

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Portugal Was at One Time a World Power. Her Ships Sailed the Seven Seas on Voyages of Conquest and Exploration. Important Geographical Discoveries Made by the Portuguese Altered the History of the World. In This Tiny Country the Advent Message Is Now Proclaimed by a Small but Faithful Group of Believers, and in Portuguese Colonies Our Mission Work Is Meeting With Growing Success

Report From Portugal

By A. D. Gomes

Superintendent, Portuguese Union Mission

AS A small country, we have only small news and small figures, but the message is making progress in the Portuguese Union Mission. Our baptisms reach an average of two hundred a year. News is coming from the different churches and missions that the goal will be passed this year. On Saint Thomas Island, in equatorial Africa, our missionary fixed a goal of fifty baptisms. This is most encouraging!

The 1947 Ingathering has been reached with a 50 per cent overflow, and tithes have reached their highest point in the history of our Portuguese movement.

Our enemies fix their eyes on the Advent Movement and attack us as "the most active Protestant church" in Portugal.

We had a Missionary Volunteer congress at our seminary in Portalegre, Portugal. E. W. Dunbar, General Conference youth leader, was there with us and we had a very successful congress, though small. Two hundred young people attended. In response to the appeal made by Brother Dunbar thirty-three came forward to consecrate themselves to the Lord. Sixteen were baptized. Twenty pledged to go to the mission field. Thirty-two are now doing Ingathering and colporteur work.

Our seminary at Portalegre supplies primary school teachers and other workers for Portuguese colonies. This year several Portuguese teachers were sent to Munguluni Mission, Mozambique. Two other students will go to our mission in Madeira and Saint Thomas.

We had the pleasure of seeing the baptism of our first medical doctor, a Portuguese young woman, Dr. Rachel Guerreiro. She has known our message for some time and has been a good friend of our medical magazine *Saude e Lar*. Now she is on her way to Luanda Civil Hospital, at our Portuguese colony of Angola.

A new worker was added to our staff in Portugal, Dr. Aguilar Caballero, M.D. His father is Brother Aguilar, leader of the Spanish Mission. We wish him great success in his medical work among our Portuguese people.

The Bible Correspondence School has started its activity, and more than five hundred students are enrolled. We hope to pass the one thousand mark at the end of this year, and plans are laid to initiate the radio work also. The work is onward in Portugal, and soon with God's blessing, it will be finished.

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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.]

¶ THE program for the international fundamentalist conference in Amsterdam, Holland, August 12 to 19, was announced in New York by the American Council of Christian Churches, sponsors of the meeting. All sessions of the congress, which is expected to organize an “international council of Christian churches” in opposition to the World Council of Churches, will be held at the English Reformed church and the Christian Reformed church. Theme of the conference is “The Church of the Scriptures.”

¶ A PROPOSAL that Roman Catholics test the constitutionality of North Dakota’s newly approved “anti-garb” law has been made in New York by *America*, national Catholic weekly. The magazine termed the measure a “ridiculous prohibition” and charged that Protestants and Other American United for Separation of Church and State “bore down heavily” to get the act passed. The law was approved in the June 29 primary election by a majority of about 10,000 votes. Under its provisions, no public school teacher may wear clothing denoting membership in a religious order.

¶ RELIGION in the United States “is enjoying the most robust health it has ever known,” according to the annual report compiled by the *Christian Herald*, national interdenominational monthly published in New York. Church membership, the magazine said in its August issue, stands at 53 per cent of the population, “the highest in our history.” The total number of persons allied to religious bodies—Protestant and non-Protestant—stood at 77,386,188 at the end of 1947, a gain of 3,713,006 over 1946. Of this total, 223 Protestant denominations have a membership of 46,149,676, or a little more than 60 per cent. Roman Catholic membership, the *Herald* said, was

25,286,178 as of January 1, 1947—a little more than 33 per cent. (According to the *Official Catholic Directory* for 1948, which gives later Catholic statistics, there are 26,075,697 Catholics in the United States.) Commenting on these statistics the *Herald* said: “America is still preponderantly Protestant, and is likely to remain so for a long while. But what do the figures tell about comparative gains made last year? Just this: Percentage-wise, the Catholics made a somewhat better gain than the Protestants.”

¶ ACCEPTANCE of the “freedom of the religious conscience” clause of the proposed new Greek constitution was voted in Athens by the hierarchy of the Greek Orthodox Church. At the same time the Orthodox leaders unanimously rejected the inclusion in the constitution of any reference to the Julian Calendar on the ground that it would be a cause of spiritual disunity. The Greek Orthodox Church has followed the Gregorian Calendar since 1923, but a group of Orthodox who have been termed schismatics have retained the Julian Calendar. The latter group has never received permission to establish a separate church.

¶ PLANS for a world federation of Spiritualist churches and organizations were announced by the Federation of Spiritual Churches and Associations at its convention in Rochester, New York. Rev. J. Bertran Gerling, of Rochester, chairman of the World Celebration of Modern Spiritualism, said assurance had been received from a number of churches and groups that they would join such a world federation. Among these he listed the Pan-American Federation, which includes Spiritualists of Latin-American nations, and churches and organizations in New Zealand, Australia, the Netherlands, and Canada.

75-50-25 YEARS AGO

1873

¶ GEORGE I. BUTLER sends this word about the work among the Swedish people in Minnesota: “We wish here to state that Bro. Charles Lee of Minnesota started out on his mission to the Swedes penniless and on foot. He appeared on the Minnesota Camp-ground in 1873 with the same suit of clothes that he wore on the same camp-ground in 1872, and in which he stood and preached, and, by the help of the Lord, turned between sixty and seventy of his countrymen to the Lord’s Sabbath. . . . That he might appear with becoming neatness upon the Minnesota Camp-ground in 1873, with his own hands he took his garments apart, turned them, and made them up again. . . . We have ordered \$50.00 to be sent to Bro. Lee, and charged to our account at the Office, to purchase him a suit of clothes, with the request that he send his worn suit, in which he labored with success, to the REVIEW Office, to be preserved as a memorial for the benefit of those who do the work of the Lord only for cash.”

1898

¶ TWENTY-FIVE are now keeping the Sabbath as the result of meetings held at Portsmouth, Virginia. Fully eight hundred were present at the closing meeting. One person accepted the truth who for many years traveled among the islands of the Pacific. Twenty years ago he found at one of them a small book written by Mrs. E. G. White. By this book he was led to search for more truth, and after all these years has at last found the Lord.

1923

¶ C. A. MOTZER reports that during the last quarter 105 souls have been received into church fellowship in southern Bavaria. Of these forty-seven were from Munich. After district meetings at Kempfen, sixteen persons joined the church. At this place a Jewish physician, after a long time of diligent study, has come to know the Messiah.

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS: Frederick Lee,
J. L. McElhany, W. A. Spicer, F. M. Wilcox
ASSISTANT EDITOR: D. A. Delafield

Rebuilding the Old Waste Places

(Editorial Correspondence)

Chiaotoutseng, Kiangsu, China
July 18, 1948

THIS little village, thirty-five miles south of Nanking, the capital of the country, as with a large number of other small, unknown places throughout the world, has been made famous by a Seventh-day Adventist institution. For many years previous to the recent world war the China Training Institute was looked upon as a model institution, and was spared time and again by certain leading government officials when men in key positions who were opposed to Christian education sought to close it. Hundreds of Chinese youth from Adventist families throughout China came here to receive their higher education, many of whom carried heavy burdens in the leadership of the work when the war forced the American missionaries to leave the country.

This place was then a busy garden spot, with its fine buildings and homes spread out in horseshoe fashion topping the hills on which they were located. Surrounding them were tree-lined roads and gardens. At the foot of one hill nestled the humming factory where students produced steel furniture that was in demand in the large cities where modern government buildings and school and office buildings were being constructed. The industrial work then being carried on by students was that which impressed those most who came from far and near to inspect the institution, for this was unique in Chinese education.

Beyond this Christian center, on one side, loom the mountains, green with foliage; and on the other side flows the broad Yangtze River with its great sailboats, its river steamers, and its ocean freighters adding variety to the scene. The bustling Shanghai-Nanking Railway runs close by. When this institution came here, Chiaotoutseng had no railway station. It was not long, however, before its importance was felt, and a station was erected which rivaled in business the former stations on either side.

Institute Destroyed by War

It does not seem possible that such a lively center as the China Training Institute could very quickly be blotted out of existence, so that anyone walking over these hills would see no evidence whatever that a large educational community had flourished here for twelve years, unless he dug beneath the tall weeds that covered the place. After the war, when our missionaries were free to visit this place once more, they were astonished to find nothing but barren hills and valleys. The buildings had vanished; the foundations had been dug up and carted off; the trees were gone; even their roots had disappeared. How could this be! Were they blinded, or had they come to the wrong spot? But no; as the institution lay unprotected during the six war years, the teeming populace in surrounding villages swarmed over the place like ants, each one taking his little portion of loot, and soon the place was no more.

It took great faith to make the decision to return and build again the old waste place in an apparently unfriendly community. It would take years of hard labor

to bring it back to its once prosperous state, and this would have to be done, it seemed, in times of continued strife and upheaval.

In the meantime, how and where would our clamoring youth needing training be cared for? During the war years the institute with its teachers and students had first gone to Hong Kong, and then to Chungking. Now another place had to be found for them. The Lord provided such a place close by the old location. Two miles away on another hill are located a large number of buildings once used for a silkworm industry. The place was idle, and the buildings empty. This place was secured, and adapted for schoolwork. Thus for the past year, while work has been going on restoring the old institution on its wasted land, more than 350 students have been receiving an education near by. This has meant double duty for the hardy group of missionaries located here, which include S. H. Lindt, C. E. Winter and his family, W. C. Williams and his wife, Z. H. Coberly and his family, H. Cole and his family, J. Anderson and his family, besides the loyal corps of Chinese teachers supporting their efforts. They have had to be pioneers, wade through mud, live in quonset huts or such available shelter as could be found, supervise building, teach classes, plant barren fields, and spread faith and cheer, when the whole enterprise looked like a futile undertaking.

Sacrificial Missionary Service

Time and again the Lord has come to the rescue of this band of faithful men and women, Christian soldiers out on this veritable battle front. When funds ran low, large gifts of equipment came their way. When unfortunate accidents were about to bring wrath upon their heads, and perhaps the beginning of more destructive acts, evil spirits were appeased and peace reigned once more.

No one who has not lived under such circumstances of uncertainty and unrest as exist in this part of the world can appreciate what it means for men to move their families out on unprotected hills and set up their homes with no guardians except the angels. And then try to bring order out of seeming chaos as truckload after truckload of crates and boxes of food and equipment are dumped here and there. Just the matter of contending with mud and trying to keep it from spreading from porch to sitting room and kitchen is a problem of no little consequence. Then what about water? The open wells at the foot of the hill hold great quantities of it. But they are a long way from the homes, and the water very often is muddy. I note one large tub of water standing in the basement of the house where I am now staying. A most inadequate pumping engine forces it up to the house at certain hours during the day. I wonder how anything white can come out of such water, or how it is possible to drink it. But after a time I see that the mud has settled to the bottom, and though the top water is murky when it has been poured off, still it must be used for washing clothes, taking baths, and yes, for drinking after it has been boiled and cooled, of course.

Nineteen Homes Erected

After nine months of activity nineteen homes for teachers have been erected, and families are moving in. The foundations for the science building and the girls' home are being laid. It is hoped that these will be ready for

occupancy and use when school is opened this fall, when the college part of the school is to be moved to this place, while the academy work is conducted in the rented quarters two miles away. One wonders just how it is possible to get this all ready so soon, but someone points out three quonset huts which once housed three families, and suggests that they might be used for classwork for a time. Thus by hard labor, great sacrifice, strong faith, and much adaptation and ingenuity, work and schooling go hand in hand; and if the winds of strife that loom large on the horizon in these parts can be held in check for a sufficient length of time, the efforts of these people will not be in vain.

"Riding" to School

Just now a summer school for teachers and evangelists is in session. About forty-five teachers and forty-five evangelistic workers are in attendance from various parts of the country. We have a busy program beginning at 5:30 in the morning for the workers who are taking cadet training under the direction of Alvin Appel, and for us who teach at 6:45, when the "steaming steed," an old army weapons carrier, which has just mounted a steep muddy bank, stands at our front door waiting to pick us up and take us to the hill two miles away where school is conducted. The party of us, the teachers outside the regular school staff—W. H. Branson, P. E. Quimby, Miss Ostich, and Frederick Lee—step gingerly into the mud so as not to sink in too deeply, and do our best to scramble aboard our conveyance. It is a high step, and we need assistance. It is raining slightly after a heavy downpour. We huddle under a wobbly canvass cover which gives little protection. Even if it did, we would have to contend with the rain blowing in from the open front, for the truck has no windshield. We laugh off our plight, and only hope that we get to our destination safely as the driver tries to steer the rumbling vehicle down slippery roads and dodge geese, chickens, little children, and pigs without running into the deep ditch on either side of the road. Since we have been here, a truck, a jeep, and the weapons carrier have had to be hauled out of some ditch. As we hold on to our seats we smile at the predicament of one of our number who is trying desperately to protect his newly laundered white suit. The final ascent to the school grounds is negotiated, and we just barely squeeze through the narrow gateway. We are somewhat late, and the assembly room is about full as we walk in.

Let Down the Nets

I am to speak at the chapel period. I take as my text the words of Peter, "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." Luke 5:5. Yes, we have had barren years of labor. Not for lack of effort, however. Circumstances sometimes bring to us fruitless days, but we labor not in vain. The time comes when the Master speaks the word, and heeding it, lo, what marvelous results we see! The past night of labor may have been disheartening, but this is another day, and the Master stands by our side and says, "Let down the nets." But when He speaks that word to us, we must have the nets mended and clean and ready for work. And we must have a ready will waiting the command of the Master. Another night of fruitless effort may again descend upon us. But let us be ready to work while it is day.

Already we have evidence that this is a new day of opportunity. In spite of the discouraging circumstances all about us, as we have moved forward and let down the nets at the command of the Lord, we have seen wonderful results. What already has been accomplished at

this place is evidence. The hundreds of students that gathered here last year, and the present reports coming in from all parts of the country telling of great victories in soul winning, are other evidences. God still has greater things to do for us. Let us have our nets ready and our hearts prepared to heed the Lord's command.

Thus we sought to encourage the hearts of our workers. They respond wonderfully to such a challenge. And this is good food for us all. The Master is still with His people. The way has been hard. The past night has been dark, very dark, in many places. Efforts have often appeared fruitless, but let us be ready even in times like these to heed the command of our Lord: "Let down the nets." This is what our representatives are doing in this troubled land, and we believe the Lord will reward their faith and efforts.

