New York Conference. Later the Missionary Volunteer department duties were added to her responsibilities, and she carried both departments until 1932, when she was called to the Greater New York Conference. Here she had charge of the educational, Missionary Volunteer, and Sabbath school departments for four and a half years. One year was spent as dean of the nurses' home in Loma Linda, Calif., when failing health forced her to retire. In 1940 she was married to Leon M. Whitford, of Florida. Her husband is left to mourn.

WALTERS.—Ida M. Walters was born at Lock Haven, Pa., April 18, 1868; and died at Mt. Vernon, Ohio, March 25, 1948. She was employed by the Ohio Conference for many years as a Bible instructor and for five years as conference Sabbath school secretary. She also engaged in Bible work for some time in New York City. She is survived by one brother, Willard B. Walters, of Washington, D.C.

ROSCOE.—Lincoln Howard Roscoe was born Feb. 4, 1866, at Jericho, Vermont; and died April 20, 1948, at Essex Junction, Vt. In 1882 he united with the Bordoville church, which is the second oldest church in the denomination. A year later he went to Battle Creek, Mich., where he spent about three years working in the Review and Herald. Later he established his own printing house and independent newspaper, and before his death was known as Vermont's oldest printer. He is survived by his wife, two sons, one daughter, one sister, and one grandchild.

MERRILL.—Anna Merrill was born June 17, 1870, in Michigan; and died May 11, 1948, at Berrien Springs, Mich. She leaves to mourn, three daughters, one sister, one brother, eight grandchildren, and twelve great-grandchildren.

LOVELESS.—Winnie Davis Weed Loveless was born at Goshen, Ala., Sept. 30, 1912; and died at Atlanta, Ga., May 12, 1948. She is survived by her husband, infant son, parents, and sister.

DESSAIN.—William S. Dessain was born seventy-two years ago at Robinsonville, Wis.; and died at Green Bay, Wis., May 13, 1948. While a young man he gave his heart to the Lord and remained a faithful believer. Left to mourn are his wife; one son, Willard Dessain, president of the Iowa Conference; two brothers; and one sister.

DOYLE.—H. Ray Doyle was born April 18, 1895, in Washington County, Maryland; and died near Colesville, Md., May 21, 1948. In 1923 he married Anita Wolfinger, to which marriage one son was born, H. Ray Doyle, Jr. In February, 1931, he was baptized. From the day that he joined the church he was an active worker for God. He led out in organizing the church at Spencerville, Md. His pioneering service there brought him to the attention of the Chesapeake Conference, and he was called into regular conference work in 1940. The major part of his conference service was on the Eastern Shore of Maryland, and with the churches at Spencerville, Glen Burnie, and Annapolis. In September, 1945, he was taken ill. But illness did not prevent him from conducting Bible studies in his home, even close to the time of his death. He leaves to mourn, besides his wife and son, one sister and two brothers.

GARY.—Aubrey Gary was born Oct. 15, 1895; and died April 16, 1948, near Glendale, Md. He was a sincere Seventh-day Adventist for more than ten years. He is survived by his wife, two daughters, one son; one sister, and one brother.

