

# The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



These Coastal Lapps Represent a Race of About 20,000 People Living in Norway and 10,000 More in Sweden and Finland. Members of the Mongolian Race, They Are Practically Untouched by Our Missionaries and Are Ready and Willing to Listen to the Advent Story.

By

**LOUIS HALSWICK**

*Secretary, Home Foreign Bureau,  
General Conference*



## LAPLAND WAITS for the ADVENT MESSAGE

While attending meetings in Central Norway, I met a sister belonging to the race of the Laplanders. I shall never forget her earnest pleadings with us to send the Advent message to her people. In her youth she and her family had followed their reindeer herds through the mountains of Central Norway. Ever since those early childhood days, she had had a desire to be a Christian, but the opportunities to attend church were few. Later she read the Bible, and found the way to Christ. As we talked together, it became quite evident that she was well versed in the Scriptures. When the message found her, she was ready to accept. Then the burden for her race pressed upon her. "Please," she pleaded, "send the Advent message to my people." It was another Macedonian call, sounding this time over the mountains of Norway.

On our arrival in Tromsø to attend an important meeting in Northern Norway, we found that five hundred Laplanders had come to the city for one of their yearly gatherings. Most of them were mountain Lapps. Dressed in their native costumes of many styles and colors, they were quite interesting to see. All told there are about twenty thousand Lapps in Norway and about ten thousand more in Sweden and Finland. These Laplanders belong to the Mongolian race, and migrated into Northern Scandinavia hundreds of years ago. They have their own customs and language, and live largely by herding reindeer in the wild and mountainous sections of the country.

While at the meeting in Tromsø we met Caroline Pedersen, a graduate nurse from the Skodsborg Sanitarium in Denmark, who has worked among the Laplanders in Northern Norway for several years. It was evident that she carried a great burden for this race. "The Lapps need the gospel," she said. "Many of them are sick and without doctors and nurses. Schools are badly needed. We must do something to help them." She told us about her work, often walking for miles in deep snow and cold weather to reach poor, sick souls. The government appointed her district nurse for the Lapps in and around the town of Karasjok. Her pleadings for help for the far north country at the top of the world still ring in my ears: "Come over and help us bring the glad tidings of the soon coming of Jesus to the Laplanders." Here is another race waiting for the Advent story. May the message soon sound clearly among the Laplanders. They are still waiting, and Jesus cannot come until we bring the gospel to them.

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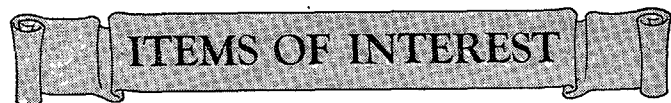
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[The Review subscribes to Religious News Service, the well-known interdenominational news gathering organization. Many of the items below are taken directly from this service.]

¶ A “FLYING SQUAD” of priests equipped with motorcycles has been formed by Bishop Jules Jacquin, of Moulins, France, whose rural diocese of scattered villages is suffering from a shortage of parish priests. The “flying squads” will be on call at all times to travel to the various villages to celebrate mass, minister to the sick and dying, baptize infants, and perform other priestly functions.

¶ THE only leper colony in France is run by a Protestant clergyman in what was once a Roman Catholic monastery, located south of Lyons in the Rhone Valley. Thirty lepers are patients at Chartreuse de Valbonne, as the colony is known, and they live in what were formerly monks' cells which have been rearranged as bedroom-studies. Pastor Albert Delord, thirty-five years old, runs the colony with the assistance of his wife. He is the son of the late Pastor-Phillippe Delord, who founded Chartreuse in 1926, after serving for many years as a missionary in Indo-China.

¶ AT the General Assembly meeting of the Presbyterian Church in the U.S.A. in Seattle, Washington, a new department of religious radio was approved, and the Reverend Clayton T. Griswold, the denomination's Youth Budget director, was appointed to head it.

¶ THE popularity of television sets in New York City saloons has made Salvation Army work in the Bowery more difficult. A free seat at many of the major sporting events of the year can be secured in almost any tavern in New York City. The “angels of the bowery,” Captains Olive McKeown and Luella Larder, two Salvation Army lassies who run the Bowery

Corps, say, “Many a sincere man determined not to drink has been lured into the barroom just to watch the television and has ended up days later seeing pollywogs, snakes and lots of queer animals and people.” To keep Bowery citizens from the taverns, the Salvation Army is raising money for its own television set. An appeal has been made in the *Recorder*, Salvation Army magazine, for funds. The Army has expressed confidence in this “faith project,” and when the set is secured, the only admission requirement will be a breath free from alcoholic fumes.

¶ IN defiance of a police ban the anti-Communist “comic” book, *Is This Tomorrow?* was placed on sale in Roman Catholic churches and on newsstands in Detroit as a special supplement to *The Catholic Digest*. Police officials, who had threatened to arrest anyone selling the book, took no action. A spokesman for Prosecutor James M. McNally said McNally's office would not oppose the sale, since, in its present form, as part of the *Digest*, the comic is intended mainly for adults. The comic was among 35 previously banned because its pictures were allegedly devoted to scenes of violence and crime, and were “totally unfit for children.”

¶ MISSIONS UNLIMITED, INCORPORATED, has been organized by a group of Southern Baptist laymen in Dallas, Texas, to raise funds for a gigantic 100-year foreign mission program. “Six Thousand Missionaries Now” is the slogan of the organization, chartered under the laws of Texas. It would multiply by ten the present Southern Baptist mission force of six hundred. The ambitious organization seeks 6,000,000 members (the approximate membership of the Southern Baptist Convention) paying \$17 annually—“just the price of a pair of shoes,” says the folder. A foundation is to be set up so that the pledge of \$17 per member will be paid annually even after the donor's death, until the 100-year period is up.



1873

¶ “It is truly gratifying to witness the present progress of the cause. To learn that persons of moral worth and mind, not only of the American people, but those from other nations in our country, are joining our ranks, is very encouraging. And the fact that union exists to a good degree among our people, and that the efforts being put forth to bring up all our people in the spirit of missionary work are not in vain, and that the pure testimony seems to be ripening in the church, gives hope and courage to all who have the cause of God at heart.”—JAMES WHITE.

1898

¶ A REPORT comes from A. W. Jamison of the work done by Elders Trubey and Carmichael in the mining town of Cripple Creek, Colorado. Meetings were held for seven weeks in the Seventh-day Adventist church, and then in a rented hall for four weeks. As the result of this work, nineteen persons have been added to the church, and many more are studying the message.

1923

¶ C. C. CRISLER, writing of the biennial session of the Chosen Union Mission, Korea, tells of the various hymns sung at this gathering, and says: “The hearts of many who until recently have known naught save the false gods of heathenism, are now being influenced by the hymns of Christendom. There are several Seventh-day Adventist hymnals in constant use in the Far Eastern Division,—Malay, Japanese, Tagalog, Mandarin, Ilocano, Panayan, Russian, Hakka, Cantonese, Amoyese, Korean, and others still,—a few of the fifty and more used by our people in various lands of the earth. What a chorus of praise is ascending daily to the throne of grace and glory!”

REVIEW AND HERALD

## Apparent Contradictions—4

### Further Comments on Mrs. White's Alleged Contradictions

[For the last three weeks we have examined one of the principal weapons of attack used by critics of the Bible and critics of Mrs. White—alleged contradictions. Bible writers are accused of contradicting each other, and Mrs. White of contradicting all of them. We showed that such a charge looks rather unimpressive when a few simple facts are kept in mind, chief of which is the fact that one Bible writer may be discussing intensively one aspect of a Bible truth, leaving to other writers a presentation of the other balancing aspects. The effect produced on the casual or critical reader is that the writer is simply contradicting other Bible writers. The same applies to the writings of Mrs. White. Let us explore a little further this question of alleged conflicts between the statements of Mrs. White and those of Bible writers.]

**M**RS. WHITE has written many thousands of pages. Thanks to shorthand, the typewriter, and the printing press, more of what she has written has been preserved than that of all the ancient prophets and apostles. There are numerous references in the Bible to the words and the writings of prophets which have not come down to us. Yet here is an interesting fact, that critics, in combing through the thousands of pages of Mrs. White's writings, have come up with only a little handful of even apparent contradictions. Truly this is amazing, if she be the fraud, the deceiver, the fake that these critics allege. Indeed, it is doubly amazing if she was the uneducated, ignorant, deluded, neurotic creature that some of them have charged that she was.

We repeat, eagle-eyed critics, scanning the thousands of pages of Mrs. White's writings through the years, and using all the license and the liberty that their minds have desired, have been able to present only an unimpressive little handful of apparent contradictions. Voltaire, Ingersoll, Tom Paine, and others who have sneered at the Bible have presented a far larger total of supposed contradictions, and far more plausible arguments about these contradictions, than critics of Mrs. White have ever presented against her. Yet the Bible stands, and stands gloriously. And the critics, who might have been blessed by reading and following the counsels of Scripture, one after another, go down into godless graves.