F. L.

Apparent Contradictions—3

Mrs. White and Contradictions

[For the last two weeks we have discussed in these columns the fact that the Bible contains many apparent contradictions. We have shown that these seeming contradictions are often due to the fact that Bible writers are dealing with different aspects of a great doctrine, and that because we do not fully understand God's ways toward man we are sometimes unable to harmonize the Bible statements. We mentioned particularly what Paul says on predestination, statements which seem to indicate that God had predestined some to salvation and some to damnation. We showed that the apparent contradiction between these Bible statements and those on the free will of man lies in the fact that Paul is focusing intently on one aspect of the plan of salvation, and that in order rightly to understand his statements we must place them alongside other scriptures. We closed last week with the statement that devout Bible students have found in the apparent contradictions of the Bible no occasion for doubting it, but only an incentive to further Bible study in order to see the true harmony—a harmony which indeed becomes the more evident the longer we study the Word.]

WE WISH now to make a practical application of the matter to Seventh-day Adventists. We believe in the inspiration of the Bible. The longer we have studied it, the more harmony we have found. As we have moved from its more simple, evident truths to its deeper and more difficult ones we have increasingly found God and divine guidance in its pages. We have found that it gives light to our path and assurance to our hearts, fortitude in trial and strength against temptation. We know and are sure that it is the Word of God, because it reads differently from other books; it does something for us that ordinary religious books cannot do.

Indeed, for these and many other reasons we are so sure that the Bible is the Word of God, that apparent contradictions disturb us not at all. Our continued study explains away most of them, and such ones as still remain we feel will be removed by further study, or finally by an angel's explanation when we walk the streets of gold.

Inspired Counsel From God

But Seventh-day Adventists believe that God, who spoke through prophets and apostles in ancient times, also gave the gift of the Spirit of prophecy to one of His servants in these last days. We believe that through long years of this Advent Movement, Mrs. E. G. White was given this gift, and that in her writings are to be found inspired counsel from God. We have never believed that Mrs. White's writings are a substitute for the Bible. We have held simply to the position that the gift of the Spirit of prophecy, one of the divine gifts promised to the church, has been manifested in Mrs. White; that her writings, therefore, although not a substitute for Scripture, are not contrary to Scripture, but rather throw additional light on the Bible, and help us to apply the principles of Scripture to the problems that confront us in our spiritual living today.

Now, through the years Mrs. White and her writings have been the object of violent attack, particularly by those whose lives or beliefs have been rebuked by her. This is only to be expected. For a hundred years these attacks have been made, first by one and then by another, and yet all the while the movement has grown and prospered spiritually, has been protected from pitfalls of fanaticism and false doctrine, has built a sound organization, and has developed efficient institutions for promoting the gospel. Evidently our adherence to the teachings of the Spirit of prophecy has not hurt us. On the contrary, through the years the REVIEW has presented numerous illustrations of how Mrs. White's counsel has kept us from stumbling into pitfalls or has given us specific instruction on how to proceed in building up some phase of the work of God. Genuine Adventists, who through the years have found that the reading of Mrs. White's writings has stimulated them to greater purity of life, closer fellowship with God, more earnest desire to study the Scriptures, and indeed, a better understanding of them, are not impressed by the attacks of her critics.

Speaking of critics' attacks, it is an interesting fact, and one that should place us on our guard, that probably the chief attack on Mrs. White is the same as that made on Bible writers—apparent contradictions. In the case of Bible critics one Bible writer is pitted against another. In the case of Mrs. White's critics her writings are pitted against the Bible. The procedure is strangely similar, and why? Because that is the easiest and most plausible kind of objection to raise, and for reasons that we hope were made sufficiently clear in what we have written during the last two weeks.

A New Tactic Employed

Recently, Mrs. White's critics seem to have added a new tactic. We find them now drawing from one or another of the denomination's ever-increasing list of authors some phrase or sentence that appears to contradict Mrs. White. The idea seems to be to prove that even Adventist authors now take issue with her.

But such a tactic is self-defeating. We cannot now question Mrs. White or the Bible writers about their apparent contradictions one with the other. But we can question our current Adventist authors, the very ones who are cited as apparently contradicting Mrs. White. They state explicitly that no contradiction is intended, and none rightly to be drawn from their writings if the whole of what they have said is taken into account. That raises, of course, the natural presumption that the apparent contradictions between Mrs. White and the Bible writers could as easily be explained if these writers were only living today that we might enquire of them.

As already stated, the easiest charge that can ever be brought against any writer, either inspired or secular, is that of inconsistency and contradictions. Words can easily be turned; partial statements can be taken out of their context; and emphasis on one feature of a subject can be held up as a denial or contradiction of an emphasis elsewhere on some other phase of the subject. If someone took time to study carefully the writings of the critics, both of the Bible and of Mrs. White, he would find them bristling with at least apparent contradictions. These critics have been saved from the charge of contradiction because no one has considered their works worthy of such careful reading.

Instead of our being troubled by these attacks on Mrs. White, we may go on our way serenely. There would be occasion for perplexity of mind if there had been no attacks throughout the years. No work of God placed here in a sinful world has ever been free from enemy assaults, and the Heaven-inspired Bible has been the chiefest object of attack. No, there is no occasion in the

world for our being distressed or troubled, or for having any questioning in our minds concerning the Spirit of prophecy simply because critics have found what they declare are contradictions—passages in Mrs. White's writings that are supposed to contradict the teachings of Scripture. Long before the Advent Movement was born, devout Christians had learned to look an alleged Bible contradiction in the face without being frightened. There is no reason, therefore, why we should be disquieted because we are confronted with alleged contradictions in Mrs. White's writings.

F. D. N.

Christ in the Old Testament

IT IS not the New Testament alone that reveals Christ as our Redeemer. In infinite surety He was "the Lamb slain from the foundation of the world." It was the Father's love for us that yielded His beloved Son as the great Sacrifice for sinful man. "God so loved the world." We pray, "Our Father which art in heaven," and make known our requests in the name of Jesus. It is one throne of grace. But in the working out of the plan of salvation a definite relationship to sinful man is committed to the Son, the second person of the Godhead. In the Old Testament, as well as in the New, He is the Mediator between God and men.

The Voice of the Son of God

In reading the Old Testament we do well to keep in mind the fact that we are listening to the voice of Christ in the most ancient Scriptures as well as in Matthew, Mark, Luke, and John. Here is a statement about it from the book *Patriarchs and Prophets*:

"Since the sin of our first parents, there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man, and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ."—Page 366.

Thus the Spirit of prophecy sets forth one of the key truths of all Scripture. Wherever we read the words of God spoken to men in Old Testament times we are listening to the voice of the Son of God.

It was He who spoke when Adam and Eve heard "the voice of the Lord God walking in the garden," and sought to hide. How truly He is called "the Word." "And the Word was with God, and the Word was God." John 1:1.

"It is the voice of Christ that speaks to us through the Old Testament," says this same chapter in *Patriarchs and Prophets*. He talked with the patriarchs. Listen as He proclaims Himself to Moses, the I AM, the self-existent One, at the burning bush. He it was who spoke the holy law at Sinai in a voice that shook the earth.

"The Light of the World"

Again the agent of the Spirit of prophecy tries to sum it up in human language:

"Jesus was the light of His people,—the light of the world,—before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of earth. In the plan of redemption, Christ is the Alpha and the Omega,—the First and the Last."—*Ibid.*, p. 367.

How beyond all telling will be the scene in heaven when Christ brings back the lost sheep—this wandering world—to the fold, saying, "Behold I and the children which God hath given Me." Heb. 2:13. Then that "direct communication between God and man" will be restored, and the redeemed will see the Father's face. W. A. S.

Our Doctrines Anchored to Scripture

By LeRoy Edwin Froom

[Please read explanatory note on last page.—EDITORS.]

THE name *Protestant* is big with meaning. It springs from stirring sixteenth-century Reformation times—times of great and fundamental issues. In those moving days the leaders in the great reformatory movement repudiated the arbitrary authority of the Church of Rome, and formally broke with her communion. They rejected her grave departures and apostasies, which were introduced and sustained by tradition, and took their stand on “the Bible and the Bible only” as their rule of faith and practice.

That was a revolutionary stand and a fundamentally sound platform, making Protestants pre-eminently the people of the Bible. And that, be it noted, is the supreme heritage that they have bequeathed to us, the modern descendants of those mighty Protestant forebears.

Seventh-day Adventists are the pre-eminent Protestants of today, as regards that fundamental principle and platform. We definitely base the great foundational doctrines of our faith upon “the Bible and the Bible only.” That is literally and historically true, as a careful search of the historical records attests. Every key truth that we hold is derived solely from the Bible. And not only so, but each of these individual, basic doctrines was gotten directly from the study of the Bible by godly students of the Word. This is, of course, as it ought to be with a truly Protestant people.

A survey of the beginnings of each of the distinctive truths of the Advent faith—such as the sanctuary, the Sabbath, conditional immortality, the great prophetic outlines, the Second Advent, and the threefold message—will sustain the accuracy of this statement. The story of the origin of each of these key truths will not only establish this primary fact but be both interesting and valuable for us to be acquainted with. As we know, the wrath of the enemy of all Bible truth is bitter against the remnant upholders of that truth. And one of the chief weapons he employs is misrepresentation of our faith and its origin. So we should be fortified. Hence, the justification and desirability of this review of our historical beginnings.

The Sanctuary, Keystone in the Archway

Let us begin with the sanctuary truth, which is the keystone in the majestic archway of present truth, opening before us vistas of glorious truth for these last days. The sanctuary truth especially is unique with us as a people. Practically every other Bible truth that we hold is shared, to a greater or less degree, by some other group or groups. We share the seventh-day Sabbath with the Seventh Day Baptists; baptism by immersion with the Baptists and others; and belief in the nonimmortality of the soul with several groups. We share the truths of salvation, which are the common birthright of every true Christian, with all evangelicals. Our stand on the firm platform of the moral law of God is shared by many. The same is true of the Historical School of interpretation of the major prophecies. These positions are still held by some, and were practically all received from others before us, and have simply been adapted, clarified, and perfected by us.

On the contrary, the sanctuary truth is the one unique contribution that Seventh-day Adventists have made to the field of systematic theology. Let us note its comprehensive scope and relationship, for it is vital. It shapes and colors all our other doctrinal thinking. It is the key that unlocks a hundred otherwise baffling problems. First of all, it gives force and point to our judgment-hour message to all mankind, as well as to the principle of the separation of the righteous and the wicked, the close of probation, the timing and relationship of the seven last plagues, the punishment of the wicked, the ultimate punishment and destruction of Satan, and Satan’s entire relationship to the sin problem.

It is the sanctuary light that makes the transaction and the timing of the cross luminous with meaning, with Christ as our antitypical passover lamb, dying on the very day specified—the fourteenth of Nisan—and in A.D. 31, in the midst of the seventieth week of years, dated from the seventh year of Artaxerxes, in 457 B.C.

Revealing Light of the Sanctuary

The sanctuary truth explains the significance of Christ’s resurrection on the precise day of the wave sheaf—the sixteenth of Nisan, in A.D. 31. It brings out the real meaning of Pentecost, or the Feast of Weeks, fifty days after the preceding fifteenth of Nisan, and reveals what it really signifies.

The sanctuary truth explains the significance of the “seventh month movement” in the great Millerite movement, so called because it concentrated all hope and expectation upon the coming forth of our heavenly High Priest from the heavenly sanctuary on October 22, 1844, as the civil equivalent of the tenth day of the seventh Jewish month, or the antitypical day of atonement.

The sanctuary truth discloses the real significance and all-sufficiency of Christ as our antitypical high priest in the heavenly sanctuary, ministering the merits of His atoning sacrifice on Calvary for the sins of the world of humanity. And, in contrast, it reveals the usurped place of an earthly sacerdotal priesthood, perpetually sacrificing the mass, allegedly forgiving sins, and dispensing grace at the will or whim of an earthly priest.

It is the sanctuary truth which explains this historical Advent Movement that began in the early decades of the nineteenth century, heralding the coming of the judgment hour, just as the blowing of the trumpets ten days before the earthly Day of Atonement on the tenth day of the seventh month constituted a call to repentance and preparation for the impending typical day of atonement, or judgment and separation.

The sanctuary truth explains how the year 1844 came to be recognized as the epochal year, marking Christ’s prophesied entry upon the final phase of His high-priestly ministry—His antitypical work of trial or investigative judgment, which brings to a close the probation of the world.

The Sanctuary and the Year 1844

But the sanctuary truth has its significance increased by the fact that the basis of calculation was recognized and proclaimed simultaneously by over fifty men, scattered over three continents, before William Miller’s first discourse in August, 1831—the key of understanding for all being that the seventy weeks of years of Daniel 9, which were “cut off” for the Jews, were the first part of the 2300 year-days of Daniel 8:14, and that the two

periods began synchronously in 457 B.C. Added force and certainty as to the soundness of such a conclusion springs from the fact that God impressed this great truth simultaneously upon the minds of men widely separated in various nations, holding differing religious persuasions, and speaking different languages.

The sanctuary truth explains why Miller and his associates first looked to the Jewish year 1843, extending from the spring of the civil year 1843 to the spring of the year 1844, as the final year of the 2300, within which Christ would surely come.

It explains how more careful study by associates showed Miller's early rough calculation was not accurate, and that the 2300 years would have to run over into the autumn of the Jewish year 1844.

Explaining the Disappointment

Moreover, it explains the transition, during the years 1843 and 1844, from the early understanding that the earth was the sanctuary, to be cleansed by fire, to a wholly new concept, based on the Mosaic sanctuary types, showing that the true sanctuary is in heaven above; and that our heavenly High Priest ministering in the heaven of heavens, or holy of holies, was to come out of that holy of holies to bless His waiting people on the antitypical day of atonement, which emergence they mistakenly understood would be the Second Advent to those who looked for Him.

The sanctuary truth explains the nature of the disappointment of October 22, 1844—how the antitypical day of atonement is not a single twenty-four-hour day, but a period of years, at the close of which Christ, as our

high priest, would throw down His mediatorial censer and declare the judgment finished and all human probation ended.

It not only explains the nature of their mistake in the calculation but establishes the chronology and confirms the timing of the 2300-year period from the autumn of 457 B.C. to the autumn of A.D. 1844, and the soundness of that autumnal point in the year 1844 as the beginning of the heavenly judgment.