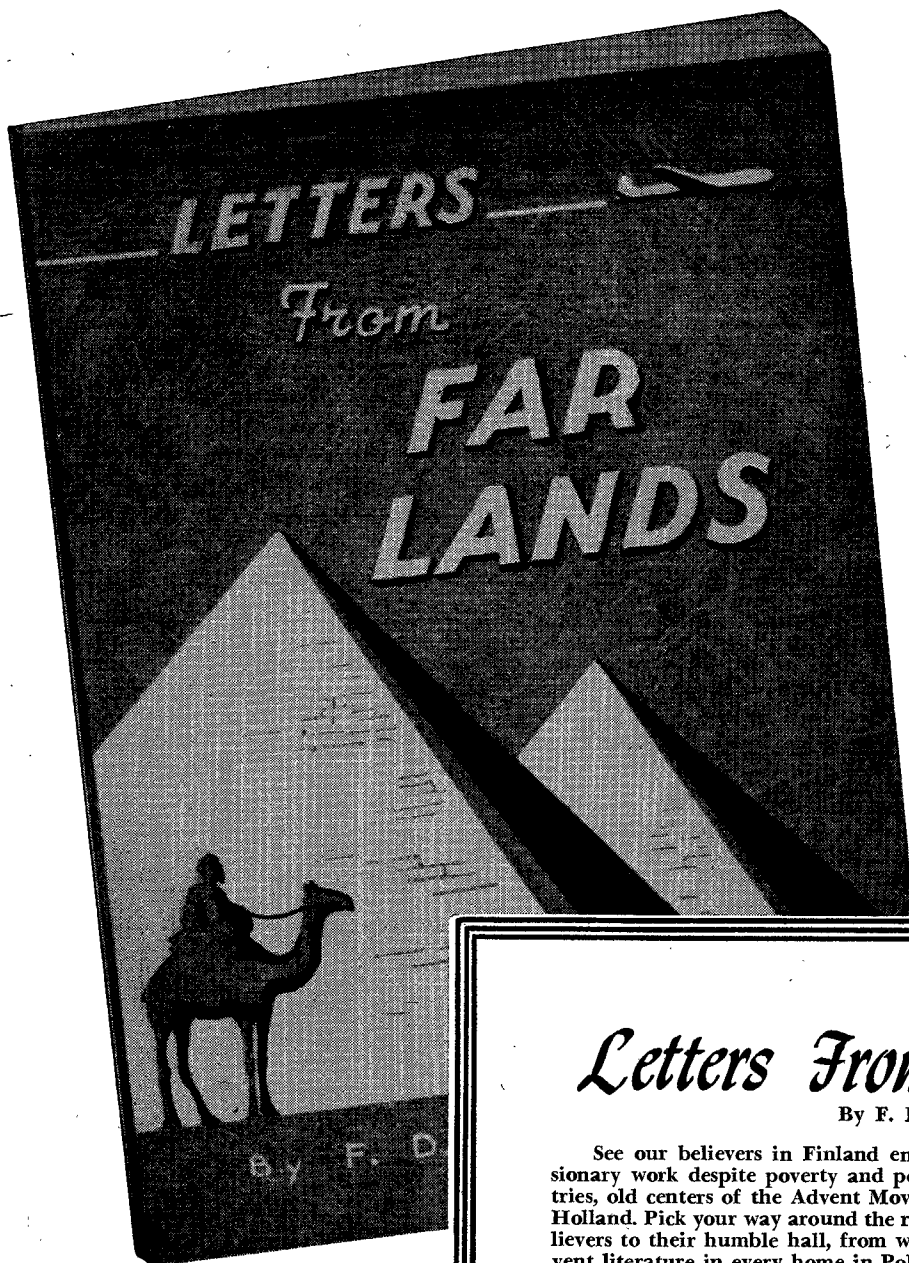
TESTMAN.—Jackie David Testman was born July 10, 1946; and died April 23, 1948. He leaves to mourn, his parents, Mr. and Mrs. Robert Testman, of Modesto, Calif.; two sisters; one brother; and his grandparents.

PRITCHARD.—Minnie Bellman Pritchard was born in London, England, May 26, 1869; and died at Wilmar, Calif., May 12, 1948. She came to America in 1902 and accepted present truth in 1913. She leaves four sons and two daughters. One of her sons, Stephen C. Pritchard, is superintendent of the Amazon Mission, and another son, Fred C. Pritchard, is actively engaged in the work in Brazil.

CRAWFORD.—Katherine Crawford died at Pueblo, Colo., April 5, 1948, at the age of eighty-four. She was an active Seventh-day Adventist for many years. Two sons remain to mourn.

CHRISTIAN.—Harry L. Christian died at Glendale, Calif., March 18, 1948, at the age of fifty-six. He was an enthusiastic colporteur, and his radiant Christianity won many souls to Christ. "I just started to live when I yielded my life to Christ; before that I only thought I was living," was his testimony.

WINNING.—Willis Winning was born in Iowa, Aug. 18, 1873; and died near Saint Helena, Calif., May 7, 1948. He leaves to mourn, his wife, one son, two daughters, and a brother.



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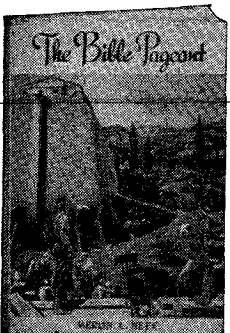
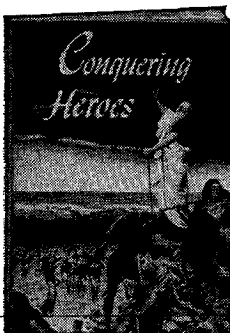
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PEET.—Ada A. Peet was born at Strawberry Point, Iowa; and died at Great Falls, Mont., April 25, 1948, at the age of eighty-nine. She was a faithful member of the church almost a half century. She is survived by two daughters, eight grandchildren, three great-grandchildren, and two great-great-grandchildren.

HARRISON.—Jacob Edgar Harrison was born in Maryland, Nov. 6, 1869; and died in Cleveland, Ohio, Dec. 13, 1947. He joined the church in 1916 and rejoiced in the Advent truth. Left to mourn are his wife, one daughter, and one grandson.