#### Need Not Be Specific

There is no room here, nor is it hardly necessary, to go into any discussion of specific charges of contradiction that are brought by the critics of Mrs. White. We do not believe that our readers wish us to fill the valuable columns of the REVIEW with consideration of the details of such charges of contradiction, and thus to give to Mrs. White's critics that which they desire above all else—free publicity for their dust-raising doubts and quibbles. We believe that readers who may have been troubled at some moment or other by reading a critic's attack on Mrs. White, will see that attack now in its proper setting. They will realize how ancient and how dishonorable is this kind of attack on inspired writings. They will realize that if the Bible writers could not hope to escape from attacks on this score, Mrs. White can hardly hope to do so.

Yes, our readers will realize all this and more. They will realize that when Mrs. White writes on the many-sided mysteries of the plan of salvation, as illustrated for example in the sanctuary service, her writings will be perhaps most open to the charge of apparent contradiction, even as is true of Bible writers, like Paul, when they deal with the plan of salvation. At times Mrs. White

discusses some phase or feature, some point or detail, of the plan of salvation so specifically and with such emphasis as to seem to be forgetful of, if not to contradict, another aspect of the plan of salvation as set forth either in some other part of her writings or in the Holy Scriptures.

If the critics of Mrs. White were sincerely desirous of discovering a harmony in her writings rather than contradictions, they could do so without too great trouble. How do we know? Because these same critics loudly declare their belief in the Bible and are prepared to make a most earnest endeavor to harmonize the apparently contradictory passages in the Bible. They would even essay to clear up Paul's statements on predestination, which, we are inclined to believe, are described by Peter as among those things "hard to be understood."

No, the trouble is not with Mrs. White, but with her critics; even as the trouble has not been with the Bible, but with its critics.

#### Let Us Go On Believing

Let us go on believing in the Bible as the Inspired Word of God, even as holy men have believed through the centuries. And let us go on believing in the gift of the Spirit of prophecy manifested through Mrs. White, even as godly men in this Advent Movement have believed for a century. Let us study our Bibles daily, very particularly at this time when our Sabbath school lessons are on the great letter that Paul wrote to the Hebrews. True, we will find some things there hard to understand, for we are dealing with the mystery of "God . . . manifest in the flesh," to effect a plan of salvation, of Christ's ministry in heaven above for us, a ministry shadowed forth in the types and services of ancient Israel. But that need not trouble us.

Let us go forward too in our study of what Mrs. White has written on this subject of the sanctuary and the book of Hebrews. Her writings will help us to understand more clearly what Paul meant in some of his deep passages.

In our study of the Sabbath school lessons on Hebrews we will also find light by a study of the recommended lesson helps, particularly the book by M. L. Andreasen on Hebrews. This book and others that have been published by our denominational publishing houses were carefully examined by responsible committees before being printed. We do not claim infallibility for our writers, nor need we do so in order to recommend their works to our people. Remember, when you read a book that bears the stamp of a denominational publishing house, that that book reflects the general positions and beliefs held by the Advent Movement. Let no skeptic engaged in the artful business of twisting phrases, and setting one writer against another, deceive our people into thinking that there are glaring conflicts between those who speak for the faith.

#### Sanctuary, a Vital Subject

No subject could be more important for our study than that of the sanctuary. Well has Mrs. White written:

"This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there perform-

ing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'"  
—*Review and Herald*, Nov. 27, 1883.

If some part of our study seems too deep for our spiritual understanding, if some passage, either in the Bible or in the Spirit of prophecy, seems hard to harmonize with some other passage, we will have no occasion for dismay or doubt. We will continue to pray and we will continue to study. There is no other safe program to follow, in the study of either the Bible or the Spirit of prophecy, or of the combination of the two. Such prayer and study will do for us what it has done for godly men who have lived before us in the Advent Movement. It will bring to our minds an increasing sense of the harmony pervading both the Bible and the writings of Mrs. White.

F. D. N.

## "Fear Ye Not the Reproach of Men"

WHEN our pioneers began the publishing of our first paper, opposers of the Sabbath raised higher the cry that Sabbathkeepers were "legalists," trusting to salvation by the keeping of the law of God.

A hundred years later it is still one of the common objections urged against our teaching. But today we are still answering in the same way that James White answered as he brought out the first number of our first paper. The voice of this Advent Movement has not spoken with any yea-and-nay uncertainty. It has been one continuous yea and amen from the beginning on this point of justification by faith, one of the fundamentals of the gospel of Christ. It is a voice speaking for the holy law of the living God, and for the faith of Jesus, in which alone can any mortal find the power of divine grace that makes a believer a keeper of holy law.

That first copy of the little paper *The Present Truth* was brought from a commercial printing office at Middletown, Connecticut, in July, 1849, the year that was still echoing with the tumult of revolutions that had convulsed Europe in 1848. Our pioneer editor, James White, spoke out on his first page:

"For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels [of Revelation 7] are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of Almighty God,' is my prayer."

### The Pioneers Told It Plainly

Then again the pen of the young editor, running on "as the pen of a ready writer," gave his summing up of this doctrine of the obedience of faith:

"The time has come when we must be whole hearted in the truth. Every thing is to be shaken that can be; therefore those whose feet are not planted on the rock, will be shaken all to pieces. Those only will be able to stand in the day of slaughter, who shall be found keeping the commandments of God, and the faith of Jesus. It is no small thing to be a Christian. We must be pure in life and conversation here in time, if we would enter the Holy City.

"The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must

keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now."

### The First Volume of the Review Told It

And next year, when the paper was renamed the *REVIEW*, and published in Paris, Maine, James White again lifted the standard of salvation, justification by faith, the watchwords of the Reformation. In the first volume, number three (September, 1850), the editor posed the question oft repeated by objectors, and gave answer to it:

"But do you believe there is salvation in the Sabbath? Answer: We do not believe there is salvation in the Sabbath, any more than in the other nine commandments. Salvation comes through Jesus Christ our Lord. Let me, reader, ask you a question. Do you believe that we can have salvation through Jesus, while violating all or either of the other nine commandments? You answer no. Neither can you have salvation through Jesus, if you reject the clear light of the Holy Sabbath. The Sabbath is the seal, and the Holy Spirit is the sealer."

So the issue was developing at the beginning of the Advent Movement. Prophecy foretells that this will be the issue to the end. To the objector's charge that obedience to the law is a reproach, the Lord Himself gives answer in a prophecy of the last days:

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation." Isa. 51:7, 8.

W. A. S.



## Nearing Home

By ARTHUR MOUNTAIN

Where the tree of life is growing  
And the river softly flowing,  
That's the place where we are going;  
And it fills our soul with song.

For it keeps the heart warm glowing,  
As the gospel seed we're sowing  
For the debt of love we're owing  
To the One who bore our wrong.

Though the world is bent on killing,  
Man his brother's blood is spilling,  
Hearts with dreadful fear instilling,  
There is peace within our soul.

They are prophecies fulfilling—  
Wondrous signs, momentous,  
thrilling—  
When God's people shall be willing  
As we press toward the goal.

Where the tree is blooming fragrant,  
Winds life's river gently vagrant;  
There with love forever fragrant  
We shall find our home, sweet home.



## WORLD TRENDS

**"The Comics . . . Very Funny!"** THERE is nothing funny about comic books, so thinks Fredric Wertham, M.D., senior psychiatrist,

New York City's Department of Hospitals, and director of both Bellevue Hospital and Queens General Hospital mental hygiene clinics. Dr. Wertham is responsible for conducting clinical studies with numerous delinquent children, many of whom are habitual readers of the comic books. He is convinced "that comic books represent systematic poisoning of the well of childhood spontaneity. Many children themselves feel guilty about reading them."—*Saturday Review of Literature*, May 29, 1948.

The article from which the above was quoted is titled "The Comics . . . Very Funny!" His case against comic books offers a successful antidote against seventeen poisonous arguments in their favor. Most of these seventeen points in favor of the comics are so pointless that one needs only common sense to combat the errors. Others are subtle and provoke a thoughtful reply. For example, it is contended that comic books are educational. In reply to this Dr. Wertham refers to a "good" comic book as an example. It is the comic-book version of a certain novel titled *Great Expectations*. Nine pictures in this so-called educational book revealed a fearful-looking man threatening the life of a small boy with a huge knife. The little boy is crying out, "Oh, don't cut my throat, sir!" Dr. Wertham pointedly asked the question, "Is this Charles Dickens speaking, or is it the circulation manager of a comic-book publishing firm?"

Another argument adduced in favor of the comics is that "there are good comic books." To this our author replies, "That reminds me of the story of the polite clergyman who was asked about a bad egg which he had just started to eat: 'Isn't it good?' 'Madam,' he answered, 'parts of it are excellent.'" In reply to the argument that comic books must be all right because they are so widespread (720,000,000 copies a year), Dr. Wertham states, "That is like saying that infantile paralysis is all right because so many children have it."