It explains how the Sabbath, enshrined in the heart of the Ten Commandments, reposing in the ark of God's testament, in the most holy place in heaven, was bound to come to light even from the fuller study of the sanctuary itself, as the true Sabbath of the Lord, to be restored and observed by those being perfected to meet the Lord when He comes in power and great glory at His second coming.

The sanctuary truth explains how our pioneers for a decade after the great disappointment of 1844 practically confined their labors to those who had been in the great seventh-month movement, which had drawn between 50,000 to 100,000 people out from nominal Protestantism, in expectation of meeting their Lord in October, 1844.

It also explains why our message on the judgment, the Sabbath, the mark of the beast, the seven last plagues, the catastrophic end of the world, and the desolation of the earth for a thousand years—during the binding of Satan—are all unpopular in the world and churches about us.

The sanctuary truth, perhaps more than any other, explains our unique place and mission in the world, as well as providing the reason for the incessant attacks upon us and the common misrepresentation and constant assault upon our positions.

It explains our calm confidence in the revealed plan of redemption and our unmovable adherence to the firm platform of the Second Advent Movement.

The sanctuary truth, therefore, becomes the heart and center of our movement and message to men. It shapes and gives significance and force to every other doctrine and prophetic truth, which are all to be understood in the light of the pre-eminent sanctuary truth.

In the Light of the Sanctuary

It explains why the message of Christ's righteousness, received by faith, constitutes the third angel's message in verity.

It gives depth and significance to the great fundamentals of the gospel—regeneration, forgiveness, justification, sanctification, adoption, and glorification—that nothing else can give, investing them with a meaning that is far greater than commonly conceived.

It reveals the true relationship between law and grace, in the plan and provision of God—how God can maintain the strict justice and equity of His law and government, and at the same time consistently extend complete mercy and grace to the sinner.

It reveals the larger view of the atonement, beginning with the substitutionary and expiatory sacrifice of Christ on Calvary, and extending through the ministering service of Christ as priest during the antitypical day of atonement, thus completely dealing with the sin problem, and its full and final disposition.

It shows that only those who grasp the sanctuary truth can have any full understanding of the plan of redemption, designed for its most complete understanding and presentation in these last days.

Such is the uniqueness and central character of the sanctuary truth in the understanding of Seventh-day Adventists, the dawning of which we trace in the article to follow next week.

OTHERS HAVE SAID

Obstacles are those frightful things you see when you take your eye off the goal.—Construction Digest.

★ ★

It is a rare thing to win an argument and the other fellow's respect at the same time.—Tuam Herald.

★ ★

If you cannot win, make the one ahead break the record.—Keene Thrusts.

★ ★

Prejudice cannot see the things that are because it is always looking for things that aren't.—N. C. Churchman.

★ ★

Conceit: A form of I-strain that doctors can't cure.—Horace McMahon.

★ ★

Gossip is something that goes in one ear and comes out.—Mundy Smith, Women's Home Companion.

★ ★

Character is not made in a crisis—it is only exhibited.—Dr. Rob't Freeman, Houston Times.

★ ★

An ounce of mother is worth a pound of clergy.—Spanish Proverb.

★ ★

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

★ ★

Tolerance starts when you practice it; not when you just talk about it.—Tom Shanahan, Magazine Digest.

★ ★

No dust affects the eyes as much as gold dust.—Lady Marguerite Blessington, Ladies' Home Journal.

★ ★

If you're willing to admit you're all wrong when you are, you're all right.—C. E. Stowe, Progressive Grocer.

★ ★

"Two things are bad for the heart—running up stairs and down people."

"Walk Softly in the Sanctuary"

By Arthur W. Spalding

AIDS to the spirit of reverence in the church are simply extensions of the same aids in family worship—meditative and devotional music; a worshipful spirit in the congregation; order, promptitude, and measured length of the service; the devout spirit and air of the pastors, choir, ushers, and all ministrants; and the solid and appropriate spiritual feeding of the flock.

Much depends, of course, upon the competency and spirituality of the leaders, but this article is concerned not so much with them as with the congregation. It needs no saying, however, that unless the pastor or the elders have messages of faith, joy, and service, there will not long be anything to be reverent about, or any expectation of finding there the Lord God whom the people desire to find.

Nevertheless, more depends upon the people and, let us say, upon the Christian heads of families, than upon preachers, exhorters, or teachers. The Spirit of God does not restrict itself to the professional clergy: He dwells "with him also that is of a contrite and humble spirit." Parents are the first priests of God, and as they consecrate themselves to God and devote themselves to the teaching of their children, they will make the church and its services what they should be.

Should children be taken to church? Yes. But they should first be taken to the training school for church, the home and the family altar, where the grace of God is ministered to them. Homes that are rowdy, slovenly, unkind, harsh, disobedient, lawless, can make no fit subjects of their children to sit in the presence of God in church. Homes in which parents and children dwell together in love and unity, walk softly before their God, and open their hearts to the influences of Jesus, in nature and in the Bible, where commands are given and enforced in love, and obedience is a natural reaction—such homes will produce ideal families for the church service. And no others will.

Babies in Church?

Should babies be brought to church? The answer must be as varied as the natures of the babies, and incidentally, the natures of the parents. Some babies (and there are usually babies in ideal homes) are perfect in their church behavior, going properly to sleep or making no disturbance which cannot be easily reduced. Others, more unfortunate, are chronic disturbers of the peace; and in some cases discretion and consideration for others' rights will indicate the preference of leaving them at home. This, of course, involves usually deprivation of one parent or the other of the church services, which is not good. Some parents—shall we say the competent parents?—are able to accustom their babies to church service even if the little ones are restless and at first obstreperous. We commend these parents, and recommend the sufferance of the speaker.

Some of our larger churches do indeed provide mothers' rooms, glassed in and provided with a public-address system; but these accommodations are rare. For the most part, the simplicity of our church buildings gives us promiscuous audiences. If the pastor has studied Jesus' methods, he can be the master of all such assemblies and all the people in them and all the little children. Blessed be that pastor!

For the little child who has come to the age of some understanding of speech and form, the parents should plan with the ministers to keep him interested in the

church service, including the sermon. Most appropriate of all efforts are the devices to interest the child in the teaching of the hour. The minister, if again like Christ, will fill his speech with stories and easily understood figures which will catch the attention of the children. By cooperation of the speaker and the parents the key word of the sermon may be given to the child (as *Jesus*, or *love*, or *missionary*), and he may be encouraged to make a mark for every mention of it. Afterward the conversation of the child and the parent, using the notation for a basis, may recover much of the sermon, to the advantage of both.

Picture cards or books and paper sloyd are further devices for retaining the interest of the child, if the sermon, unfortunately, is over his head. Needless to say, the pictures and any other forms should be related to God and the work of His church. Some means, at any rate, should be used to make the time of the church service attractive rather than disagreeable to the child. What kind of torture would you think it, to be compelled to sit in confinement Sabbath after Sabbath, listening to services in Latin or Greek? That is practically what the children endure who are given no part in the service, either of comprehension or of extraneous entertainment. It is not good discipline; it does not induce reverence or content; it makes little rebels.

Special Services for Juniors?

Children's separate services, or juniors' services, at the same time as the adult church services, have been tried in some churches. They are substitutes, which create about as many evils as they avoid. They relieve the parents of the sense of responsibility which they should feel; they accustom the children to estrangement from the interests of their parents; and they are not always conducted with a sound pedagogy or with desirable order. It is God's plan that families should come before Him as complete units. Children should sit with their parents, and parents, with the pastor, should know how and practice how to interest their children in divine worship.

The problem of adolescents in church is one involved with the general management of youth, which, unfortunately, is to most parents a closed book. Parents should know that when their children come to adolescence, a new chapter has been opened. These youth are passing out of the realm of childhood and reaching toward adulthood. They can no longer be treated as little children, nor yet can they be given all the rights and powers of adults. We must teach them to drive their lives as—take your choice—we taught them to drive a team of horses or the family automobile. We do not hand the reins or the wheel to them and say, "Go ahead! The road or the ditch—it's all the same to us!" Neither do we crowd them out of the driver's seat, and say, "You don't know how to drive; I'll do it till you have more sense." We teach them the essential facts of driving—this pedal, this lever, this gadget, this turn and that of the driver's wheel, and sufficient gas, oil, water, air; and then, so carefully, practice. We sit by them, alert for an emergency, but giving them the controls and hence experience as long as matters go right. So must we do with the controls of life in their hands. And as they get more experience and prove themselves safe drivers, we give them more liberty.

If adolescent children willingly accompany their parents to the church and are glad to be considered members of the family, that is the ideal. There are some families and some youth like that; God bless them! But we must reckon with the spirit of independence which is the nature of the adolescent, and with the gregarious instinct of that age. Youth likes to be with youth. When a boy of fifteen thinks it sissy to sit with father and mother,

The Blood of the Lamb

(Concluded)

By Dallas Youngs

MANY titles are given to Jesus in the Scriptures. Each one characterizes Him in some way. He is called the Son of man, a name implying His humanity. He is called the Son of God, to indicate His divinity. He is called the shepherd, a name which indicates His watchcare over His people. In our text (Rev. 7:9) He is called the Lamb—an indication of His meekness, His humility, and His lowliness of disposition. He will not exalt Himself. He will step down from His throne. He will descend to the level of mankind—not to the level of man in his pristine purity—and He will take upon Himself sinful flesh. He will make Himself heir to all the weaknesses which sin has caused in the human family. He will suffer all the shame, abuse, and insults that Satan can induce man to heap upon Him, and He will do it in such a meek manner that He is compared to a lamb brought to the slaughter, and as a sheep dumb before her shearers.

Whereas Lucifer exalted himself, Christ humbled Himself. Lucifer sought to elevate his personal status and become like God, but Christ lowered His and became like man. As Lucifer was proud, Christ was humble. It is written that "pride goeth before destruction." And again it is written that "he that humbleth himself shall be exalted." We see this principle operative in the two antagonists in the great controversy between good and evil. Lucifer, who exalted himself, will ultimately be brought to destruction; but Christ, who humbled Himself, has been greatly exalted.

The record of Lucifer's exaltation is found in Ezekiel 28:17: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Isaiah describes his fall thus: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:12-14.

Lucifer Cast Out of Heaven

The rebellion on the part of Lucifer continued in heaven until it involved the third part of all the angels. That is to say that a third of the angels joined Lucifer in his rebellion against God. When it had reached that proportion God checked it. "There was war in heaven: Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

God would not allow pride to remain in heaven. It is written that a high look and a proud heart are sin. God's attitude toward that which defiled heaven is further shown in the two following quotations: "Every one that is proud in heart is an abomination to the Lord." Prov. 16:5. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

In the Bible, humility is in opposition to pride. We are admonished to "be clothed with humility." Jesus

when a girl of middle adolescence feels she must flock with her companions, there is no successful means of compelling a different attitude. Parents who sit on the lid are going to reckon with an explosion pretty soon.

Then, as far as conduct in church is concerned, it becomes the duty of the church authorities to take a hand. The pastor, the Sabbath school teacher, the Missionary Volunteer and junior leader, and other adults who understand and sympathize with youth may, by real comradeship and judicious counsel, bring the adolescent crowd to a determination to prove their own self-control and recognition of propriety and religious spirit. There are well-trained, conscientious youth in nearly every church, and their ideals and patterns of conduct should be encouraged as the norm of the group. At the same time the order of the house of worship should be maintained by the ushers or other appointed persons—wise persons. No unseemly whispering, giggling, disturbing tricks, or other misbehavior should be permitted in church.

A constructive program is essential, rather than merely repressive measures. The youth should be given an honorable section in the church, if they decide they must sit together and will take it, and their participation in some or all of the church services should be enlisted. When they realize that they are a part, a responsible part, an honored part of the services of the church, they will surprise everybody with their self-discipline, their well-executed participation, and their sense of reverence.

Let the implications of the sixth law of the Junior Missionary Volunteers be unfolded to them; let it remain in the consciousness of the seniors as they grow up; let it be imbedded in the hearts and in the teaching of the elders: "Walk softly in the sanctuary."



Builders of God's House

By R. E. Loasby

THE Hebrew word *banah* is given in the Old Testament about four hundred times. It means "to build, to rebuild, to fashion, to establish." Speaking of the city of Jerusalem, the psalmist said, "Jerusalem is builded as a city that is compact together." Ps. 122:3. The city had fine streets and houses, lines of stately buildings, with no gaps and waste places between. The beauty of the city was very striking, with the palaces of the kings and princes, the temple and its courts; and all "compact together." The lesson is that it suggests a unified spiritual life, a unity of a people, a common interest. In Israel's case it was compaction of the life and love centered on God and His temple with its impressive services; in the Christian situation it is the common love for, and service of, Christ.

From this verb to *build* we get the Hebrew word (*ben*) *son*, found more than five thousand times in the Old Testament. So the son is one who builds and beautifies the father's house. Literally, *son* in Hebrew is "builder." Malachi said, "A son honoureth his father" (Mal. 1:6); that is, he is the builder of his father's honor. He builds by obedience—the very first lesson a child must learn—by love, by upholding his father's authority and reputation. The son recognizes and holds in esteem the family sentiments, responsibilities, and obligations; he lives so as to bring distinction to his father. The son is always a debtor to his parent; he can never completely repay that obligation.

"My son, be wise, and make my heart glad." Prov. 27:11. As a builder of God's house, I have need of wisdom. Prudent, discreet conduct reflects credit upon the parent. A graceless, depraved child brings reproach and dishonor to a house—he does just the opposite of building.

As a child of God, His son, my every act must build my Father's house. There is no room in the Father's home for one who destroys. The child of God will fashion, model, raise, and construct in harmony with the Parent's integrity and desires. The son is a contractor and builder to build up and erect the house of God. There is no greater privilege that the son can take advantage of.

said, "I am meek and lowly in heart." Again He said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. God, in Isaiah 57:15, declares for humility of heart, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

To be of a humble and contrite mind is pleasing in the sight of God. It is good to have a low estimate of self and a high estimate of others. Someone has said that pride is as a whizzing rocket that would emulate a star.

Humility an Antidote for Pride

Unless pride can be overcome by humility every possessor of this undesirable characteristic will be overcome by it. C. H. Spurgeon points the way to the accomplishment of this in the following illustration:

"A little bird of the air found itself in a church. It was anxious to find its way into the open air, and so it flew aloft among the great timbers of the roof, where it was half buried and almost blinded by the dust which lay thick on the beams. There were no seeds, nor fruits, nor water in that dry and thirsty height. It then made a dash at the window, glorious with many colours; but it found no way of escape. It tried again and again, and at last dropped stunned upon the pavement of the aisle.