HAYWOOD.—Katherine Haywood was born at Brownhelm, Ohio, Nov. 30, 1882; and died at Worthington, Ohio, March 5, 1948. She accepted the third angel's message about twenty-five years ago, and soon thereafter joined the workers at the Harding Sanitarium in Worthington, where she continued to serve as a faithful Christian nurse until the day of her death.

FISHER.—Armintha Belle Fisher was born July 2, 1881; and died in East Liverpool, Ohio, March 10, 1948. She accepted the third angel's message in 1936 and was an active member.

COOPER.—Frances Monk Cooper was born Sept. 27, 1878, in Wise County, Texas; and died at La Sierra, Calif., April 12, 1948. She was married to Chancy L. Cooper in 1893, and four sons and five daughters were born to this union. She accepted the Adventist faith in 1929 and remained faithful.

HENRICKSON.—Nils Gustaf Henrikson was born in Dybeks Sateri, Sweden, Dec. 5, 1872; and died March 18, 1948, near Estacada, Oreg. He is survived by his wife, one son, one daughter, and one brother.

CALDWELL.—Benjamin Butler Caldwell was born in Illinois, March 30, 1866; and died at Sedro Woolley, Wash., March 1, 1948. He is survived by his wife, one son, two granddaughters, and two sisters.

TUCKER.—Joseph Wilson Tucker was born in Keene, Texas, May 25, 1920; and died April 5, 1948, at Collegedale, Tennessee. He was an invalid from birth and a patient sufferer. He is survived by his father, J. A. Tucker, teacher at Southern Missionary College; his mother; and one sister, Mrs. V. Dale Clymer, of Los Angeles, Calif.

LACY.—A. C. Lacy died at Canon City, Colo., at the age of seventy-two. He leaves to mourn, his wife, four brothers, and four sisters.

HALLOCK.—Benjamin Hallock was born in 1869 at Granton, Wis.; and died at Bangor, Wis., April 13, 1948. His only son is a teacher at the Hylandale Academy, Wisconsin. One of his brothers, Arthur Hallock, is principal of the same school.

GLANTZ.—Alice Elizabeth Glantz was born April 10, 1860, in Norka, Russia; and died April 8, 1948, at McCook, Nebr. She has been a faithful Adventist since 1890. She is survived by six children, twenty-three grandchildren, twenty-seven great-grandchildren, one brother, and one sister.

ERICKSON.—Hans F. Erickson was born in Sweden in 1859; and died April 13, 1948, at College View, Nebr. While still a young man in Sweden he attended meetings held by O. A. Olson and gave his heart to the Lord. He went to College View in 1892, where he attended school himself and educated his family. He helped to build the College View church and also the Boulder Sanitarium. He leaves to mourn, four daughters, one son, three grandchildren, and eight great-grandchildren.

PETERSON.—Edward R. Peterson died at Portland, Oreg., Feb. 7, 1948. He had a wide experience in our institutions, having worked at the Battle Creek Sanitarium, the Port Angeles (Wash.) Sanitarium, and the Long Beach and Saint Helena sanitariums. He is survived by his wife, one brother, and two sisters.

GILLIS.—James Burton Gillis was born in Saint Mary's, Canada; and died in Portland, Oreg., May 13, 1948, at the age of seventy-three years. After five years' colporteur experience in the Dakotas, Iowa, England, Scotland, and Wales, and four years as an institutional worker at Battle Creek Sanitarium, he entered Walla Walla College in 1904 to prepare for medicine. After his medical course was completed he practiced through the years in Oregon. He is survived by his wife; his son, Dr. Harold Gillis, of Portland, Oreg.; one sister, and three brothers.

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 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

Michigan, Grand Lodge June 23-27
Lake Region, Cassopolis, Mich. June 18-26
Wisconsin
Spooner June 23-26
Portage August 5-14

Northern Union

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

North Pacific Union

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

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

Kentucky-Tennessee, Highland Academy, Fountain Head, Tenn. (conference session) June 17-27

Southwestern Union

Oklahoma, Oklahoma City (conference session) August 12-21
Texico, Portales, New Mexico (conference session) August 20-28

Literature Requested

MRS. C. G. SUDDUTH, 645 Clarence St., Lake Charles, La., requests clean copies of *Youth's Instructor*, *Signs of the Times*, *Our Times*, and *Our Little Friend* for reading racks.

Requests for Prayer

A SISTER in Oregon requests prayer for the healing of her eyes.
A CANVASSER in the British Union requests the prayers of God's people.
AN aged mother and daughter, both in poor health, request prayer for healing so they can support themselves.
A FRIEND requests prayer to have clear vision again and be able to carry on work normally.