**"Marijuana of the Nursery"**

SMALL children as well as adolescent youth read the comics avidly. Each copy is read according to Market

Research "by anywhere from five readers to two hundred." Seventy-five out of every one hundred American homes read them. And too often nothing else. One author calls the comics the "marijuana of the nursery." This is a correct description. Regarding older youth who are victimized by low-grade reading matter, we have the following inspired statement: "We can find no more fit name for them than 'mental inebriates.'"—*Messages to Young People*, p. 281.

One of the most forceful arguments ever produced against the comics was written by Marya Manes, in the *New Republic*, February 17, 1947. This writer states:

"Real books, no matter how tawdry the plot or cheap the writing, demand some effort, some passing thought of the person who reads them. There is no effort whatsoever in the reading of comic books. It is quite the reverse. Because every sequence is short, the books demand no concentration. Because every act is pictured, they demand no imagination. Because no thought . . . animates them, they demand no thinking. Comic books in their present form are the *absence of thought*. They are in fact, the *greatest intellectual narcotic on the market*." (Italics ours.)

It is little wonder that J. Edgar Hoover included comics

along with crime books and lurid newspaper stories in the following indictment:

"Crime books, comics and newspaper stories crammed with anti-social and criminal acts, the glorification of un-American vigilante action and the deification of the criminal are extremely dangerous in the hands of the unstable child."

"Don't the comic book always tell you at the end that you can't win?" a police officer queried a fifteen-year-old gang leader. "Sure," was the answer, "but we never read the end." The youth confessed that his gang had slugged a taxi driver in a robbery attempt. And, as usual, the youth's mother couldn't conceive of his doing any wrong."

**Avenues to the Child's Mind**

THE comic books would not be so popular if it were not for the pictures. Censorship of literature is supposed to be unnecessary for adults but mandatory for children. But it is perfectly clear that if there is censorship for comic books, it is ignored. Every form of human vice, crime, and depravity is pictured in comic books. Too often the text is not even read. The books are bought mostly for the pictures. And the photographic mind of the readers file away the evil scenes transferred from the pages of filthy comic magazines over the sensory avenues of sight. It is well known that nearly 90 per cent of our mental impressions come through the eyes. The great soul winner, Paul, was ever watchful that his converts be protected from sin. So should we watch.

"The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness."—*Acts of the Apostles*, p. 518.

And the children imitate what they see in the comic books. Returning to Dr. Wertham's article, I quote:

"Recently I walked in one of the crowded sections of New York City and saw a sign: 'Saturday Morning [which is the Saturday matinee for children] Comic Books Will Be Given Out Free to the First 500 Attending.' I looked to see what was playing in that movie that morning. There were two horror films: 'The Son of Frankenstein' and 'The Bride of Frankenstein.' The posters calling attention to the movies showed girls in various stages of being overpowered. The movie was called the Ritz. As I stood there I was reminded of the story of the little boy who was asked what he wanted to be when he grew up, and replied enthusiastically: 'I want to be a sex maniac!'" —*Saturday Review of Literature*, p. 27.

**Room for the Comic Books?**

WE deplore the spread of comic books which have become the "greatest book publishing success in history and the greatest mass influence on children." The only beneficiaries of this pernicious traffic are the stockholders. "Crime," says Dr. Wertham, "does not pay, but crime comics do." "The comic-book publishers seduce the children and mislead the parents."

It is to the Bible and its stories that we must turn for deliverance from the fearful influence of comic books. It is the stories of this Book that satisfy our children and preserve them from addiction to comic magazines. Let us, like the Ephesians of old, go through our houses and catch up any books that rob away the soul's affection from God, and destroy them. We do our children a great harm by permitting them to read this pernicious literature. Now as never before we should seek to preserve our little ones from the growing corruption that everywhere prevails in this world of vice and sin.

D. A. D.



## The Beatitudes of Revelation

By Ernest Lloyd

THE beatitudes in the sermon on the mount are well known wherever the gospel story is read. The beatitudes in the book of Revelation should be better known. They form a golden chain of glorious promises which runs through this wonderful book, and these are a source of comfort and inspiration to all believers. Let us briefly examine these Revelation beatitudes.

1. "Blessed is he that readeth, and they that hear . . . and keep those things." (1:3.) These words suggest a congregation or family in worship where one reads aloud. All are blessed in reading and hearing the words of life. The book of Revelation is the only book of the sixty-six in the Bible that contains a declaration of a special blessing to the readers and the hearers, thereby indicating the extraordinary importance of its contents.

2. "Blessed are the dead which die in the Lord . . . rest from their labours." (14:13.) They *were* blessed in holding fast to their faith and hope. They *were* blessed in the knowledge that they would share in the rest remaining for the people of God. They are *now* blessed in resting from their toils. This belief has brought great comfort to the Lord's true followers through the centuries. Being either alive or dead in Christ is but an aspect of the great principle of inner union with Him.

### A Blessing for the Watchful

3. "Blessed is he that watcheth, and keepeth his garments." (16:15.) To keep persistently awake is the message here. In John's day the Roman guard met with disgrace if found asleep. The inspector would remove the sleeper's cloak, leaving the man exposed to the jests and scoffs of his fellow guards. We are to be awake, and "gird up our loins." There is to be no lack of alertness, no desire for ease and softness of situation. We must be always vigilant, lest we succumb to spiritual drowsiness. The blessing is for the watchful.

4. "Blessed are they which are called unto the marriage supper of the Lamb." (19:9.) What an honor and privilege! What unspeakable joy in having a part in that glorious event! The greatest chorus of praise this universe can provide will then be heard. "Neither have entered into the heart [the imagination] of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

### The Blessing of the Resurrection

5. "Blessed and holy is he that hath part in the first resurrection." (20:6.) "On such the second death hath no power." They can pass unharmed through the elements which will destroy the wicked like chaff. "Blessed and holy." It is the holiness of the Lord which possesses, energizes, and envelopes these blessed ones, as it did the three Hebrews in the fiery furnace on the plain of Dura. This experience is offered to all who walk in His holiness here.

6. "Blessed is he that keepeth the sayings of the prophecy of this book." (22:7.) "That keepeth," or *lay to heart*. We are to treasure them within. They are to shape all our thinking, our living, our planning, our hoping. "The solemn messages that have been given . . . in the Revelation are to occupy the *first place* in the minds of God's people. *Nothing else* is to be allowed to engross our at-

tention."—*Testimonies*, vol. 8, p. 302. (Italics supplied.)

7. "Blessed are they that do His commandments." (22:14.) Obedience is the great test. The blessing is upon the doers, not those who wish to do, or hope to do, but those who *do*. It is significant that the final blessing of the Book is for the commandment keepers. They have the right to the tree of life. What right? The right of promise, the right of inheritance, the right of fitness. The desire for our Lord's coming and for the heavenly home is the test of our spiritual condition. May that desire grow in every believer's heart as we approach the full realization of the blessed hope.

## Why Seventh-day Adventists Stress Healthful Living

By D. H. Kress, M.D.

THESE questions have arisen in the minds of some: Why do Seventh-day Adventists as a religious organization devote so much time, energy, and means in the establishment of health institutions? Why do they not depend entirely upon the prayer of faith to heal the sick?

Some years ago a seeker after truth in England came to church with the expectation of hearing a good gospel sermon. It so happened that I was the speaker, and naturally I gave a talk on health. This was altogether new to him. At the close he came to me and asked, "What has this got to do with religion?" I invited him to my room. It did not take me long to convince him that what we eat and what we drink have very much to do with good religion, and that education in right habits of living is a very essential part of the gospel.

Incidentally, I might state that this man subsequently enabled us to furnish the first sanitarium in England. He gave up his worldly business, and later felt a call to the ministry, and became a successful minister of the gospel, combining in his spiritual ministry this health feature.

### Origin of Medical-Spiritual Work

This combination of the medical and spiritual work is not a modern idea; it did not originate with Seventh-day Adventists. Among God's people anciently these two were combined. In the organization of the church in the wilderness the priest looked after the *physical* well-being of the people as well as after their spiritual needs. The matter of diet was then considered of special importance. God had purposed to make of Israel a healthy as well as a holy people; He purposed to make them a kingdom of priests, or teachers. Through them He designed to evangelize the world. To bring this about it was necessary to correct their physical habits. They were taught that what they ate and what they drank had much to do with their spiritual attainments, and that there existed a very intimate relation between the two. He withheld from them the foods to which they had become accustomed while in Egypt. This proved to be a great blessing to Israel.

But these reforms were largely lost sight of by the Christian church. Henry Ward Beecher, in one of his sermons, gave an admirable illustration of this in the following words:

"It is not enough for you to pray that God will give you self-control. You are to study it, both according to the law of moral truth and the law of physical truth. If men would go

to their physicians, they frequently would find an answer to prayer in the revelations of truth concerning their structure.