"When it recovered itself a little, it did not again fly aloft, but, seeing the door open upon the level of the floor, it joyfully flew through it to the open country. You are that bird. Your pride makes you deal with high things up there in the roof. Among the lofty mysteries you are blinding yourself. There is no escape for you there, nor rest, nor even life. You seek a way through the glory of your own painted righteousness; this will be death to you if you persevere. Drop down upon the floor of honest confession and lowly penitence. When you get lower ideas of yourself you will see just before you the open door, Christ Jesus. As soon as you see Him, use the wings of simple faith, and you are at liberty, and no more a captive doomed to die."

It is astonishing the many things of which men are proud. Some are proud of position. Others glory in their race. Some exalt themselves because of wealth, ornaments, dress, personal appearance; and some are proud of their humility. It is the devil's own device. It is the point upon which he himself fell into sin, and he will certainly lead others in the same course. But of what has man to be proud? We are all one in Christ Jesus. All sprang from the dust. All are one blood, and all are redeemed by the blood of the Lamb. Let us say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Rich Men and the Kingdom

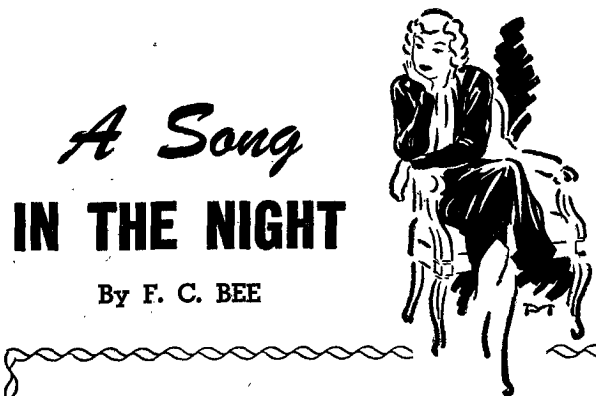
By B. A. Scherr

ONE day a wealthy man attended my evangelistic services and seemed to be quite interested. I wondered at the time whether a man of wealth could be persuaded to give his heart to the Lord. I went to see him and had a heart-to-heart talk with him. At first he did not seem to want to surrender his life; but finally after I talked to him, he agreed to pray with me. He rose from his knees, and I looked into his eyes and asked him, "Will you not give your heart to Christ?" He hesitated a moment, then put his hands in mine and with tears said he would. This man became a very faithful member of the church.

There is a text of Scripture which makes some people think that a rich man cannot enter the kingdom of heaven. It is found in Mark 10:24, 25: "But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

If you will notice, the text states that they "that trust in riches" find it difficult to enter the kingdom of God. Some of the outstanding men of the Scriptures were men of wealth. But God had to show them that wealth may be a hindrance instead of a help toward His kingdom. As a camel would have to bow down on his knees and at times get rid of his load before he could go through the gate at Jerusalem, known as the "needle's eye," so we must humble ourselves and be willing to make sacrifices before we can enter the kingdom.

There was Abraham, a man beloved of God, and the Scriptures tell us that he was very rich. Two of the secrets of his exemplary life were his obedience to God and his willingness to lay all upon the altar of sacrifice.



Oh, for a faith that trusts in God
When all on earth goes wrong,
A faith that's pure and meek and kind,
A faith that suffers long;

A faith that will not yield to sin
Though tempted long and sore,
That bids the Saviour dwell within,
That trusts Him more and more.

To human sight it often seems
That God is far away,
But faith will open to our sight
God's presence day by day.

Then trust when others faint and fall,
Cling to that hand divine
That never fails us when we call,
"Help Lord, for we are thine."

When God told him to leave his country and his father's house, he immediately went, not counting the price to be paid as loss. He not only offered God all he had but when God asked him to offer his only son, whom he loved, Abraham was willing. Part of his greatness was his honesty in paying tithe. (Gen. 14:20.)

In one of the night scenes of the Bible we have pictured before us Nicodemus. He had held a high position of trust in the Jewish nation. He was highly educated and possessed talents of no ordinary character; he was an honored member of the national council. Daniel March, in his book *Night Scenes in the Bible*, page 310, observes that "the Jewish Talmud speaks of a Nicodemus so rich that he could support a whole city for ten years on his own resources, and could give his daughter a dowry of five million dollars." Nicodemus came in contact with Jesus and found out that wealth will never get a person into heaven. He realized that wealth, position, and honor cannot make the soul happy or at peace with God. Later, Nicodemus surrendered his life and his wealth to Christ.

"After the Lord's ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ. . . . He was scorned and persecuted by those who had paid him reverence in other days. He became poor in this world's goods; yet he faltered not in the faith which had its beginning in that night conference with Jesus."—*The Desire of Ages*, pp. 176, 177.

The rich young man, who came to Christ and asked him "What shall I do that I may inherit everlasting life?" (Mark 10:17) is an example of a wealthy man who did not surrender to God. Christ saw talent in this brilliant and prosperous young man, and He loved him. He told him to forsake all and follow Him, whereupon the young man turned away sorrowfully, for he had great possessions. How many are like that now! Many who have been reared to keep the commandments of God are out searching for the riches and luxury of this world, and have turned away from the riches of the gospel.

The Foolish Rich Man

Again there is the man of whom the Bible speaks as a fool. (Luke 12:16-21.) This man's possessions consisted in lands and produce. His wealth was constantly increasing. His was an honorable calling, and he had probably earned his wealth legitimately. He thought within himself, "What an estate! This will I do. I will hoard; I will not spend, or lend, or distribute; I will not scatter abroad." But he forgot that God made the heavens; God made the seasons to be his servant; God caused the earth to be productive; God maintained his reason and all his active and executive skill; and the rich man forgot he was a debtor.

It was not wrong to build barns and houses, but it was wrong to forget God. He forgot that he was a debtor to God, to those who were poorer than himself, to needy relatives, to unfortunate neighbors, to helpless mothers with orphan children. He heard no sighs; he saw no tears; he felt no humanity. He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Do you suppose a man can feed his soul that way? Can a soul be fed with silver and gold? Can a man be made merry because his goods increase? He had no holy thoughts, no merciful inclinations, no chastened and purified aspirations, no sweet and loving affections. It is no wonder that his soul was required of him, and that he lost everything.

Any rich man that wants to walk on the streets of gold and enter the gates of pearl will have to learn how to share his wealth. We must remember that this rich man in the parable stood in the midst of apparent

life and health. There was no sign of danger in the heavens; there was none upon earth; there was no sign in his body; he was full of cheer and happiness. He was congratulating himself, yet he was in the face of death. Death was his nearest neighbor. That night his soul was required of him.

Are you prepared to make your final account with God? Are you prepared to leave your possessions in this world just as they are, without distribution? Is there no justice or mercy that you owe? Is there no preparation to be made, no restoration? Let us be sure we do not miss the heavenly mansions because we are intent upon our earthly treasures.

The Challenge of Wrecked Churches

By L. H. Christian

THAT the leading dictators and tyrants of recent decades have been pagans, pantheists, or atheists is known to all. But the fact that the last wars were, to a large degree, an attack on religion is not always recognized. Some were indeed not only anti-Christian but anti-Protestant. The war on Ethiopia, for instance, in 1936 was really an attempt to spread Romanism; it was proclaimed publicly as a crusade for the church. The Italian soldiers, so eyewitnesses tell us, took special pains to destroy the Coptic houses of worship and their priests; in one case they herded over a hundred priests into a church and then set it on fire.

Hatred of the Churches

This same hatred of churches was clearly seen in the bombing of London and other places in England. One third of the Methodist mission centers in London were destroyed. The Congregational cathedral, "the city Temple," where so many mighty men of the Word had spoken for Christ, was gutted by fire and stood as a "burnt out shell." Spurgeon's tabernacle, to which that great servant of God attracted thousands by his evangelical preaching, was destroyed. Westminster Abbey, St. Paul's, Southwark Cathedral, the historic church of St. Giles, and Cripple-gate were damaged or destroyed; and even the place where John Milton was buried is no more. "The Temple church is now dust and rubble, as is the world-famed Temple itself."

But this destruction of churches did not discourage God's people. On many ruined sanctuaries the word *resurgam* was written, meaning, "I shall rise again." In the first raid on Southampton fourteen churches were destroyed or badly damaged. As these places were laid waste, the different denominations exchanged churches. Our little church across the street from the house on Shirley Road where Mrs. E. G. White lived during her visit to that city was used Sunday mornings by the Congregationalists, whose church had been destroyed. In other places we used the chapels of near-by churches.

A Challenge to Adventists

Now, of course, some will claim that this bombing of churches was accidental, but altogether too many instances make plain that quite a share of this terrible and costly damage to places of worship, Christian schools, printing presses, and other places was really intentional as a war on Christ. But if we should grant that it was incidental to the war, the fact remains that these wrecked churches and other mission centers are a challenge to Christian people now. To Adventists they are a special challenge, because we know that what we would do must be quickly done. In the British Isles, in several countries in Europe, in the Far East, in Japan and China and

Korea, many churches and institutions were destroyed or heavily damaged, and must be rebuilt and many new ones added. If that is not speedily done, the Advent Movement will suffer a tragic loss. The money to do this comes largely from the Missions Extension Fund, which has been such a boon through the years.

On September 12 this year there will be an offering in all our churches for this fund. We ask our members everywhere to remember this appeal in the spirit of Jesus and give freely as the Lord has prospered them. For many it should be a real thank offering. Read the fine leaflet that has been prepared by the Educational Department and note the list of needy projects to be helped. We can name but a few. There is a request for \$6,750 for a sanitarium in Finland. Our work is rapidly expanding in that downtrodden land. It is, in fact, as promising a mission as we have anywhere. But the members are poor. Fortunately dollars go a long way there, and perhaps in no other place on earth could we get a sanitarium for the amount requested.

A Request From Iceland

Then our believers in Iceland plead for the same amount, \$6,750, to build an academy for their young people. The need is most appealing. Our brethren do the work themselves, but they cannot pay for the building material. There are no trees in Iceland, and lumber must be bought elsewhere. Another project which will touch many hearts is an appeal for \$10,000 to obtain a church in Athens, Greece. The Greek government office here in Washington informs us that Athens has grown tremendously and has with its suburbs over two million people. We have faithful believers in that vicinity today, and they are most needy. A church in Athens will mean a new day for our gospel work in Greece.

There is another rather sobering fact about this Missions Extension Fund to be faced. In 1946 the offering amounted to \$242,778; but the next year, 1947, it was only \$146,493, or a decrease of over \$74,000. This was a great sorrow to many missionaries here and there who had hoped for help. Inflation, or higher prices, made the decrease even worse. We are hoping and praying that the offering this year may be even larger than two years ago. Shall we not all keep September 12 in mind and plan to help with a large donation to the Missions Extension Fund?

ESPECIALLY FOR YOUTH

Four Levels of Living

By Arthur L. Bietz

THE lowest level of living is that of self-centeredness. In this state man manifests a quest for personal power. There is a desire to control others. Associates are mere tools used for the purpose of enhancing personal status. If acts of kindness are done, they are merely for the purpose of gaining applause. The person living on this low level wants nothing to be done of which he has not personally approved. If someone else has a brilliant plan or idea, he is likely to be undermined or disparaged by such self-centered paragons of wisdom. The self-centered man seeks to persuade others that he knows everything a little better than the next person. He wants to have his own way. Such individuals wish to lead, or else do nothing.

Envy is a common characteristic of the self-centered nature. The desire to outwit or humiliate others fits into

the same pattern. Such people know how to gain a degree of satisfaction from the failure of others, and are pained at the success which associates or acquaintances enjoy. Like Haman of old, they can enjoy nothing if there is a Mordecai who is also receiving honor. Listen to the self-revelation of a truly self-centered person: "Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she hath prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Esther 5:12, 13.

Satan directed his temptations against Jesus in three areas: the quest for power—"command that these stones be made bread"; the desire for personal prestige—"cast Thyself down," and thus impress people; the quest for possession—"all these things will I give Thee." All three temptations were directed against man's natural desire for self-enhancement.

The prophet Micah speaks of three other levels of living which transcend self-centeredness. He says, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8. The level of justice is a rung higher on the ladder of mature living. The just man recognizes that there are others who have rights also. Justice is the constant desire and effort to render to every man his due. Here a person tries to play fair. Justice indicates that you are willing to understand that the other person should be treated as you wish to be treated.

The Concept of Justice

The Pharisaic concept of religion did not transcend the justice level. Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. If the widow's mortgage was due, it must be foreclosed. If one is sick, it is to be understood as a punishment for sin. If adultery is committed, stoning is in order. The justice level is a start on the highway away from self, but he who goes no farther than bare justice is not at the end but merely at the beginning of virtue. If God dealt with us only on the level of justice, all men would be doomed to destruction. All have sinned, so all are condemned on the basis of justice.

"Love mercy," said Micah. This is a higher level than justice. Mercy always goes beyond justice; it gives a man more than he deserves; it shows compassion; it encircles friend and foe with love. Mercy begins to feel another's woe. The prodigal son came home asking for mercy not justice. All men are saved by God's mercy, and not His justice. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." Lam. 3:22. "And there I will meet with thee, and I will commune with thee from above the mercy seat." Ex. 25:22. The merciful are called blessed by Jesus.

Mercy, however is not enough. Mercy alone might give the idea of a superior condescension. If God stopped with the merciful attitude, Christianity would be dull and lifeless. Mercy is apt to be too one-sided. Here there is no mutuality or fellowship. The one is up and the other is down.

The highest level of living is thus expressed: "Walk humbly with thy God." This is the level of fellowship. "And Enoch walked with God: and he was not; for God took him." Gen. 5:24. Fellowship is the highest of God's gifts. Fellowship goes beyond self, mercy, and justice. Love and fellowship alone approximate the Christian ideal. Do you live on the self-centered, justice, mercy, or fellowship level? "Draw nigh to God, and He will draw nigh to you." James 4:8.

Conducted by Promise Kloss Sherman

Autumn Is Coming!

By Carmen Stone Allen

[This article and "The Family Altar" were secured for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—EDITORS.]

AUTUMN is a season of warmth and color. It is loved by all ages but to children, especially, it is a season of enchantment. Autumn is a preparation for winter. Man's preparation, caused by past experiences, is a deliberate effort made to survive the coming winter. The preparation of birds, insects and animals, caused by instinct, is also a method of survival. Some of this preparation is noisy and bustling; some is so quiet and unobtrusive that it escapes unnoticed; but all of it is a rewarding and joyous occasion for children.