CHURCH CALENDAR

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
Sept. 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)
Oct. 2	Colporteur Rally Day		

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

New Light on Bible Words

IN this issue we begin a series of brief contributions from R. E. Loasby on Old Testament words. The words of Holy Writ often contain more meaning than we attach to them in our sometimes superficial reading. The Old Testament writers used the Hebrew language, rich in shades of meaning and imagery. Dr. Loasby's studies will help us better to appreciate some of the key words of inspiration. His series will appear every other week for the next few months.

Bible Textbook Committee

THE Department of Education of the General Conference is pleased to announce that the editorial committee authorized to prepare new textbooks in Old Testament History, New Testament History, and Bible Doctrines for our academies has begun its work in Washington, D.C. The General Conference has secured the services of J. M. Howell to lead out in the editorial work of this project. We are thankful to our educational institutions for making available the services of the following individuals for the summer: H. E. Weaver, Walla Walla College Academy; R. W. Wentland, Broadview Academy; Wilbur Holbrook, Fresno Union Academy; R. T. Carter, Adelphian Academy; A. G. Emmer, South Lancaster Academy. Other members are expected later.

Ingathering by Radio

THE 1948 Ingathering season has been productive of much good so far as the raising of funds and the salvation of souls are concerned. Numerous stories of remarkable providences in connection with the campaign have been related in our churches. Perhaps one of the newest approaches to the public was employed by one of our radio evangelists in the West. In a recent letter Horace Shaw, of the Radio Commission, tells the story:

"While visiting J. L. Tucker's Quiet Hour broadcast in Oakland, California, I was particularly impressed by his reference to the world mission program of Seventh-day Adventists. When he made an Ingathering appeal over the air, I must confess that I was pleasantly surprised. Later I learned that a non-Adventist listener contributed \$1000 for missions as a direct result of listening to the appeal for missions over the air."

Indian Mission Leases Renewed

THE story of our mission work among the so-called Davis Indians at Mount Roraima is well known to Adventists. A recent letter from C. J. Ritchie, president of the Caribbean Union, tells of a crisis which came to our work among the Davis Indians, when it looked as if the government might refuse to renew the leases for the land on which our mission stations were located. Someone had given an unfavorable report concerning our work among the Indians, because of our health principles. Brother Ritchie writes as follows:

"The field has made encouraging progress, and several major items either have found or are finding a solution. With the loss of a lease on one small mission station where we have no worker, the Davis Indian crisis has passed over. The Commissioner of the Interior has granted leases for our two major stations, and not only have their objections to our work, directed at our health

reform program, been proved unfounded, but the medical survey revealed the fact that the finest specimens of aboriginal Indians in British Guiana are to be found on our largest station, where our principles have been most fully carried out. It is quite a long story, but we thank God for its successful outcome.

"We have also obtained a good toe hold for our work in French Guiana, and the first evangelistic series of meetings held there has already produced five Sabbath-keepers and twelve more deeply interested. . . . More than 1,400 were baptized last year in the Caribbean Union, and our recent evangelistic institute has put practically every worker in the union into a great evangelistic program."

N. W. DUNN.

Our Finland Colporteurs

E. E. FRANKLIN reports that an encouraging publishing convention was recently held in Finland, with 120 regular and student colporteurs in attendance. The sales last year in Finland, a little country with a population of only four million people, amounted to more than 24,000,000 marks. At the present rate of exchange that is about \$180,000, a marvelous record. During the war years the colporteurs sold all the literature available, and now in Finland, as a result of this great seed sowing, a great forward religious awakening is taking place, and many new believers are rejoicing in the truth. This convention was the last of a series of similar meetings conducted by E. E. Franklin in the British Union, Holland, Denmark, Norway, and Sweden. About five hundred colporteurs in all have attended these institutes.

Antillian Union Report

IN a recent letter H. B. Lundquist, superintendent of the Antillian Union, sent on the following items of progress regarding the work in his field:

"Last year there were baptized in the Antillian Union 1,419 persons, an increase which brought our membership up to 15,000. Thus the union was kept in first place in the Inter-American Division, even though the British West Indian Union was separated from it five years ago. Tithe receipts for the first time in our history passed the \$200,000 mark, being 20 per cent in excess of the amount received in 1946. Offerings, likewise, made a 15 per cent increase. Book sales leaped from \$156,000 to \$170,000. During the year five new churches were built and dedicated, and early this year a dignified and commodious temple in the city of Havana was completed."

The territory of the Antillian Union includes Cuba, Haiti, Puerto Rico, and the Dominican Republic.

Rural Mission Enterprises

APPEARING in this issue is a stimulating article from the pen of Dr. E. A. Sutherland on the subject "Rural Living and Missionary Endeavor." The solution to the frustration incident to city life as well as the opportunity afforded in rural living for missionary endeavor is obvious to all who seriously consider the problem. Literature explaining how it is possible to create enterprises for God and how to carry them on as rural outposts to the cities is available to all who apply to the Commission on Rural Living, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C.