"I have known men who prayed for the grace of good temper in vain, until their physician told them to stop eating meat; for they were of a peculiar temperament that could not endure such stimulation. So long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought, in prayer, relief from their irritableness. Their physician, by the aid of science, revealed to them the cause of the irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when, to prayer, they added medical advice."

It is quite in vain for you to pray for a tranquil spirit, or a genial, hopeful spirit, when your organs of digestion are out of order.

It is folly for a man to pray for common morals even, and still more to pray for spiritual graces, and then take no heed of the way, humanly speaking, by which these things are achieved.

Jesus did not stop by merely healing men of their physical maladies, but He instructed those He had healed in regard to the causes of their illness, and said to them, "Sin no more, lest a worse thing come upon thee."

The commission He gave was, "Go ye into all the world, and preach the gospel" that He had lived and taught them. This was their marching order, and it is ours.

The ministry of Christ was preceded by the ministry and teaching of John the Baptist. John paved the way for Christ's advent, and came neither eating nor drinking, as did the people about him. John was a reformer and a teacher of reforms; those who rejected his preparatory message placed themselves mentally and spiritually where they were unable to receive the message borne by Christ. Those who are sent forth in these days should be prepared to do a similar work to that of John the Baptist.

The message we proclaim is designed to prepare a people for Christ's second advent as John's message prepared a people for His first advent.

## God's Presence

By John Oss

AS I stood on the corner of Szechuan and Nanking roads in Shanghai this afternoon I paused a moment for reflection. It was a little after closing time for the shops, and this corner, which is reputed to be one of most congested traffic spots in the world, seemed to be more crowded than usual.

In many respects it had been a hectic day. World news had been disconcerting. The struggle in the Holy Land had taken a more serious turn. The Belgian cabinet had resigned. The Russian-American tension had mounted. The Chinese premier and his whole cabinet had resigned the day before, and there were difficulties in selecting another cabinet to take its place. The Chinese Government forces were losing on a number of fronts, and the Chinese national dollar had broken badly during the day and had reached a point where one U.S. dollar actually exchanged for over one million Chinese dollars. When I came to China nearly thirty years ago I received only eighty-nine Chinese dollars for one hundred U.S. dollars.

### God Still the World's Ruler

All these thoughts went through my mind as I saw that surging mass of humanity with tired, drawn faces, milling about. All that I saw seemed to be frustration and confusion, until I looked up and repeated to myself that wonderful statement from the *Testimonies*. "The world is not without a ruler. The program of coming

events is in the hands of the Lord. The Majesty of Heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—Volume 5, p. 753. Then some of those wonderful promises from the Sacred Volume poured into my mind: "God is our refuge and strength, a very present help in trouble." He is "the same yesterday, to day, and for ever." "I will never leave thee, nor forsake thee."

### A Door of Hope

These were only a few of those gems of thought that came to mind. And how they did change things! As I was standing in contemplation, the traffic lights had changed; and when the green light turned and I walked on, I did so with a lighter step, and my heart was joyful, for I perceived anew that God was indeed with me. Like the discouraged disciples on their way to Emmaus, I then knew that I was not alone. What a wonderful thing it is to live and move and have our being in Him. With God the most depressing and forbidding outlook becomes a door of hope.

As we were incarcerated in that Japanese internment camp near Shanghai during the years of the Pacific War, a fellow prisoner once gave me a small motto, which has meant much to me. On it were inscribed the words: "God First Always." I placed this little plaque in the most prominent place in our little cubicle, which was so small that I had to double deck our beds in order to get them into the allotted space. I looked at the motto often. When rations became so short that we were almost continually hungry, it satisfied. When days became long and the nights weary, it renewed our hopes of deliverance. When evil reports threatened to depress, it inspired us with courage. When sickness laid me low, I could look through my weary eyes to that motto, and it became a balm of Gilead to me. I still consider this little motto one of my most prized possessions. It came through the welter of war with me, and now occupies a prominent place on the desk in my office.

If we always make God first, we will never become depressed or dejected. No matter how perplexing the problems or how difficult and hopeless a situation may seem, we can always rest assured that all will be well if we make God first. Not only is God a "present help," but He has promised to be with us "always, even unto the end of the world."

Doctrines Anchored to Scriptures—2

## The Background of the Sanctuary Doctrine

By LeRoy Edwin Froom

AS THE early white glow of dawn precedes the radiance of the sunrise that follows, so in the third decade of the nineteenth century, over in the Old World, the early gleams of understanding dawned concerning a sanctuary service, a ministering priest, and a great Day of Atonement, to become an actuality just before the end of the age. This slightly preceded the fuller understanding that came in connection with the "seventh month movement" of the great Advent Movement in the New World—sometimes called Millerism, from William Miller, the early leader—particularly from July to October, 1844.

This point may well be emphasized: The sanctuary truth came to light in the general Advent awakening on both sides of the Atlantic, not simply in America. And it was not only after the disappointment; just among the Sabbatarian Adventists, but before. Like all dawning of genuine truth, it was gradual and it was widespread. The

dawning of genuine truth is always recognized by various minds in different places, led to similar conclusions by one and the same Spirit of truth.

It is really remarkable how some of the participants in the great general Advent awakening, which was foreshadowed by the ten-day period preceding the actual Day of Atonement, and introduced by the blowing of the trumpets, caught a glimpse of the antitypical sanctuary realities impending. Those ten days, in the old typical sanctuary service of the Jews, were called "days of repentance." They were designed to prepare the people for the typical Day of Atonement that was drawing near. During this important time its nature was rehearsed and its imminence was declared.

Thus it was that in Great Britain several, quite independent of the approaching study and emphasis in America, were stressing the antitypical atonement reality even before it dawned upon the minds of men over here in the New World. The chief difference lay in the fact that these British Advent leaders failed to go on to perfection in their understanding and application of this truth, and soon turned their backs upon the whole question. So the clear, full enunciation came to be concentrated here in America.

#### John Tudor, British Pathfinder

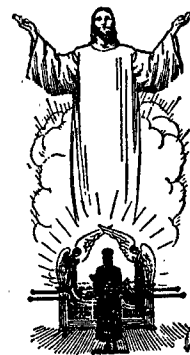
One of these British pathfinders was John Tudor, editor of *The Morning Watch*, and member and participant in the meetings of the important Society for the Investigation of Prophecy, in England. This organization was comprised of a group of capable and earnest clergymen of various persuasions, who met for mutual study of the prophecies, to compare notes, and to present to each other the findings of their personal investigation.

In 1828 this John Tudor, who had formerly been editor of the influential *Church of England Quarterly*, and participant in the Albury Park Prophetic Conferences beginning in 1826, wrote concerning the temple of God opened in heaven. He told of the ark of the testament seen in the holy of holies, which was entered but once a year, on the Day of Atonement. This Day of Atonement, declared Tudor, was a period of deep heart searching, and was followed by the high priest's coming forth unto the people. This, he believed, would all climax with the re-appearance of our absent Lord in His Second Advent.

Tudor stressed the fact that the harvest is followed by the jubilee, which period concludes the Jewish sacred year, when men would receive back their alienated possessions and have their suspended liberties restored. This is the grand climax of the typical series. So Tudor concluded that the time is brought within narrow limits, with one's duties clear and obvious. (See *The Prophetic Faith of Our Fathers*, vol. 3, pp. 507, 508.)

#### Testimony of *The Morning Watch*

Another point was made by *The Morning Watch*, one of the journals of the British Advent awakening, and of which this same John Tudor became editor. This contention was that in the Apocalypse the whole scheme of the Old Testament or Mosaic special feasts is superimposed upon the entire New Testament dispensation. This begins with the Passover in the first Jewish month, and its accompanying wave-sheaf feature, and is followed by the Feast of Weeks, or Pentecost. This continues on through to the blowing of trumpets, then the Day of Atonement, and finally the Feast of Tabernacles in the seventh Jewish month at the close of the series. These latter feasts come in the latter days. The imagery, or scenery, Tudor held, is taken almost wholly from the tabernacle service. Thus the typical framework of the Old Testament was tied to the actual work of redemption throughout the gospel dispensation.



## The Bread of His Presence

By MINNIE EMBREE PARKER

In the ancient tabernacle  
Bread was brought each Sabbath day,  
Placed upon the golden table  
When they took the old away.

Ever was it on the table;  
Day and night it rested there,  
Telling of Jehovah's presence,  
Who would listen to each prayer

That ascended with the incense  
Which perfumed the holy place,  
Teaching all a precious lesson  
Of the Saviour's love and grace.

Every Sabbath, when we listen  
In the house of God today  
To the message of the pastor,  
When we sing and when we pray,

We can feel Jehovah's presence  
If our hearts are tuned aright;  
He will give us of His spirit,  
He will give us truth and light.

Sabbath brings His hallowed presence  
To each heart that longs to be  
Like the Saviour, pure and holy;  
'Tis a gift for you and me.