Man's preparation for winter is best observed on a farm. Digging potatoes, picking apples and gathering corn are all tangible operations that children understand. They should help with as many of these processes as possible. Take apples that the child has picked to a cider mill to learn how they are squeezed into cider. . . . Cane is a spectacular example of a food plant. If it grows in the neighborhood, let the children examine it, chew it, and visit a mill to see how the juice is extracted from the stalks and boiled to make syrup. A small mill is preferable, because the mechanical processes are more obvious.

After children have seen others prepare for the coming months, they like to make their own preparations. Let them make corn meal with some of the corn they gathered, using a mortar and pestle, or a food grinder. After this experiment, try to visit a small mill to watch modern methods of grinding, and understand how machines are time saving.

Our pioneer ancestors relied on drying as a means of preserving much of their food for winter. Dried apples are peeled, quartered and placed on drying trays in direct sunshine until all the water has evaporated. The trays can be of wire mesh, of slatted wood or any other material that allows free circulation of air. The apples should be turned every day and, of course, brought inside at night and at the first drop of rain. . . . The child should understand that in most homes of today canning and freezing have taken the place of drying. He should also understand that it is the farmer who supplies us with most of our food. He harvests his crops in the fall, not only for all of us, but also for the domestic animals, who through the centuries have lost their power of survival without man's help.

The Bright Leaves of Fall

All children like the bright leaves of fall, and even the youngest likes to pick up and carry the crimson ones. Do not stress names, but do notice the difference in sizes, shapes and colors. Some have smooth edges, others are toothed and still others lobed. The brightest colors occur when heavy frosts are followed by sunshiny days. Pick a number of the prettiest leaves to mount. Press them in a weighted book for two or three days, then iron under wax paper with a warm iron. Mount them on paper with transparent gummed tape.

Fall flowers are gaudy and gay and, unlike the spring ones, they are plentiful enough to pick. Goldenrod, black-eyed Susans and asters are all favorites of children.

These can be pressed between blotters under weights and mounted in a scrapbook, but the colors fade to a dull brown. This is the time to collect grasses and everlasting flowers for winter bouquets. Hang them upside down in a warm place to dry. Pine cones of varying sizes can be dried and saved for Christmas decorations. Dried cattails last longer if given a thin coat of shellac. Contrast the growing places of goldenrod and cattails. Plants, like people, are selective in the places they like to live.

Nature has wisely given seeds many kinds of locomotion. Some, like ash, elm, birch, maple and linden, sail through the air with their wings. The balloon-type seeds are extremely light, and a puff of breeze starts them on their journey. Dandelion, milkweed, thistle, wild lettuce and cattail seeds are all shaped like miniature balloons. Others, like those of the pea family and the garden touch-me-not, shoot out their seeds at the slightest touch. Some like the cocklebur, beggar-lice and stick-tights, are hitch-hikers. These seeds have barbs or hooks that catch to our clothing and to the fur of animals, getting rides far from the parent plant.

Saving Plant Seeds

A collection of different types of seeds is the best way of insuring the interest of a child. To display the seeds, put them in cellophane wrappers, and tack them on the bulletin board. Most teachers would be delighted with the gift of such a collection. Even though the selected seeds from a good nursery are better, some seeds from domestic plants should be saved. Halloween pumpkin seeds can be washed, dried and planted the next spring. Nothing shows the child the continuation of the species more than this method.

Even domestic animals who do not gather their own food prepare for winter by growing thicker and heavier hair or fur. Both squirrels and chipmunks store nuts for winter. Watch to see if they use the same routes on each trip, and let the children discover how they carry their treasures. Many animals make no attempt to store supplies, but instead eat large amounts of food during the late summer and fall until they develop a thick layer of fat. Then they find a sheltered spot and sleep until spring. Their bodies use up the accumulated fat, so they can go months without food or water. Frogs, turtles, and numerous fish hibernate in the mud at the bottom of the water where they live.

Because of the scarcity of food supplies during the cold months, many birds migrate to a warmer climate where food is more plentiful. They use regular paths of migration, and some have a definite schedule of leaving and returning. Secure a map of bird routes to see if any of them pass near you. Most birds fly by night so they can find food during the day. Any large group of birds staying together are probably visitors who have stopped to eat before continuing their journey. Geese and ducks fly by day, and are often seen flying in perfect formation toward their winter home.

When the migratory birds have all gone, it is a good time to study some of those who stay in one vicinity the whole year. Hawks, owls, buzzards are all interesting because they are predatory and eat other animals as well as insects. Mice, snakes, frogs, fish and carrion are their favorite foods. Their feet and bills are shaped differently from those of other birds. They have claws for catching and curved bills for clapping and tearing their prey.

With the coming of frost, most insects die, but not without leaving some means of survival for the coming year. Many lay their eggs in sheltered spots where they stay all winter, and hatch in the warm days of spring. The queen of another species finds a protected place and clings there dormant until spring when she lays her eggs. Caterpillars spin webs of silk around their bodies and live on as a pupa in the cocoon. Open one of these cocoons with sharp scissors, and explain that from this kind of brown, lifeless pupa a gaily colored moth will come in the spring. The Monarch butterfly is one of the few insects that migrates to a warmer climate. The Monarch caterpillar eats only milkweed. He is a bright, showy fellow, and it is worth while to bring the plant with the caterpillar indoors for a few days' observation. Keep the plant in water and bring in fresh leaves when necessary.

Bees store their honey during the warm months and live throughout the winter on their own accumulated food. If the beekeeper took all their honey he would have no bees for the coming year because they would all starve. Let the children examine the honeycomb, call their attention to the shape of the individual cells, and tell them that man with all of his learning and skill has never been able to duplicate the feat of the bee.

Gather one stalk of goldenrod or Spanish needle, spread it on a piece of paper or a sheet and count how many insects were using it for a home. Notice the bulge on the stems of goldenrod. Each bulge is a gall used by an insect who lives inside. Split some of them open to see the inhabitants. Bring some of them home, put them in a glass jar with a net top to observe for a period of several days. Split stalks of sumac lengthwise to see if some of them have been used as apartment houses by bees. . . .

The Family Altar

By Gladys Scott Wakefield

THERE were some bad boys playing in the creek," announced Nine-Year-Old.

"There were," said mother absent-mindedly.

"Yes, and they threw stones at me and pushed me in the mud, but I just came on back home," he avowed.

"That's a good boy"—and with a pat on his head mother went about preparing the evening meal.

When Nine-Year-Old was being tucked into bed he said reproachfully, "Mother?"

"Yes, darling."

"You know those bad boys at the creek? Well, if I'd got into a fight with them and got all muddied up and maybe torn my shirt, you'd have said a lot of things—maybe punished me. But I was good, and you never even told daddy a word about it!"

What philosophy! And so we checked our evening worships and found that discussing our children's mistakes had been more prevalent than commending their spiritual victories. So we counseled together, and thereafter checked progress with appropriate encouragement.

We have used various homey devices to stimulate and commend desirable virtues. Once, after studying in worship the meaning of "by their fruits ye shall know them,"

I cut miniature fruit out of stiff colored paper—a cluster of purple grapes, a yellow banana, a red apple, or a brown fig. Then I arranged a small branch from a shrub to resemble a tree planted in a bulb dish leaving very few leaves attached. I placed a box of paper fruit with some tiny wire fasteners near the tree on the table.

At breakfast the children were eagerly enthusiastic as I explained the plan: each member of the family was secretly to place a fruit on the tree when another member did an especially kind and thoughtful act for him or her; and when the tree would be full of fruit, we would consider it ripe enough to pick—to celebrate in a special way.

Well, it was lots of fun, and little saints dwelt at our house! Someone might chide that it was bribery, but how many things has our Lord promised us if only we will be good?

Children enjoy walks more when they can find some kind of booty to bring back. Gathering wood to keep us warm in winter is a starkly simple process that many children never experience. Picking up nuts is another simple pleasure that every child should have. If a small paper bag is taken on every walk, there will soon be enough nuts to divide with the squirrels during snowy weather. The watery taste of the nuts disappears after they have dried thoroughly.

Autumn actually begins on September 21st. On that date the day and night are equal in length. From that day until three months later, the days shorten and the nights lengthen. Check the time of the sun's setting one day each week for a period of a month to show that the days are getting shorter. Watch the thermometer readings, especially noticing the contrast between those of early morning and those at noon on a sunshiny day.

The First Appearance of Frost

Watch for the first appearance of frost to see what effect it has on plants. Cover some of the plants with paper bags to see if they are also killed. Watch for frost crystals on windowpanes and roof tops. Show that frost on the coils of the refrigerator is made in the same way as the frost outside. Both are caused by the condensation and freezing of the moisture in the air.

The trees drop their leaves as part of their preparation for winter. During the summer they evaporate the excess water that has been brought up through the roots. If the leaves continued this evaporation in winter when moisture is scarce, the tree would die. What happens to all the leaves that fall, to the vegetation killed by the frost and to all the animals and insects that die? Explain that new soil is being made constantly by the action of wind, rain, sun and bacteria on the decaying particles of plants and of animals. We all help make new soil every time we step on a dried leaf.

These plans for introducing science to the child should be carried on with variations, and with the addition of new materials from year to year. Children like the continuity of the same activities during the seasons. When new plans are introduced that the child does not like, they should be dropped immediately and introduced again at another time. A year later they may be of absorbing interest. By the time a child is ten, let us hope he has some concept of climate, soil and food supply. He should sense the interdependency of man, animals and plants. He should appreciate, however vaguely, the complexity and completeness of the world. He should be trained to demand evidence, and to reject some of the more childish superstitions. Let us hope he grasps some of the never changing natural laws, but most of all, let us hope he has had fun, and has shown a spontaneous delight in his experience.—*Parents' Magazine*, October, 1947. Used by permission.



In the South German Union

By E. D. Dick
Secretary, General Conference

WOULD that our brethren and sisters in other lands might have shared the blessings which have been ours during the five weeks spent with our leaders and believers here in Germany. The memory of our stay will never be forgotten. It has been a rich privilege indeed. We have met with the Central European Division committees—the committees of the East, West, and South German Union conferences, and the committees and workers of the Hanover, Central German, Hansa, Rhenish, Hessa-Westphalian, Wurtemberg, South Bavarian, North Bavarian, Central Rhenish, and Baden local conferences. Besides, we have also met with our churches on the Sabbath and in midweek services in Berlin, Hamburg, Düsseldorf, Bielefeld, Stuttgart, Munich, and Frankfurt. For these meetings the largest available halls, or churches, were rented, and they were none too large. We have spoken to approximately 13,000 of our dear people.

Illustrative of these was our meeting held in Frankfurt. Frankfurt, like most other cities in Germany, was terribly bombed during the war. Of its 45,000 prewar dwellings 38,000 were completely destroyed or severely damaged. The ruins of old Babylon are not more disintegrated than is much of Frankfurt today. The meeting was held in a church hall belonging to the Baptists, the largest in the city, but yet much too small for our needs. This was surrounded by high piles of debris and ruins of former beautiful buildings. It, too, had been racked by near-by explosions. In the roof was a great gap, now temporarily repaired. In the ceiling and in the walls were cracks. One wondered whether or not the walls would sustain the crowds which packed in. There were approximately 750 people present. Twenty-four out of the forty churches of the conference were represented. Over one hundred stood in the aisles and in the rear of the room, while many others who could not get in stood in the corridors outside.

Motives for Attending Services

Besides the desire to worship, two other motives seemed to urge them on: First, the desire to see representatives from the headquarters of the denomination and to be told again of our love and esteem for them. And second, to see the living representatives of our brethren and sisters from across the seas who had expressed their love to them in gifts of food and clothing.

It was my privilege to speak in the morning service. Never have I spoken to a more responsive and attentive audience. Tears flowed freely when told that though we had been separated they had not been forgotten; that from every land their brethren had expressed concern and love for them in the years of war and the famine and distress which followed. They were deeply touched when greetings were brought from J. L. McElhany, the president of the General Conference. One could feel the surge of courage come into their hearts as we worshipped together.

The temper of the audience was tender. They had suffered much. Of the 750 present, 250 had been bombed out, their homes destroyed, and most of their possessions

gone. Ninety-nine were refugees, having had to leave their homes in other lands and flee for their lives. They too had lost all. In the audience that morning appeared two of our fine young women who had fled from their homes, fearing to remain lest they would be sent into labor camps. They had only the clothes they wore, and were without food and a place to stay. The church leaders gladly cared for them.

In that audience too were 252 who had lost loved ones in their immediate family through bombings or active service. Then there were 123 who had loved ones who were still prisoners of war in lands to the east.

Results of Relief Shipments

It was a good meeting. After its close scores waited to greet us. Many of these were visitors and represented our believers in other lands. They wanted—as many as possible—to shake our hands and thank us personally for the visit and for the clothing and food which they had received. Numbers told us that but for the food which came to them they would not be alive. One of our leaders, whose normal weight was about 155 pounds, weighed 95 pounds. Another was so emaciated he could not feed himself. A sister whose normal weight was 146 lost until she weighed only 68 pounds. Another worker had become blind and had gone to his bed, never expecting to get up again, when our relief parcels came and saved his life; and thus the list could be extended indefinitely.

In the afternoon W. E. Nelson and E. E. Cossentine spoke to an equally large and attentive audience. Elder Nelson, who has served as chairman of the relief program, was delighted with expressions of gratitude from old and young. Elder Cossentine's message, particularly to the youth, brought great joy. Only the week before our college property at Marienhöhe, Darmstadt, had been released by the army and vacated, and plans are under way for the repairing of the plant in preparation for its reopening with a limited enrollment this autumn. The announcement of these plans was welcomed by the youth, of whom there are indeed many. One out of every three baptized throughout the field is a young person. These are eager for opportunities for a Christian education and to join in the ranks of workers in their homelands and in fields afar.

This good Sabbath was brought to a close by W. B. Ochs, who had held morning services at Wiesbaden. His message brought cheer to all.

As I reflect upon our work, there is reason for great courage. In spite of the fact that our believers, along with the rest of the peoples of Germany, have been called upon to suffer so much, their hearts are full of courage. The relief packages which they have received have not only helped to meet their physical needs but have also interpreted to them in a practical, realistic way the love and esteem of their brethren and sisters in other lands. The result is that generally our brethren and sisters are better clothed than the public. The help sent has been a marvel to those not of our faith, and is probably one reason for the spirit of interest in our work. They see the principles of the gospel lived out in a practical way, which causes them to inquire into the beliefs and teachings of people whose love is demonstrated in such a way, and which overflows all national boundaries.

But a deeper motive buoys up the spirits of our people, and that is the Advent hope. Sorely tried by the

troubles through which they have been called upon to pass, their homes blasted, and loved ones gone, they look "for a city which hath foundations, whose builder and maker is God." The words of the Saviour, "in My Father's house are many mansions," were never more treasured than by those who have lost their all. They have learned that "the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. Their hope and trust and confidence in this message are strong. They are one with us in heart and life to finish the work, and they long for the day when they may have a more active and vital connection with the world work.

Our leadership faces one very difficult problem, and that is the matter of adequate church housing. As a result of the war we lost 144 church buildings, chapels, and meeting places. During the years 1941 to 1945, 6,519 were baptized. In 1946 and 1947, 8,587 were baptized, and 1,592 the first quarter of 1948. The membership at the end of the first quarter of 1948 stood at 38,654, and it is expected that the membership by the end of this year will exceed 40,000.

One dark cloud overshadows the work, and that is the uncertain situation in the Eastern Zone which comprises the East German Union where we have over 14,000 of our believers. The situation there is both difficult and uncertain. Our workers and members there need the prayers of God's people in other lands, that their distresses may be relieved and the work unhindered.

Dentists as Missionaries

By T. R. Flaiz, M.D.

Medical Secretary, General Conference

TRAVELING by Portuguese steamer from Lisbon to the mouth of the Congo, West Africa, in the summer of 1944 was a group of more than eighty missionaries. These missionaries were from many different church groups. Among these were seven Adventists.

One of the most interesting members of this courageous band of missionaries was a young Presbyterian, a dentist en route to Nigeria, West Africa. He was one of the most enthusiastic leaders among those on board. He was a young man who appeared to know where he was going and what for. His enthusiasm was contagious.

Interested to know for what purpose a Presbyterian dentist would be going to the rather primitive areas of West Africa, I asked this young man of his plans. He explained that his board had long used medical men for their mission program, and they had seen the benefits of their medical work among all classes of people in every country. Now the Presbyterian Board was sending him out to a hospital in Nigeria, where it was planned to initiate dental training for the local people on a simple scale suited to local conditions. There was no dental college in that entire area. The work of training these African boys to do the simple procedures in dentistry and sending them out into the villages as self-supporting mission medical workers was rightly evaluated as a useful project. Also, the foreign dentist would attend to the dental needs of the missionaries and in addition carry on a high-class dental practice for those able to afford such work. What better opportunity could be desired by any missionary-minded professional man? Dentists as missionaries? Yes, indeed.

Our Adventist Mission Board now has missionary practicing dentists in the foreign field, and so successful have been our first experiences in this project that the way is being opened for others to follow. Several openings are being made available for assignment of dentists. Two

of these openings are for regular practicing dentists. Dentists going to these fields of missionary labor will be sent on the same basis as missionary physicians.

It is desired to fill these appointments in the very near future, and any qualified dentists who would be interested in the possibility of a foreign mission appointment should communicate with the Medical Department of the General Conference without delay.

Voice of Prophecy in Australia

By W. G. Turner

President, Australasian Division

ON A population basis there are more outlets employed by the Voice of Prophecy program in Australia than can be found in any other part of the world. Serving eight million listeners, we are now using forty-five stations in five of the six states of the Commonwealth. These stations are so placed and are of such power as to cover practically the whole of Australia with the message. The thirty-minute program is broadcast every Sunday. The theme song, "Lift Up the Trumpet, and Loud Let It Ring," is becoming very familiar to many thousands of regular listeners throughout this land of far distances.

The general form of the American program is followed. We have the King's Heralds Quartet, of rare harmony, and whose singing touches many hearts. Radio operators freely state that in content and quality our program is the best in the religious field in Australia. In some centers our listener rating is 30 per cent.

L. C. Naden, the speaker, preaches the full message; and more and more people are being impressed with what they hear. We are conducting the Bible Correspondence work in the world-wide series, for both adults and juniors. We also publish three sermons each month through the regular radio newspaper which is issued every two weeks. We give a "Book of the Month" for all our sustaining members.

Ever-expanding Mail

Our offerings and our mail continually grow. During the past three years the offerings have increased 500 per cent. Within the past twelve months our mail has more than doubled. We now employ a staff of eleven full-time workers, exclusive of our quartet.

We conduct a special prayer season each Thursday morning, and on such occasions note requests for help.



This Vast Quantity of Letters Represents but One Day's Mail, Outgoing to Bible Students From the Voice of Prophecy Offices in Sydney, N.S.W., Australia

Remarkable indeed have been the answers of the Lord. Scores have advised of help in time of need, of protection in danger, and of opening providences in an hour of perplexity. As I write this article in the middle of a week, more than one hundred requests for prayer have reached our office since Monday.

We recently went on the air in Suva, Fiji, and many listen to the program in this island group, as well as in Tonga and Samoa, as the message crosses the ocean. From a businessman in Fiji a cable reached us the other week, requesting special prayer for his wife who was very ill. Within a few days of the prayer season a second cable came announcing great improvement in her health.

Along the highways of travel, in jails, in Catholic and Protestant hospitals, in reformatories, as well as in the homes of state governors, leading legislators, ministers of other churches, and the wealthy, the message makes its way.

Protestant Pastor Accepts Message

In Sydney four workers devote their entire time to following up Voice of Prophecy interests. During 1947 ninety-one souls were baptized in New South Wales alone, wholly through this radio project. Our ministers and Bible instructors report more and more homes opening before them. A Presbyterian minister of good standing and long preaching experience, with his wife, has just accepted the message through listening to the program and studying the lessons. They write of their joy in their new-found faith.

Our workers and church members are heartily supporting the project, and rejoice with us in seeing scores of others associating with them in worship.

For the blessings and the possibilities of radio we thank God. We greatly desire to employ wisely this mighty agency which so largely contributes toward the finishing of His work.

Youth's Congress in Panama City

By R. E. Delafield

IN THE spacious auditorium of Autos Omphroy in Panama City, July 15-18, one of the largest gatherings of Adventist youth in the history of the Panama Conference was held. More than 1,300 youth and friends of youth met in this outstanding youth's congress.

Paul W. Kemper, young people's leader of the conference, had a well-organized program outlined. Theodore E. Lucas, associate secretary of the General Conference Missionary Volunteer Department; P. W. Christian, president of Pacific Union College; Arthur H. Roth, of the Inter-American Division; E. F. Hackman, president of the Inter-American Division; L. M. Stump of the South American Division; V. E. Berry, of the Central American Union; and others were present.

The congress was conducted in both Spanish and English. Delegates were present from several Indian tribes, including one youthful Teribe Indian, who had traveled a day's journey by *cayuco* down the Teribe River.

In addition to the stirring sermon appeals, interesting responses to questions were given by the youth themselves. Thereby they helped to solve their own problems.

Special music for the congress was provided by the choir of Panama Industrial Academy under the direction of its principal, B. L. Archbold. A glorious religious cantata, entitled *The Coming King*, was sung by a choir of over sixty voices from the Panama City churches under the leadership of Mrs. Violet Dixon.

Great inspiration and spiritual zeal and courage were instilled into the souls of Advent youth in Panama, and hundreds went to their homes with an enlivened con-

sciousness of their joyful privilege to live happily and buoyantly in Christ Jesus and to share their faith with others.

The three leading newspapers in Panama City gave as complete news coverage of the congress as was ever obtained for any previous religious gathering of our people in Panama.

Evangelistic Institute in Rochester

By M. K. Eckenroth

*Associate Secretary, Ministerial Association,
General Conference*

AN EVANGELISTIC institute and spearhead effort were recently conducted together in Rochester, New York. The New York Conference, under the leadership of J. J. Reiswig, planned a very unusual workers' institute. During the day the workers gathered together for study of various evangelistic and pastoral problems, and each evening a public evangelistic meeting was conducted. In these public meetings the techniques discussed during the day were put into practice. This plan proved to be exceedingly helpful and suggestive to all the workers present.

The institute opened with a large, impressive public meeting in the beautiful Masonic Temple on a Sunday evening. It was at this meeting that the Bible Correspondence Course was presented to the public, and enrollments were obtained. A large representative crowd gathered for that opening service, as I spoke on the subject "Christ for This Crisis."

During the week nights the meetings were conducted in the ballroom of one of the popular hotels of the city of Rochester. These meetings were all well attended, and at the conclusion of just five meetings hundreds of names of interested people were turned over to the local pastor for an intensive follow-through campaign. In this follow-through campaign the laymen will be mobilized in an effort to search out the interested, and thus to lead them to Christ. Hundreds of enrollments were secured for the 20th Century Bible Correspondence Course.

Those associated in this institute were Miss Louise Kleuser and I, representing the Ministerial Association of the General Conference, and Taylor Bunch. In addition, the officers of the Atlantic Union Conference gave valuable and helpful instruction.

The workers of the New York Conference were unanimous in their determination to press forward in a united endeavor to finish the work of God in this field.

"They Cannot Burn Our Faith!"

By Wesley Amundsen

Home Missionary Secretary, Inter-American Division

THE fires of intolerance still burn fiercely in some sectors of the Inter-American Division. In one section recently, at a gathering of laymen and church officers, brethren reported that "not so long ago the enemy burned our church, but they could not burn our faith." In another place the brethren reported, "They did burn our first church building, but this was a great help to us, for we now have three churches in this place."

Recent political upheavals have caused much unrest in the country also, and political party is set against political party. Recently certain parties, seeking to destroy one another, said, "Let us destroy the ——— party, but be careful that you do not harm the Seventh-day Adventists." The other party retaliated and said to its followers, "Destroy all the members of the ——— party, but

do not touch the Seventh-day Adventists." So we see that God has His hand outstretched to care for His people. The pillar of fire and cloud is still moving with Israel.

Other brethren reported that a group of fanatical men gathered together for the purpose of destroying one of our churches. Before setting forth on their mission they proceeded to drink heavily of alcohol. Then they began to argue among themselves. It was not long before they began to fight and in the melee that followed, the two leaders of the group were killed. So once again our church was spared.

One of our young men, upon returning to his home town after doing missionary work, was set upon by a mob and severely beaten. The mob tied him up securely, with the intention of doing him further harm, but through the intervention of God he was freed again. After he had recovered sufficiently from his injuries he continued his missionary activities, and has been successful in raising up a Sabbath school of twenty-six members, six of whom are now preparing for baptism.

So the story of advance continues. We thank God for men and women who can say in the face of difficulties, "They burned our church, but they cannot burn our faith."

Camp Meeting in Idaho and Montana

By Jay J. Nethery
Vice-President, General Conference

THE Idaho camp meeting and conference session was held at Caldwell, June 17-26. It was an excellent meeting, well attended, and all the services were appreciated by the members. C. C. Kott, conference president, and his collaborators had a good camp meeting organization, and all the workers cooperated. Speakers at the various meetings sounded with a certain trumpet note the simple fundamentals of the gospel so appropriate for this peculiar and tragic hour.

Large Force of Speakers

C. A. Scriven, president of the North Pacific Union, and his associates on the union staff were present and contributed to the success of the meetings. G. W. Bowers, president of Walla Walla College, and other college representatives assisted. It was a privilege to join with A. W. Cormack and W. H. Teesdale, representing the General Conference. O. W. Lange and his family, sacrificing missionaries from the Southern Asia field, were present. Elder Lange reminded us of the still unfinished task in foreign lands.

The conference sessions were helpful. C. C. Kott, and M. E. Hagen, secretary-treasurer, were unanimously re-elected, and there were few changes in the personnel of the conference committee.

The Montana camp meeting and conference session was held July 1-10. O. T. Garner con-

tinues as conference president, and Andrew Roedel as secretary-treasurer. The officers, committee men, and departmental secretaries are doing good work in this interesting field. The isolated membership in Montana witness effectively for the message and are winning souls for Christ.

The visiting brethren at this meeting were the same as the group who visited Idaho, with the exception of A. W. Cormack. However, at this meeting we had the services of J. A. Buckwalter, editor of the temperance journal *Listen*. Helen Carpenter, of the Press Bureau of the General Conference, was present and kept the columns of the friendly newspapers filled with the stories of camp meetings.

Montana has an extensive territory with its share of attending obstacles. The 20th Century Bible School is an effective evangelizing agency. Aside from the burdens of the home work, Montana's members look afar to the world-wide fields already white to harvest.

Active Missionary Men's Organization

By William A. Butler
Associate Home Missionary Secretary, General Conference

THE Missionary Men of the Sligo church, assisted by Missionary Men groups from other near-by churches, have for the past three or four summers conducted public efforts in different parks in the District of Columbia. For the most part, ordained ministers have carried on the public speaking and helped in directing the program in general, but the Missionary Men have planned the meetings, distributed the literature, and en-



Evangelism in the City of Tsinan, China

Our evangelists in the city of Tsinan, Shantung, China, are here pictured while conducting a revival service in our church in that city. This effort, attended by a preponderance of men (the women are seated to the right in the picture), represents one of the smaller but very successful efforts being held throughout China at the present time. Large halls, tabernacles, church buildings, and other commodious places were employed as rallying points for a nation-wide proclamation of the third angel's message in China's great cities. Already hundreds of new converts have been reported by the scores of missionary workers employed in this, the largest concerted evangelistic program ever to be conducted in the history of our work in China.

gaged in personal work. In fact, the efforts have been carried on under the auspices of the Missionary Men.

■ Before we planned for a public effort this summer, the chief of police called the Missionary Men, and wanted to know whether they desired to have the use of the park again, stating that he was so well pleased with what had been done heretofore that he would be glad to grant a free permit again. This is quite unusual, but we are living in days when we should expect unusual things from the guiding hand of Providence.

Little did we realize as we started the first meeting how God had directed for the opening night. After the close of the service, there were some who expressed interest, and two men came up to our Missionary Men and introduced themselves, and stated how they felt that it was providential that the meeting had opened there that night. They both said that before the meeting started they had come to the park and had agreed between themselves that they were going to commit suicide in the park that very evening; but after the service started, they were so impressed with the meeting and the intervening hand of God that they had given up the idea of taking their own lives, and now desired literature and personal contact with those leading out in the service.

We can never tell how far reaching is our work, and how important it is for all to have a part in it in this day of opportunity.

Southern New England Camp Meeting

By Taylor G. Bunch

THE Southern New England Conference-session and meeting was held on the beautiful permanent camp-site at South Lancaster, Massachusetts, July 9-18. The weather was ideal, and the attendance was the largest on record. Two hundred and fifty tents were pitched and occupied, and many other people were accommodated in the village and college dormitories. Over four thousand were present for the week-end meetings.