Every Sabbath we may have it;  
It will keep us through the week,  
If we're longing for His presence;  
We shall find Him if we seek.

If we take the words of Jesus,  
Feed upon the Living Bread,  
Storing up each precious promise  
In the heart and in the head,

We shall find the Saviour's presence  
New for every Sabbath day,  
With our hearts His golden table,  
And His presence there alway.

Then the people all around us  
Will be drawn by Jesus' love;  
They will want to journey with us  
To the heavenly home above.



In this same *Morning Watch*, in 1829, the Day of Atonement and the Feast of Tabernacles are most significantly placed between the French Revolution and the end. This journal contends that the entire imagery is taken from the Day of Atonement—the golden censer, the incense, the temple open, and the ark, indicating the opening of the veil on the Day of Atonement. (*Prophetic Faith*, vol. 3, pp. 502-504.)

#### Frederick Nolan, Irish Theologian

Then there was Frederick Nolan (1784-1864), noted Irish theologian and graduate of Trinity College, Dublin, and of Oxford, and writer on the prophecies in the Old World Advent awakening. He likewise held, in 1837, that the imagery of the seventh seal was derived from the great Day of Atonement and the attendant jubilee. He argued that the analogy between this description and the solemn service of the temple is obvious.

Nolan stressed the frequent allusions to the temple of God opened in heaven, the ark of the testament that was seen therein, and the altar and the incense referred to in Revelation 9 and 15. These, he insisted, represent occurrences within the precincts of that celestial structure. Reference is made by him not only to the "daily service" of the sanctuary but to the peculiar solemnity of the services on the "great day of atonement," performed by the high priest in the holy of holies in the seventh month. Nolan stressed the great Sabbatism to be ushered in by the blowing of trumpets, and connected with the Day of Atonement. This latter, he considered, was a type of that great Sabbatism of the millennium. He felt that there was a definite correspondence. And Nolan had Christ ministering in the holy of holies in the heavenly service. Such were the transcendent heavenly events he envisioned as commencing with the Day of Atonement. Moreover, the Day of Atonement and the Jubilee were bound together and connected by the sounding of the trumpets. (*Ibid.*, pp. 608-610.)

#### Joshua Spalding of Massachusetts

Three decades before, here in America, Joshua Spalding, of Salem, Massachusetts, called by the Millerites the "daystar of the returning Advent hope," writing back in 1796, contended that the seventh-month trumpets betokened the last trump. He stressed the heralding announcement on the first day of the seventh-month events, which he believed to be symbolic of the announcement of the restitution of all things. Israel of old prepared and celebrated these feasts by the services of the temple. (*Ibid.*, p. 233.) He too felt that the great day of judgment was approaching. (*Ibid.*, p. 235.) So the idea began to be agitated. These were the early gleams.

Miller's early belief that the earth is the sanctuary, to be cleansed by fire at the Second Advent is, of course, known to all. The next step in the transition came when Miller's associates advanced beyond his original position and showed that the earth was not really the sanctuary, but heaven, from whence our ministering High Priest, Jesus Christ, would emerge, just as on earth the high priest in the typical sanctuary came out to bless his waiting people on the Day of Atonement. That would, of course, be Christ's second coming to earth, only in the role of the coming out of the High Priest to bless His people, as required by the type.

The eyes of all the leaders—Miller, Himes, Litch, Bliss, Hale, Storrs, Snow, and a score of others—were all lifted to that emerging High Priest from the heaven of heavens. That became the burden of the seventh-month movement, extending from July to October, 1844. This is attested by the explicit and repeated statements of all the leaders in the prominent Millerite periodicals of the time.

Such a view was an epochal advance. It lifted their eyes from earth to heaven, and recast the whole emphasis in the "seventh month movement." It was a transition step between the "1843" idea and the fuller light following the disappointment. This explains why the Millerites had the temerity to fix upon a specific day for Jesus, as High Priest, to emerge according to the type. It was not the mere Second Advent of Christ in a general way that they expected. It had this specific sanctuary service meaning to them.

That explains why they could so universally and so positively fix upon October 22, because that was the civil equivalent of the Day of Atonement in the Jewish year, 1844. They had found where and how the rabbinical Jews had shifted the Jewish new year's day (the first day of the first Jewish month, Nisan) back one month early—thus tying the Passover to the full moon following the vernal equinox, instead of continuing to follow the determining plan given to Moses, which was tied to the full moon of the barley-harvest period.

In this emphasis Samuel S. Snow took a leading part, with George Storrs and others, in applying the principle of the types, and in fixing upon October 22 for the Day of Atonement, as is commonly known. But this was later seen to be but the beginning day of a period of many years, comprising the great antitypical Day of Atonement. That we note next.

#### The Sabbath—7

### Our Father's House

By Arthur W. Spalding

IN MY Father's house are many mansions." Jesus said this to His disciples when He was about to leave them. "to prepare a place" for them; and He promised to come again and receive them to Himself, that where He is, there they—and we—might be also. His Father's house, what is that? Many mansions, what are they?

We speak to children, if we know how to speak to children, in the language of children and with imagery that is based upon the children's knowledge and experience. So God speaks to us in the language of men, and with imagery which brings, out of our own knowledge and experience, warm, reassuring, comforting concepts of His nearness to us and His oneness with us. Father, mother, brother, sister, friend—all the names of closest human relatives God uses to express His relation to us. Comforter, redeemer, advocate, judge, king—these embodiments of protection and justice and power He borrows from human experience to tell of His love and care. And well may such terms, expressing such relationships, be used to designate the nearness of God to us, because they were established in human society to extend the social order of heaven to earth. We are fathers because God is our Father; we are brothers because Christ is our Brother; we are friends because the heavenly orders of God and angels are friends. The oneness of God and humanity is not fiction, not mere figure: it is, in the degree that we can comprehend, the sublime truth of the universe.

So also God uses the defenses and the institutions which man has developed as terms to express the security and salvation of the things He has brought out of His infinite providence for our benefit. The walled city, more in ancient times than in ours, was the symbol of safety and security; hence, He presents to our view the New Jerusalem, girt about with walls of jasper. The high mountain, with its steep and its crags, was a refuge of the hunted, a home of the disinherited; therefore, He tells us of Sinai and Pisgah and Zion and Moriah and Olivet and Calvary and the mountain of the Lord's house.

Likewise, since man has made a little nest for close and intimate communion and protection and activity with his dearest kin, and this he calls his house, his home, God takes the blessed words and uses them to bridge the space between the vast creations of universe and eternity and our little spot of earth. Our Father's house! Be it ever so little, a bower in a garden, it is our Father's house. Be it ever so limitless, a chariot of fire among the stars, it is still our Father's house. And every spot is a mansion of God.

Without doubt, Jesus meant primarily to indicate heaven, the abode of God. That truly is the house, the supreme house, of God; yet to our human understanding it is not so intimately the house of our Father as is a little spot of earth contained therein. When we remember that the Garden of Eden, the home God made for man, was removed to heaven before the Deluge destroyed the face of the earth (Gen. 2:9, 10; Rev. 22:1, 2; *Patriarchs and Prophets*, p. 62), we catch a new idea of what Jesus would convey to us by the term, "My Father's house." In the Garden of Eden, God gave a pattern of a home which He intended should be improved by the hand of man, and duplicated by his children. This was the house of God on earth, the house of His son and daughter. And what so natural, then, as that the Son of God and man should "prepare a place" for His disciples in that very Garden of Eden? When Adam enters the New Jerusalem, "he beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of innocence and joy."—*The Great Controversy*, p. 648.

Though man was turned out of the garden, he was not wholly shut away from his Father's house. The creation, indeed, was damaged; decay and death set in among creatures and plants. "The earth, marred and defiled by sin, reflects but dimly the Creator's glory. [Yet] it is true that His object-lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator."—*Education*, p. 17. And in this damaged house of God, with its tarnished furnishings, we may prepare our minds to appreciate the perfect mansions Jesus has gone to prepare.

### The Sabbath and Nature

The Sabbath day is particularly designed to encourage and help such study of ours.

"Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above."—*Ibid.*, p. 251.

We are indeed bidden to this study by the message which forms the content of our mission. The first angel proclaims with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. How shall we worship whom we do not know? And to know the God who made heaven and earth, we must become familiar with the things He has made in heaven and earth for our instruction.

"These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight.

The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of to-day may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God."—*Ibid.*, p. 100.

Many who think themselves students, even masters, of the mysteries of nature have never progressed in God's science beyond the first page. They make catalogs of objects, note some relationships, list some laws; but they do not find God. The whole purpose of the creation is to reveal the Creator, His character, His wisdom, His love; and unless some progress is made in finding the lessons of this science, we are stopped at the threshold. Love, the love of God, is the central science of all sciences; and except it be made the touchstone of science, science is bound to dry up or to go astray.