The smooth-running organization gave evidence of excellent leadership. R. R. Bietz, the president, enjoys the confidence of both workers and constituency. No changes were made in the administration. George P. Stone, secretary of the educational and Missionary Volunteer departments, has accepted a call to the same position in the Caribbean Union, and the filling of the vacancy was referred to the executive committee.

Meade MacGuire, W. A. Butler, L. R. Rasmussen, and W. A. Scharffenberg were present from the General Conference; H. M. S. Richards and group, from the Voice of Prophecy; F. D. Nichol, J. D. Snider, and D. A. Bailey, from the Review and Herald; I. B. Burton from Africa; and F. Sabatino, from Italy. H. E. Fagal was ordained to the gospel ministry on Sabbath, July 10, with M. L. Rice in charge of the service. All the Atlantic Union officers and departmental secretaries were present and gave valuable help in the camp meeting.

Special Trophy Meeting

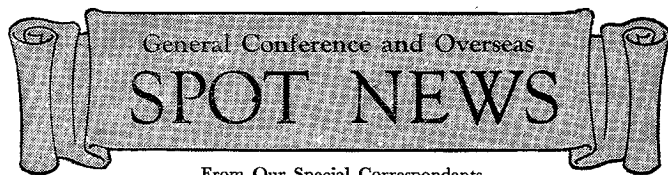
An unusual feature was a trophy meeting at ninety-three last Sunday morning when a number of new converts told their experiences in coming into the message through public and personal evangelism.

The reports of the conference officers and departmental secretaries for the two years showed progress along all lines. A net gain in membership of 236 places the present membership at 4,590. There was a gain of \$81,075.18 in tithe income. During the period \$52,878.65 was raised for famine relief and reconstruction abroad. To date

AUGUST 26, 1948

\$76,572.58 has been raised this year in Ingathering, which is a gain of \$14,200.99 over the 1947 record. Space will not permit reference to other interesting reports.

There was an excellent spirit present, characterized by the absence of criticism, and our people and their leaders returned home determined to live more godly lives and do more effective service for their soon-returning Lord. The prospects for greater things in this cradle of the message are excellent.



From Our Special Correspondents

South American Division

- JULY 20 was a happy day in Brazil when the Rio Clinic moved into its new home, the Rio Sanitarium and Hospital, a modern building in an ideal place. It is under the direction of Dr. C. Clarence Schneider. As soon as funds allow, the staff will occupy the entire building, and there will be space for 100 beds.
- WALTER SCHUBERT, division secretary of the ministerial association, is leading out in a public effort in Arequipa, the second city of Peru, with an attendance of 700 every night.
- As a result of the work of one of our 600 lay preachers, 25 were baptized during the first part of 1948.
- DURING the first trip of our new medical-missionary launch in the Sao Francisco River, over 80 were baptized. Seventy more baptisms are expected before the end of the year.
- DURING several days P. S. Seidl preached from the roof of his medical-missionary launch in a small place on the river with an attendance of 4,000 every night.
- BAPTISM with gloves! One of our ministers baptized 18 believers in a leprosarium where for a time a branch Sabbath school had been conducted.



From Our Special Correspondents

Atlantic Union

- A PUBLIC effort will begin in Augusta, Maine, on September 5. A radio program, carried on by L. R. Langworthy for the past year, is preparing the way for this effort.
- NEW workers in the Northern New England Conference include the following: A. W. Perrine, from Arkansas, leader of the Manchester, New Hampshire, district; J. Paul Grove, from Bermuda, leader of the Lewiston, Maine, district; A. E. Randall, from West Virginia, assistant Book and Bible House manager; and Mrs. A. E. Randall, office secretary.
- A SENIOR Missionary Volunteer camp is in session, August 27-29, at Camp Lawroweld, Maine.
- R. W. PRATT has arrived in Bermuda from Union Springs, New York, to take up ministerial work on the islands.

Canadian Union

- A. E. MILLNER, president of the Ontario-Quebec Conference, reported at the recent camp meeting that accessions to the faith during 1946 and 1947 surpassed the previous biennium by more than 100. A further 24 were baptized on the last Sabbath of the camp meeting.
- THE conference campground at Saskatoon has been fur-

ther improved by the addition of several new cabins, and plans have been laid for the erection of a permanent auditorium on the camp.

● A NEW Sabbath school was organized with a membership of 25 in Sarnia, Ontario, earlier in the year; and on June 19, 8 people were baptized there by O. B. Gerhart.

Central Union

● A NEW Sabbath school was organized at Riverton, Wyoming, on Sabbath, July 17, with a charter membership of 12.

● ON Sabbath, July 24, 3 churches of the La Junta, Colorado, district gathered there for a district rally and baptismal service. Five persons were baptized at this time.

● SIX juniors were united with the church through baptism at the close of the annual Kansas Junior camp.

Columbia Union

● ON Sunday night, July 11, A. C. Marple, R. E. Logan, and Miss Esther Ritz, Bible instructor, opened a series of tent meetings in the city of Logan, West Virginia. Present at the opening meeting were 125 persons, and the attendance has averaged almost 60 on other nights. The lot on which the tent is located was leased from a Mohammedan, who seems to be honest of heart and open to study. He is attending the meetings.

● THREE persons were baptized in Huntington, West Virginia, as a result of meetings held by A. C. Marple. It was the second baptism to result from the effort.

● F. D. HORTON reports that a baptismal class has been organized at Stanley, Virginia.

Lake Union

● WALTER CROXTON, an Emmanuel Missionary College ministerial student is conducting an evangelistic effort at Baroda, Michigan. Several other young men from the college assist him with singing and prayer. His first meeting was held on a recent Sunday evening, with an attendance of 72 persons. The interest is good.

● MRS. VERNA BRETZ, from Toledo, Ohio, has accepted a call to be Bible instructor in Battle Creek, Michigan. She will join the working force in September, when Merle Mills, pastor of the Battle Creek tabernacle, will begin his evangelistic effort.

● SUNDAY evening, July 25, the Wisconsin Conference workers celebrated their Ingathering victory. F. W. Schnepfer, president of the conference, announced that \$46,638 had been raised. Many outstanding records were reported.

Southern Union

● THE seven conferences of the Southern Union are busy laying the ground work for 100 evangelistic efforts to begin simultaneously on October 3. Additions to the church by baptism and profession of faith for the first 6 months of 1948 amount to 911.

● THE Orlando, Florida, church school is conducting a six weeks' summer program for 41 juniors, featuring daily devotions, handicrafts, achievement classes, and supervised recreation.

● ON Sabbath, July 24, the new Ashland and Belcher, Kentucky, church buildings were formally dedicated to the service of God. V. G. Anderson, union president, preached the dedicatory sermons.

● RANKIN WENTLAND, a recent theological graduate, has located in Nashville, Tennessee, where he will assist in the evangelistic effort being conducted by Stanley Harris.

Southwestern Union

● As a result of the meetings being held at Shawnee, Oklahoma, 24 have been added to the church by baptism and profession of faith.

● THE Spanish brethren and sisters met in a beautiful canyon in northern New Mexico for their first regional meeting on July 16. Max Martinez, the district leader, had made very careful arrangements for the meeting. Brother and Sister J. B. Ross and R. J. Christian were with them to assist in the services.

● J. C. POWERS, of Waco, Texas, has been called to the Little Rock, Arkansas, church to serve as its pastor. He, with his family, will be moving there the first of the month.

● THE Texas Spanish camp meeting was held recently in Mission, Texas. W. D. Kieser and his associates worked hard for months getting their new church ready for these meetings.

OBITUARIES

CASEBEER.—Homer David Casebeer was born in Hay Springs, Nebr., June 26, 1886; and died at Los Angeles, Calif., July 1, 1948. In the year 1887 the family moved to Wyoming, and then in 1890 they crossed the plains to Boise, Idaho. His father and mother were schoolteachers, and he attended school under them, then went to Walla Walla College for his academic work. Brother Casebeer spent the next nine years canvassing, teaching church school, and holding tent meetings. He then spent one year in Healdsburg College and two in Pacific Union College, graduating from the latter place in 1916.

In 1906 he was married to Edith Smith, of Boise, Idaho, and upon his graduation, he with Mrs. Casebeer and their two girls left for Puerto Rico in the West Indies. He was ordained in 1919. After several years in the tropics the family returned home because of Mrs. Casebeer's health.

In 1921 Brother Casebeer was invited by the General Conference to head the Spanish department in the Bureau of Home Missions. Later the Portuguese and Indian departments were added to his work. Except for a short service in South America and in the Illinois Conference, Elder Casebeer was connected with the bureau work of the General Conference until the summer of 1946. After a year's rest he served as pastor of the Los Angeles Spanish church. He suffered a stroke on June 14, and another July 1, after which he passed away. He is survived by his companion; two daughters, Mrs. Alice Enos, of Chatsworth, Calif., and Mrs. Helen Weaver, of Glendale; one little granddaughter, Carolyn Ardelle Weaver; his brother, George Casebeer, of Corona; and a sister, Mrs. Carlotta Fejstrom, of Sutherlin, Oregon.

OBBERG.—Harold A. Obberg was born at Astoria, Oreg., June 20, 1884; and died at Portland, Oreg., June 30, 1948. He spent some time as a student at Walla Walla College. In 1909 Brother Obberg sailed for Korea to take up foreign mission work. He returned in 1912 to marry Elsie Graham, daughter of Capt. John E. Graham, of the good ship *Pittsain*, and together they went to Korea. Brother Obberg was ordained to the gospel ministry in 1915, and continued to serve the Korean field until 1939. For fourteen years he was at the head of our work in Korea.

Elder Obberg transferred to Japan and held positions of responsibility in that field until he was forced to leave the country as the war clouds gathered.

Upon returning to the homeland Elder Obberg was installed as pastor of the Bend district in eastern Oregon and later transferred to Portland, where he served as chaplain of the Portland Sanitarium.

He leaves to cherish his memory his companion; three children (Dr. Stanton Obberg, of Camp Cooke, Calif.; Harold Obberg, of Houston, Texas; and Mrs. Jeanette McGhee, of Portland, Oreg.); two brothers (Elder Ernest M. Obberg, of Hoquiam, Wash.; and George Obberg, of Huntington Beach, Calif.); and three grandchildren.

LAMB.—Jennie Williams Lamb was born in Lakeville, N.Y., Dec. 25, 1861; and died at Sanitarium, Calif., July 3, 1948. She was united in marriage to William Lamb, who preceded her in death a few years ago. S. N. Haskell performed the marriage ceremony, and Sister Lamb worked with Elder Haskell in Bible work in San Bernardino for a short time. She took her nurses' training in Battle Creek Sanitarium. She was head nurse at the Paradise Valley Sanitarium and at our sanitarium at College View, Nebraska.

MAYO.—Forest Mayo was born at Brownfield, Nebr., Aug. 9, 1893; and died at Nevada, Iowa, July 7, 1948. He was baptized in 1946. His wife, one son, and one daughter survive him.

RUNNELS.—Carleton Brown Runnels was born Jan. 12, 1864, at Columbus, Ohio; and died at Hanford, Calif., in July, 1948. He accepted the message when he was eighteen years old. After several years in Healdsburg College he spent ten years in colporteur work in South Dakota. After their marriage he and his wife took the nurses' course in Battle Creek College and later conducted treatment rooms. His wife, three children, and three grandchildren survive him.

ILES.—Melvina Vore Iles was born in Indiana, Jan. 10, 1861; and died near Waterford, Ohio, Jan. 14, 1948. She was baptized in 1877, and remained a faithful member for more than seventy years. Soon after her baptism she assisted A. M. Mann in a series of lectures, during which time she stayed with a family named Irwin, who accepted the faith. The father, G. A. Irwin, became a minister and president of the General Conference. She is survived by her husband, one daughter, two sons, four grandchildren, one of whom is manager of the Oklahoma Book and Bible House, and four great-grandchildren.

CHEEK.—Elmer Cheek, of Gaffney, S.C., died July 24, 1948, at the age of fifty-six. He accepted the truth fifteen years ago and was faithful. His companion survives him.

EICHHORN.—Jacque T. Eichhorn was born in Paris, Tex., Jan. 11, 1911; and died June 7, 1948, in North Hollywood, Calif. Before his death he reconsecrated his life to God. He is survived by his wife and two little girls, his mother, and three brothers.

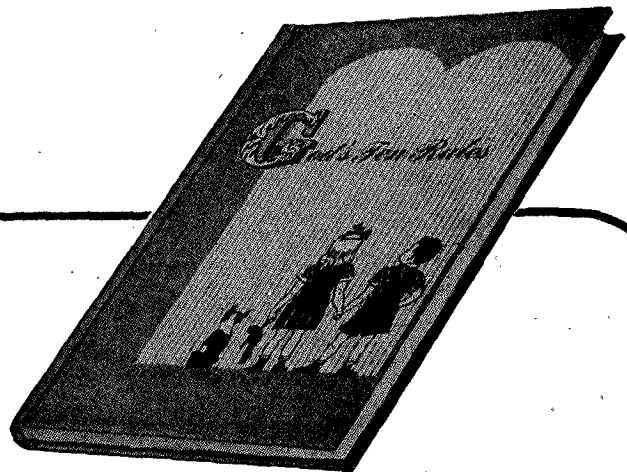
MITCHELL.—Julia Maude Mitchell was born July 3, 1883, at Sedalia, Mo.; and died at Kansas City, Kans., July 12, 1948. She joined the church in 1946 and remained faithful. She is survived by her husband and son.

ANDERSON.—Conrad Emil Anderson was born at Formoso, Kans., April 7, 1883; and died July 8, 1948, near Netawaka, Kans. He was a Seventh-day Adventist from early manhood until he died. He is survived by his wife, two daughters, one son, five grandchildren, and two sisters.