### The Alphabet of Nature Study

It is true, of course, that acquaintance and familiarity with the objects of creation constitute a first necessity. It is the alphabet of nature study. But if we are content to recite the alphabet and to learn curious things about its forms and its supposed origins, we shall not become good readers. Suppose you say to a learner, "Can you read?" and he replies, "Yes, I can read. I am a man of letters. Hear me: *A, B, C, D, E, F, G,*" and on to izzard. Suppose he says: "I know where and how the alphabet was invented, why the *A* is peaked, and why the *V* is one member of the *Double-U*. I can tell you how *C* came to be both *K* and *S*. And do you know that though we have five vowels and sometimes *W* and *Y*, we have not enough to go around, and so all vowels represent from two to five sounds?"

"All this is very interesting, and some of it is basic; but can you read? What does this combination of letters spell? What is the thought in this paragraph? What does this book teach?"

"Oh, those things I do not know; but I can tell you why the *O* is round." To be very learned in the alphabet stops short of being wise in the library.

All the creation speaks of the love of God, marred now, it is true, by the incursions of evil. Because of evil, our reading is made more difficult. Yet if we are to live and learn in our Father's house, let us begin now.

There are lessons in every blade of grass, every tree, every bird and insect, and every part of the creation. What a factory is this simple leaf upon the tree, and every leaf upon the tree, and on all the trees! With the aid of the sunlight, it creates food not only for the parent tree but for man and beast. Study into its structure, its chemistry, its adaptability; and marvel at the wondrous work of God. Tell it in simple language to the child, and lead him also to investigate.

What an army of police are the birds, patrolling every acre and every inch: the partridge on the ground, the towhee in the bushes, the woodpecker on the bole of the tree, the vireo in the foliage, the swallow in the air, the duck in the water, the vulture, the hawk, the eagle—thousands of varieties, and every one assigned his place by the Creator, balancing the forces of nature and working for the benefit of man. Without the birds we could not live a year. Many are their enemies; let us not be of them. "Your heavenly Father feedeth them."



## My Peace

By L. M. SPEAR

This world has much of beauty,  
With its birds and trees and flowers,  
Glad sunshine and green meadows,  
Blue sky and gentle showers.

But a fear has spread upon it,  
With a darkness like a pall,  
Like a fearsome dread, miasma,  
With its mantle over all.

For the world is full of sorrow,  
Disappointment, grief, and tears;  
And forebodings of the future  
Are increasing with the years.

And round the earth's circumference  
Petty bickerings are rife,  
And the mutterings of the war clouds  
Presage a day of strife.

But the Christian should not worry,  
For the Hand that guides the stars  
And the planets in their courses,  
Guides this little world of ours.

And at His glorious Advent  
All war and strife will cease;  
And tears and sorrow vanish  
With the coming Prince of Peace.

Though storms may rage about us,  
Yet amidst the battle's din  
We may have this blest assurance,  
That His peace abides within.

"Not this world's peace, but My peace,  
I offer full and free  
To every trusting pilgrim  
Whose mind is staid on Me."

Here are the insects, which to many people are repulsive and suspect. Yet ninety-nine out of a hundred kinds of insects are working for man, and those that destroy our crops do so either because of our ignorance and neglect of God's methods or because temporarily nature becomes unbalanced. And what a graphic story of earth life, death, and the resurrection is the change of these lowly forms! A fascinating study is the life of every butterfly, beetle, and "bug" in the fairy world of the insects. Are all these in our minds united to the providences of God?

### Reading Nature's Lesson Book

What lessons there are to be learned from the rain and the snow and the wind, from the hills and the streams and the lakes, from the shells on the seashore, from the lichens on the rocks! Do you know the names of the clouds? Can you tell of their balancings and their benefits? What are the stars to you and your children? Can you find Orion and the gateway to heaven? Is every sunrise a miracle, and every sunset a painting of the New Jerusalem? To know these things, and to know them aright, is to know "Him that made heaven, and earth, and the sea, and the fountains of waters."

There is a simple and sincere study of the meaning of nature, an actual first experience in the reading of our Father's writing, suggested to us in the book *Education*:

"Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure-house of the word.

"Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons."—Page 120.

### Volumes of Wisdom Beyond

This is the primer of the book of God in nature. Be assured there are many volumes of His wisdom beyond to peruse. But only if we make a beginning here, even in this half-wrecked house of our Father, shall we be able to read with ease and delight in the perfect realm of our Father's house of the future.

The Sabbath day is given by God to use, in part, for the study of His works. Can we afford to pass by indolently and ignorantly this great opportunity to commune more deeply with our heavenly Father, and receive the seal of His Sabbath?

Let us consecrate a part of the blessed day—the afternoon, if the Sabbath school and church service are held in the forenoon—to the study of nature, God's handwriting. Let us take our children and go out in the midst of the creation, and teach them its wonders, its beauties, and its providences. It will take preparation to do this, it is true; we cannot teach if we do not know. But what study is so worthy for parents and teachers as the study of the creation of God? Where else shall we find so vividly portrayed the lessons of His love and care?

Start with the learning of Bible texts that speak of the things of nature and God's meaning in them. Thus will all the creation be ever speaking to us of God, of the heavenly Father; and there shall be to us nothing common or unclean. Be systematic; list your findings, and encourage each child who can write to list them too. A five-cent notebook will do for this notation. Classify your texts under such heads as sun, moon, stars, wind, clouds, rain, snow, streams, sea, rocks, mountains—not too many,

but comprehensive. Learn some of the texts by heart. Take along your lists when you go walking, and have a Bible with you, preferably one with a concordance. For a part of the time, then, have an exercise on texts and objects they fit. Don't overdo it; but do it. Turn to some other forms of nature appreciation also, for a change. Make the Sabbath day a joy and rejoicing.

If you catch the spirit, you will go on to study more deeply. There are many nature books which will help you, but hold ever to the Word of God; it interprets.

"To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."—*Ibid.*

## Christians and Worldly Organizations

By Carlyle B. Haynes

**T**O BE a Christian is to be a separatist. While he remains in the world he is not to be of the world.

This means that he must stand apart from all that is not of and for God. He must keep ever in mind the basic principle that the life of a Christian is at all times, in all places, and with reference to all association to be ordered by and in harmony with the Word of God.

The demands of that Word come to each Christian individually. His decisions, his way of life, his course of conduct, his association, and his relationships with men are *his* responsibility. He is accountable to God. The Word of God is clear in its instruction and its demands.

Among the plain and positive injunctions of that Word are two which are declared by our Lord as the "greatest." They are: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." Matt. 22: 37-39.

### Summary of God's Righteousness

This means supreme love to God and sincere love to men. This is the summary of the righteousness which God requires of His followers. He not only requires it but makes it possible through the atonement and the priesthood of His Son.

There is no plainer command in Scripture to Christian disciples than that contained in these words: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. 6:14-17.

To the believer, these words mean that the children of God, those who have surrendered themselves to do God's will, are not to team up with the children of the world—those who are not so surrendered—in relationships and organizational affiliations which involve the possibility of requirements being voted by majorities, which may result in violation of conscience by Christians if they should be complied with. God's people are not to fit themselves into worldly harness, not to put their necks into that sort of yoke. It is an "unequal" yoke. The disparity is so great that those thus yoked can never pull together.

### A Marked Difference in Standards

Workingmen of the world do not live by the standards and ideals we profess. These mean nothing to them. Consequently, workingmen of the world can never satisfactorily fix objectives, determine purposes, decide methods, adopt procedures, require activities, designate obligations, and command decisions for Christian workingmen.

It necessarily follows that any relationship or associa-

tion or membership in an organization, which requires of a Christian believer a course of action contrary to the will of God for him, is not a wholesome relationship. The Christian disciple should never pledge himself, or bind himself, to be governed and controlled by the will of a majority when that will may require him to depart from and go contrary to the will of God.

This certainly means that God's people are to stand apart from all associations in which their direct, individual accountability to God is infringed on or affected. It is never wise or safe for a Christian to put himself by any voluntary choice of his own where his decisions in matters of conscience can be or may be determined by men rather than by God.

He is not to touch that which is unclean. That is, he is to remain aloof and apart from association with, endeavors after, and participation in, any agency which is earth centered in its objectives and man controlled in its methods.

## Increasing Success

By W. W. Eastman

**I** HAVE been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success," wrote the Lord's messenger in the year 1902. This message came to us in the midst of depression, when our publishing work suffered along with other things. Sales had dropped down to the minimum of \$250,000 a year. Conferences had become discouraged, largely because of the failure of colporteurs to pay for their books. Thus the tract societies were involved in heavy indebtedness. The publishing houses likewise were heavily in debt. It was a gloomy outlook. But men of faith, with confidence in that good word that had come from the Lord's messenger, began to shout it from the housetops, and so went the work.

Things moved slowly at first; but as others joined the ranks, sales increased. Colporteurs were required to pay for their books when delivered; and as the money came in, courage revived.