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Children's Library



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by ETHEL M. NEFF

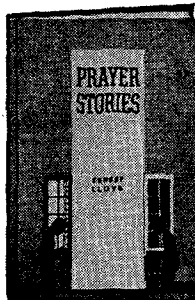
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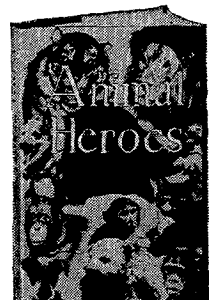
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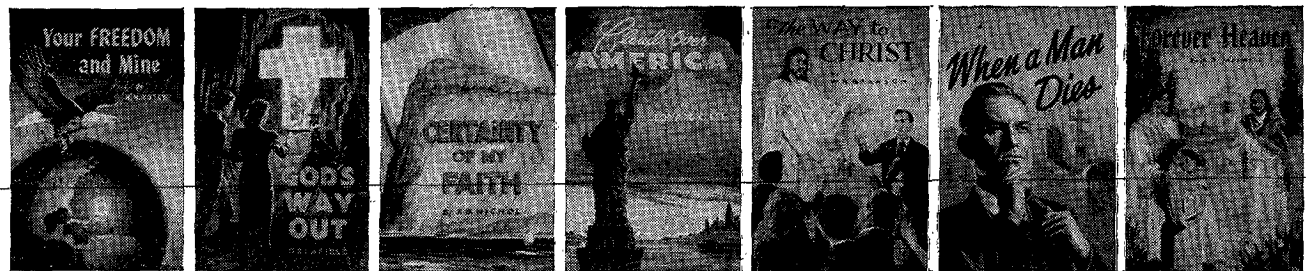
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WHEATON.—Edgar Wheaton was born Feb. 22, 1883; and died in May, 1948. He was a faithful member of the church in Mansfield, Ohio. His wife, three children, eleven grandchildren, three brothers, and two sisters are left to mourn.

RICHARDS.—Brainard R. Richards was born in Hastings, Mich., March 17, 1891; and died at Zanesville, Ohio, May 26, 1948. Surviving are his wife, three daughters, one son, and one granddaughter.

DEYO.—Birdie Deyo was born near Swanton, Ohio, July 23, 1865; and died May 11, 1948, at Bellevue, Ohio. She accepted the faith many years ago and remained faithful. Two daughters and two granddaughters survive.

HIEBERT.—Magaretta Neufeld Hiebert was born in Russia in 1851; and died at Shafter, Calif., May 16, 1948. She accepted present truth many years ago and was a faithful member.

RATZLAFF.—Anna Bearg Ratzlaff was born April 29, 1886, in Russia; and died from an auto accident at Shafter, Calif., May 16, 1948. She leaves to mourn her husband, three sons, three daughters, ten grandchildren, two sisters, and two brothers.

EVANS.—Amy Rogers Evans was born in Gratiot County, Mich., June 2, 1873; and died at Cedar Lake, Mich., July 14, 1948. She and her husband, J. J. Evans, did mission work in Jamaica. She is survived by two sons and one daughter.

STAHL.—Emma Ida Darner Stahl was born in Iowa, March 30, 1870; and died in Sebastopol, Calif., June 11, 1948. She was baptized when she was seventeen years of age and remained faithful to the end. She is survived by her husband, three sons, one daughter, eleven grandchildren, and eleven great-grandchildren.

WISE.—Bertha Wise was born April 11, 1876, in Grant County, Ind.; and died in California, June 15, 1948. She accepted the faith in her youth and remained true. One son is left to mourn.

STEINBACH.—Elizabeth Steinbach was born at Black Creek, Wis., Sept. 19, 1887; and died at Angwin, Calif., July 2, 1948. She accepted the third angel's message during the last few months of her life. She is survived by one son and two daughters.

BLAIR.—Audie Mae Pendergrass Blair was born April 14, 1908, at Louisville, Miss.; and died at Mineral Wells, Tex., May 3, 1948. She united with the church in 1939. She did secretarial work in the conference offices in Tennessee and Texas, and also in Southwestern Junior College. She is survived by her husband, daughter, father, mother, and brother.

TAYLOR.—Artie Taylor was born Nov. 13, 1872, near Murfreesboro, Tenn.; and died Feb. 8, 1948, near Lemoore, Calif. She was the daughter of Elijah and Mary Taylor, early pioneers in educational work. After graduating from Keene Academy, Texas, she served in the capacity of church school teacher, colporteur, and Bible instructor. She is mourned by three sisters.

KILLEN.—Harold Joseph Killen, Jr., was born in Takoma Park, D.C., June 3, 1924; and died at the same place July 17, 1948. His sickness came while on duty with the United States Marines. He is survived by his parents.

BUTTOMER.—Doris Alsberge Buttomer was born in Napa, Calif.; and died in Hayward, Calif., July 18, 1948. She is survived by her husband, widowed mother, and two brothers.

JOHNSON.—Etta Mae Ashby Johnson was born in Missouri, Sept. 2, 1880; and died at Waterford, Calif., Feb. 26, 1948. She became an Adventist in 1931, and has been faithful. She is survived by four children, ten grandchildren, one great-grandchild, and one sister.

ENGQUIST.—Amalia Charlotta Engquist was born at Halland, Sweden, May 6, 1865; and died in Chicago, Ill., May 18, 1948. She became a member of the church in 1917 and remained faithful. She is survived by two sons, two daughters, three grandchildren, one great-grandchild, two sisters, and one brother.

FERON.—Elin Feron was born in Kalmar, Sweden, March 12, 1880; and died at Chicago, Ill., May 31, 1948. She was a faithful member of the Chicago Swedish church since 1938. She is survived by one son, one grandson, two brothers, and one sister.

MATHEWS.—Fayette George Mathews was born Dec. 2, 1886, in Penfield, N.Y.; and died in Takoma Park, Md., July 30, 1948. Before his death he re-consecrated his life to God. His wife, two daughters, one son, and three grandchildren are left to mourn.

HUGHES.—Mary Jean Hughes was born Dec. 5, 1875, in Belfast, Ireland; and died July 9, 1948, in Elkton, Md. She accepted the truth about forty-five years ago and remained faithful. She is survived by three sons, one sister, and five grandchildren.

Requests for Prayer

A SISTER in Washington requests prayer for her sister and brother-in-law, and for the healing of her mother.

A distressed mother pleads for prayer for her son who has had a brain operation.

Prayer is requested for a woman who is the victim of the liquor habit, and for two women who are troubled with high blood pressure.

Literature Request

MRS. IDA M. BRASIER, 514 E. Baker St., Flint 5, Mich., desires late, clean copies of *Signs of the Times* and *Our Times* magazines for use in literature rack.

1948 Camp Meetings

Canadian Union	
Newfoundland, St. John's	Oct. 1-10
Central Union	
Central States Mission, Kansas City, Mo. (conference session)	August 19-29
Kansas, Enterprise (conference session)	August 20-29
Pacific Union	
Salt Lake City, Utah (regional)	August 27-29
Southwestern Union	
Texico, Portales, New Mexico (conference session)	August 20-28

AUGUST 26, 1948

Famine Relief Gifts

The General Conference gratefully acknowledges the following contributions to the Famine Relief since May 1, 1948:

Wilbur Cowles	\$ 10.00	A friend	10.00
Myrtle Steves	5.00	Helen F. Goeckel	10.00
A friend	1.34	Mozelle Wheeler	10.00
Gust Erickson	5.00	Miss Anna M. Bagge	5.00
A friend	60.00	A friend	1.29
Mr. and Mrs. William Hust	10.00	Mamie Steele	5.00
George Blatt	6.00	Mrs. Ruby Frechette	4.50
Powell, Wyoming, Dorcas		Mrs. E. F. Shafferman	10.00
Society	5.00	A friend	14.00
Mrs. C. A. Hanson	10.00	Mrs. E. M. Lafferty	10.00
A friend	2.00	A friend	13.00
Mrs. C. Gerlach	5.00	Mr. and Mrs. G. C. Grow	10.00
Mrs. E. F. Shafferman	10.00	Powell, Wyoming, Dorcas	
A friend	40.00	Society	5.00
"S. G."	5.00	Mrs. G. Lee Staggs	50.00
W. F. Mayers	57.90	A friend	1.02
J. B. Stuyvesant	15.00	Mrs. Edna Estes	10.00
Mrs. Annie Hutt	40.00	Anna Wood	4.00
Hollie E. Nelson	50.00	Mrs. Emil Smith	5.00
W. F. Mayers	57.90	No name	1.00
Mrs. Emil Smith	5.00	Mary Drager	14.00
Mrs. Anna Wood	5.00	Zona Palmer	8.50
John D. Lorenz	100.00	Mrs. Emil Smith	5.00
R. J. Noakes	5.00	Mr. and Mrs. R. S. Davis	5.00
Mr. and Mrs. William Hust	8.00	Mack Zolnerzak	5.00
Wilbur and Elna Cowles	15.00	Alice Brayshaw	20.00
H. J. Wagner	15.00	Hollis E. Nelson	25.00
Mrs. C. Gerlach	4.00	Mrs. C. Gerlach	3.00
Emma E. Poch	5.00	Mrs. Sarah Elizabeth Haughey	32.40
George Blatt	6.00	Mack Zolnerzak	2.00
Jacob J. Richert	50.00		
A. Schilling	25.00		
M. Irene Larsen	46.55		
			\$983.40

CHURCH CALENDAR

Sept. 4-11	Missions Extension Cam.	Oct. 23	Famine Relief Offering
Sept. 11	Missions Extension Offering	Nov. 6-27	Review Campaign
Sept. 25	Temperance Offering	Nov. 13-20	Week of Prayer
Sept. 25	13th Sabbath	Nov. 20	Week of Sacrifice Offering
	(Provisional Northern Eur. Div.)	Nov. 25	Thanksgiving Day
Oct. 2	Colporteur Rally Day	Dec. 25	13th Sabbath
Oct. 9	Voice of Prophecy Offering		(Middle East, W. Africa, Ethiopia)
Oct. 16-23	Message Magazine Campaign		

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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CIRCULATION MANAGER	C. E. PALMER

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NEWS AND NOTES

Echoes of Korean Meeting

R. S. WATTS, superintendent of the Korean Union, writes: "Almost two weeks have passed since our biennial session. I think it was the best I ever attended in Korea. A national worker has been appointed as assistant superintendent, and this has brought courage to all our workers. The delegates from the north succeeded in attending the meeting. On the last Sabbath we raised more than one and a half million won in a special offering for the new school. One of our lay members gave an offering of a half million. It is encouraging to see our Korean workers and laymen assuming a greater financial burden for the work."

Aged Warrior Still Joyful

THE oldest living minister among us is Asa T. Robinson, who reached the impressive age of ninety-eight a few days ago. He gave many years of service to the cause both at home and abroad. While serving as one of our pioneer missionaries in Africa, he interviewed Cecil Rhodes, and secured from him a grant of 12,000 acres of land in Southern Rhodesia, our first strictly mission property for work among native peoples.

He writes that he has been "a reader of the REVIEW for more than seventy-five years." And he adds: "I am happy in the contemplation of the truth of the third angel's message."

We salute this aged warrior of Jesus Christ! Though in haste to drive forward with the work, we of today still wish to take time to remember those who labored before us. We have entered into their labors. We reap joyfully where they often sowed in tears.

The Background of Our Beliefs

IN the early decades of the nineteenth century there occurred throughout the world a great awakening of interest in the study of Bible prophecy. In America this awakening took definite form as a religious movement under the preaching of William Miller and others, and is generally described as the Millerite Movement. Millerism climaxed on October 22, 1844, a date mistakenly set for the second coming of Christ, because of a wrong interpretation of Daniel 8:13, 14. Some of the ministers in the Millerite Movement, and a number of the lay members in it, constituted the first nucleus of the present Advent Movement of which we are a part. Now, a religious body is known by its doctrines. The question naturally arises, From whence did our distinctive doctrines come? Are they new and fanciful teachings that were "revealed to the Adventist prophet, Mrs. White," as some critics charge, or are they ancient Bible truths reclaimed? The answer is given in a series of seven articles by L. E. Froom, "Our Doctrines Anchored to Scripture," which begins in this issue. These articles will reward serious reading by our ministry and laity. Some of the source material in this series is here presented for the first time. We suggest as parallel reading, *The Great Controversy*, pages 317-408. Those who wish to go more deeply into the whole subject of the background of our prophetic beliefs will wish to read Elder Froom's comprehensive work, *The Prophetic Faith of Our Fathers*. Volume II has recently come from the press. A well-informed church membership is necessary to the success of the Advent Movement.

Overflow for Czechoslovakia

THE Sabbath school members around the world have done it again. The overflow of the Thirtieth Sabbath Offering given not long ago for the new school and publishing house in the land of John Huss, Czechoslovakia, was the largest in our history—\$40,159.88. This goodly sum will go to help make these two institutions a blessed reality. We of the Sabbath School Department extend heartfelt appreciation to our world-wide Sabbath school membership for the sacrifice that made this wonderful offering possible.

It is certain that the growing liberality of our faithful people will make possible the greatest mission expansion in our history.

J. A. STEVENS.

With Our European Youth

E. W. DUNBAR, General Conference Missionary Volunteer Secretary, includes these paragraphs in a letter from England received only recently:

"Meeting with thousands of Adventist Youth from Lisbon, Portugal, and to the Polish frontier, and now with those in the British Isles, has been one of the thrilling experiences of my life. In old Salzburg, Austria, we had more than 1,000 young people living in the thousand-year-old Hohen-Salzburg Castle for several days. From there we went to the Polish frontier in Czechoslovakia, and on the top of old Mount Cōntarie, overlooking the Vistula River, 2,000 Adventist Youth gathered. We had a brass band on the mountaintop, and the youth from all over Czechoslovakia and Poland were there with their banners flying. Here on this 4,000-foot mountain I met with about fifteen of our Polish workers.

"Here in Great Britain there is a new day dawning. Our Missionary Volunteers are roused as never before, and many precious souls have already been won to the Lord as a result of the great youth congress conducted in the Watford Town Hall."

Missionary Departures

DR. AND MRS. E. E. BOTTSFORD and their two children, Ronald and Donna, returning to South America from furlough, left Los Angeles early in July. Doctor Bottsford was formerly superintendent of the Juliaca Clinic in Peru. He is returning on a self-supporting basis, for medical missionary service in Guayamerin, Bolivia.

Mrs. L. J. Larson and little son, Karl, sailed from New York for Bombay, July 28, on the S.S. *Sir John Franklin*, returning to India from furlough. Brother Larson returned to the field early in March.

Elder and Mrs. H. E. R. Schell, returning to Java from furlough, sailed from San Francisco for Batavia, July 28, on the S.S. *Limburg*.

Elder and Mrs. C. G. Cross and their two sons, Bruce and Steven, of Lincoln, Nebraska, sailed from New York for Geneva, July 31, on the S.S. *Nea Hellas*. Brother Cross has been called to serve as publishing department secretary of the Southern European Division.

Mr. and Mrs. E. S. Cubley, of La Sierra College, sailed from New York for Beirut, August 6, on the S.S. *Khedive Ismail*, Brother Cubley having been called to connect with the Middle East Union Mission as secretary-treasurer.

W. P. BRADLEY.