A scholarship plan was devised. Schools were invaded by students who had been persuaded to spend their vacation months in the canvassing field. Institutions of instruction were held in conferences and schools; and as the work grew, more efficient leadership was developed. The Lord was in the work, and it prospered and grew.

Publishing houses that had been doing commercial work for the world because of a lack of denominational printing, were told by the Lord's messenger to publish only denominational literature. And they did.

### After More Than Forty-six Years

And now after more than forty-six years of "increasing success," the good program continues. Around the circle of the earth the presses are humming with accelerated speed in an effort to supply books, papers, and tracts to the colporteurs and laity of the church.

Yes, that was a good and true word that came to us in 1902. In *Testimonies*, volume 7, page 138, we read, "Our publishing work was established by the direction of God and under His special supervision." We all believe it now.

OUR heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme will find perplexities vanish, and a plain path before their feet.—*Ministry of Healing*, p. 481.

## Teaching Reverence by Example

By Archa O. Dart

**R**EVERENCE, profound respect mingled with love and awe, is shown by making a *difference* between that which belongs to God and that which belongs to man, between that which is holy and that which is common, between that which is sacred and that which is earthly. Children should be taught to make a distinction between the way they treat the Lord's house and the way they treat common ordinary buildings, His day and the six working days of the week, His Book and the books written by man, His preachers and other public speakers, His money and the nine tenths left to us, and prayer and conversation with others.

All through the Bible reverence is taught as a divine requirement. For no other sin has more severe punishment been meted out than for the sin of irreverence.

"Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth, by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential."—*Prophets and Kings*, p. 236.

The common fire used by Nadab and Abihu no doubt appeared to be the same as the holy fire kindled by God and dedicated to His service. Apparently it was a very small departure from God's command. But this failure to make a difference between the sacred and the common was enough to cause the instant death of these priests. Uzzah did nothing wicked according to human standards, but that irreverent act of treating the sacred ark as a common thing brought swift and sure punishment.

For years Moses had led his flocks over the plains of Midian. His sheep had grazed on the grass day after day, and the little lambs had gambled over the hills season after season. But one day while standing on that same ground over which he had led flocks so often, Moses was commanded to take off his shoes. That ground was now holy, for God was there; and Moses was bidden to recognize the fact by showing reverence for the place. A church may be constructed out of the same material

used in building our homes, our stores, our office buildings. The lumber may be taken from the same tree, the bricks burned in the same kiln, the nails and hinges smelted in the same furnace, but when that house is dedicated to the worship of God it becomes a hallowed spot. In this place we come to meet with God. "Keep thy foot when thou goest to the house of God." Common talk should have no place in the sanctuary.

### Penalty Sometimes Deferred

Just because the swift vengeance of God is not meted out to irreverent people today is no sign that punishment will never come to them. It is just as sinful to show disrespect to God today as it was in the days of the children of Israel. Nothing that is dedicated to God and used in His worship can be treated as something common or used in an ordinary manner.

"Ye shall keep My sabbaths, and reverence My sanctuary: I am the Lord." Lev. 19:30. How can one reverence the sanctuary if one is not there? In no clearer manner can one show his lack of love for another than by unconcerned indifference. God Himself has promised to meet with His children though there be only two or three gathered in His name, and His children *will* be present whenever it is at all possible. Those who really love God need no urging; they never need to be reminded that they ought to attend church. The rain, the sunshine, the snow, and the inconveniences of poor transportation will not keep them from meeting with their Lord and Master.

Occasionally a person is found here or there who never attends church service unless someone comes after him. When an individual is able to walk all over town during the week, but unwilling to go to church unless taken in an automobile, we are prone to believe that his love for the world is greater than his love for God. In the parable of the marriage supper, recorded in Matthew 22, we find that one of those invited was carried, but he was carried out. True reverence for God will lead everyone physically able, to be at church for divine services.

### Reverence Calls for Promptness

Reverence also calls for one to be on time for the regular appointments. Our own inclinations to sleep Sabbath morning or our indifference may cause us to come late to Sabbath school.

"It is a sad failing with many that they are always behind time on Sabbath morning. . . . Have your preparations all made the day before, and come promptly to the Sabbath school and meeting, and you will thereby not only benefit others, but you will reap rich blessings for yourselves."—*Counsels on Sabbath School Work*, pp. 169, 170.

True reverence includes more than observing certain forms of etiquette. It means that an individual himself will take an active part in the service. A visiting minister observed a certain man sitting on the back seat. When the opening hymn was announced, he made no effort



to find the number of the song, although plenty of hymnals were near at hand. Not until a young lady across the aisle found the hymn and handed him the book did he make any attempt to sing. At the close of the service the speaker of the morning asked the pastor who the stranger was. "He is not a stranger," replied the pastor, "he is one of our members." "Evidently he is not a very active member," observed the visiting minister.

The individual who truly loves God with all his heart will "come before His presence with singing." Ps. 100:2. It will be his joy and delight to unite his voice with his brethren and sisters in singing praises to the Lord. If he is not a singer, he will at least "make a joyful noise unto God." Ps. 66:1. However, during the week he will improve his talents so that his "noise" will be joyful and not a discordant wail.

### Reverence in Public Service

In prayer he will banish his own thoughts and join in with the petition that is being offered publicly. His posture will be in harmony with this holy occasion. Unless circumstances prohibit, it is well to follow the admonition given in Psalms 95:6, "O come, let us worship and bow down: let us kneel before the Lord our maker." In some temporary buildings the seats are so close together that kneeling is rather awkward or even impossible, but surely the pews in our regular churches should be spaced conveniently to enable everyone to kneel gracefully and reverently before the Lord.

The one chosen to address the throne of grace should remember that he is speaking for the entire congregation, and should speak loud enough and distinctly enough to enable everyone to hear.

"Satan rejoices when the prayers offered to God are almost inaudible. Let God's people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified."—*Testimonies*, vol. 6, p. 382.

Everyone who takes part in the service, whether he sings, prays, reads, or speaks, should remember that he is ministering before the Lord, and should endeavor to do his best (not *better* than someone else, but *his* best). It is well for the leaders to keep this in mind, and inform those taking part in plenty of time to enable them to make the necessary preparations. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8.

Reverence in God's house means that one will listen to what is being spoken. One cannot indulge in reading, visiting, or sleeping, and be guiltless.

"Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God. While God's servants are presenting the words of life to the people, some will be reading, others whispering and laughing. Their eyes are sinning by diverting the attention of those around them."—*Messages to Young People*, p. 265.

### The Close of the Service

Except for emergencies one should remain until the service is dismissed. Neither is it proper for one to put on his rubbers or slip on his coat preparatory to making a hasty retreat during the singing of the hymn.

At the close of the service the blessing of the hour should not be lost by rushing out after the benediction, nor by remaining in the sanctuary to visit with friends. A few churches have adopted the plan of dismissing the congregation pew by pew. A signal from the usher enables each row to leave quietly and orderly without blocking or crowding. Christian greetings can be exchanged on the sidewalk or in the anterooms of the

church, and not in the throne room, where God has so recently spoken to His people. Our children should realize that we do make a difference between the things of God and the affairs of man.

Reverence enables one to enjoy the hour of worship. The individual who is on time to church, takes an active part himself, and pays respectful attention to the service will be able to say from his heart, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.



## Summer Sequel

By IVANETTE GREEN DUNBAR

I PASSED by my keyboard on the way upstairs. Its ivories seemed to beckon to me, half reproachfully, half appealingly. Lingered a respectful moment and making silent apologies, I turned to go, but thought I heard in minor overtones a whimpering, haunting melody of consolation.

Little articles were soon put in their places, and white bedclothes were turned back to air in the freshness of the autumn morning. Now, I thought, there are those things to mend and letters to write and the marketing to do. Each delightful in itself, but they must wait.

You see, certain spicy items should be jotted down before they vanish from the memory. Then, perhaps, they can be more accurately recalled later, and lived over again.

God is good that there should be such moments as life brought today—worship and breakfast with a ten-year-old lad, just the two of us, so he could get an early start; and then a little later the appearance of the younger one as he stood seeking my approval. For had he not bathed, chosen his garments, dressed himself, and arranged his pompadour by himself? He backed off to a comfortable distance for good vision and took position. No colonel could deny his meticulous grooming. He was clean, erect, bright-eyed, and seemed to possess that certain feeling—he was ready for the new day. While I was proudly commending him, my selfish heart resented, just a little, his efficiency and the fact that I was not so necessary any more. But my reverie was suddenly interrupted as with quick movements he placed one shoe on my knee, asking me to "tie it better," and then he explained that the knot he had tied was only "temporary." I caught his glow of satisfaction as he used the latest addition to his vocabulary.

On my dining room table there are partly finished jigsaw puzzles. The giraffe, the elephant, and the clown are all piled on a chair. The shepherd's pipes, gifts sent from the land of Bethlehem, have left off piping; and a lone toy caboose lies under the piano, on its side. Buddy, the squirrel, has just inspected the deserted mud-pie vats and the network of tunnels out under the cherry tree. He scampers here and there searching, searching.

I look for the touseled heads and the brown arms and legs, but cannot see them. They are not there. Listening for the sound of hammer and of stick, I hear only the splash of the robin as he bathes in cool water over yonder. The house seems hollow, and there is an echo of my own footsteps. The back-yard swings are still, and the little wagon reposes in its tracks. Everything seems to have stopped around our house—except my heart. It is pounding with uncommon force, because, you see, the boys have gone to school. God bless them.



## The Voice of Prophecy in Africa

By E. L. Cardey

*Director, Bible Correspondence School, South Africa*

**W**E HAVE just closed the fifth year of endeavor in the Voice of Prophecy Bible Correspondence School here in Africa, and the results obtained thus far are so much greater than we anticipated that we feel to say, "Surely God's hand is in this method of evangelism." A number of other church bodies have tried, and are trying, here in Africa, to duplicate what we are doing, but without apparent success. One prominent church leader recently said, "The Voice of Prophecy and the Adventists have an up-to-date message to carry to the world. That is why they succeed." This gentleman had been a faithful student in one of our Bible courses.

As we look back upon these five years of endeavor, and have seen this work of the Bible school grow from a very small beginning, we thank God for the abundant blessings that have come to us as we have sought to warn the masses of the soon coming of Christ, and of the binding obligation of the fourth commandment.

### Good Results Achieved

When we began, it was the general feeling that if we secured 10,000 enrollments among the white people of South Africa, it would be a phenomenal success. When we had completed our five years of effort we could report, not 10,000, but 120,000 Europeans, or white people, who had been registered in our Bible school, and had received the lessons. Another 30,000 natives had been registered with us, making a combined registration of 150,000 in the first courses. In addition to this great number, about 11,000 have taken our advanced courses of study. We do not accept our church members in our correspondence school, so that the numbers reported above are all non-Adventists.

During this time these students have given to us, to carry on our work, about \$65,000, and 4,000 have signed the covenant to keep the Sabbath. Hundreds of these have already been baptized, and large numbers will be baptized during the remaining months of the year. These are the visible results that we have seen, but we know that the results we have not yet seen will be much greater. The Lord has promised, "My word . . . shall not return unto Me void, but it shall accomplish that which I please."

How the influence of these studies is affecting lives everywhere is revealed to us in strange ways. Recently a letter written by a native gospel worker and sent to his European minister and director came to our box. We opened it by mistake. He wrote thus: "I went to ——— village to hold some meetings, and the people would no longer come to our church. They said they were now all Voice of Prophecy members, and have received new light. Who is the Voice of Prophecy church? I never heard of it. Please write me at once what to do to get these people back to our church."

### Like the Leaves of Autumn

Recently a native man wrote us from Salisbury, Southern Rhodesia. He had been a faithful student in two courses of study. He said: "I thank God for this wonderful truth. I was in darkness until one day I picked up a

Voice of Prophecy paper in the street. Someone had dropped it. I sent for your lessons, and God has opened my eyes so that I now see. I know God will bless me as I keep His law, including the Sabbath." As we read this we said, "This is the way the leaves of autumn are falling over the country, and honest souls are picking them up and learning the truth."

About a year ago we had a letter from a native minister who had been studying our lessons for nearly a year. In his letter he stated that not only was he determined to keep the Sabbath himself but he wanted all his members to join our church. After a few months we were able to visit this man personally. We advised him to let his members study the lessons, and the brethren decided to pitch a tent near his church in harmony with his request. A few months ago this was done, and a series of meetings was held; and now I have word from the director of the mission that the Lord has richly blessed that effort, and within a few weeks seventy-seven people have taken their stand for the truth and are now preparing for baptism.

We are now by a special providence of God getting out our lessons in the important Zulu language. Already several thousand Zulu names have come in, and we believe that a great work will soon spring up in Zululand, where so far very little has been done.

As our enrollments continue to come in at the rate of about a thousand a week, we receive a large number of stirring letters from people in every walk of life who rejoice in the light that has come to them. For this we thank God and take courage to press on to even greater things in the spreading of the message here in Africa before the storm breaks upon the world.

## Evangelistic Institute at South Lancaster

By M. K. Eckenroth

*Associate Ministerial Secretary, General Conference*

**A** VERY successful evangelistic institute was recently held in the Southern New England Conference, at South Lancaster, Massachusetts. Miss Louise Kleuser and I, of the General Conference Ministerial Association, led out in the evangelistic discussions. Miss Kleuser dealt with the importance of personal work. Her studies proved to be very inspiring and helpful. Our evangelistic discussions placed the emphasis upon Christ-centered preaching, and working along broader lines.

One of the unusual and unique features of this institute was a special day dedicated to health evangelism. All the doctors of the conference were invited to join with the ministerial workers for a day. This proved to be a great inspiration, both to the doctors and to the ministers. The various speakers discussed frankly the mutual problems faced by both professions. The more effective use of the right arm of the message was a great factor of this institute.

During the course of the week Taylor Bunch, pastor of the church in South Lancaster, gave a series of studies dealing particularly with the matter of the office and work of the Holy Spirit in finishing the work of God.

Another factor of this institute was the importance given to the work of the minister's wife and her assistance, which is so necessary in the successful program of the min-

ister. The sisters gathered together each evening for special studies, with Mrs. R. R. Bietz as chairwoman, and Miss Kleuser and Mrs. Bunch leading in the discussions.

The workers of the Southern New England Conference are eager to press forward in great advances for God; and rallying under the leadership of R. R. Bietz and his committee, the workers are determined to move forward with new triumphs for the cross during 1948.

## On the Atlantic Side of the Isthmus of Panama

By L. D. Minner  
*President, Panama Conference*

**I**N APRIL, 1946, R. E. Delafield came to this conference. During the past two dry seasons he has been engaged in conducting an extensive evangelistic effort in the cities of Colón and Cristobal. In these meetings over two hundred have been brought to the Lord and added to our English-speaking churches. Much of his preaching has been broadcast over the radio.

Elder Delafield has been asked by the conference committee to take up work on the Pacific side. We have several English churches in and around the city of Panama. Elder Delafield's evangelistic work on the Atlantic side was done while he was pastor of four churches. The two hundred received into fellowship are the fruitage of hard work by our evangelist and his small company.

We have recently completed a beautiful new church in Cristobal. This building is situated on a beautiful lot which was generously given to us by the Canal Zone administration. It is in one of the best locations that possibly could have been selected. We feel that the blessing of the Lord has been upon our efforts here.

Not only has the work among the English-speaking people been advanced, but the Spanish work has also enlarged. Several years ago a Spanish church was organized, but there was no church building. For a long time the members met in the chapel room of the Pacific Press. While we were building the new English church in Cristobal we also built a new Spanish church with a capacity of about 240 people. This has been a great encouragement to our Spanish people in these cities.

B. O. Maxson, who is the editor of *El Centinela* and a full-time worker at the Pacific Press, has been the elder of the Spanish church, and it has encouraged our hearts to see how the work has prospered under his leadership.

## New Church in Rouen, France

By E. Grisier

**I**N THE spring of this year a ceremony took place which had been long awaited by the church in Rouen, France—the dedication of their house of worship. Since its organization in 1928, the church had met in a succession of rented halls. A more permanent and convenient location had become a necessity, but this was not an easy thing to find in a city where so many buildings had been destroyed in the course of World War II.

However, as a result of the persevering efforts of the pastor, L. A. Mathy, and the generosity of two brethren in Paris, a building was finally found and purchased. This building is situated in the heart of the city, only a few hundred feet from the place where Joan of Arc was martyred, and was formerly a large canteen for the Prefecture employees. A great deal of work was necessary to transform this canteen into a hall for worship, but, thanks to the generous help of the Southern European Division, these alterations were made.

At No. 21 on the street Sainte Croix des Pelletiers, a carved wooden plaque bears the inscription, "Eglise Adventiste du Septième Jour." A monumental door opens on a courtyard, in the center of which is a great pine tree. Crossing the porch, we are confronted with four large bay windows on the ground-floor level. These are the windows of the chapel. At the right of the building we go up three steps and find ourselves in a large vestibule. At the left is the entrance door to the chapel; at the right, the young people's hall; directly ahead are the vestry and the children's room.

### A Fitting Place of Worship

Thus the 101 members of the Rouen church, to say nothing of their friends and those interested in our message, have at last a fitting place of worship.

On the occasion of the dedication, the Southern European Division was represented by W. R. Beach, president; M. Fridlin, secretary; and R. Gerber, treasurer. J. C. Guenin represented the Franco-Belgian Union as well as the North France Conference. The architect, Mr. Lardans, attended this ceremony.

The Rouen church is grateful to all its brethren for the blessings, spiritual and material, which God has accorded it through them. But above all, it is the beginning of a new era opening up for the Rouen church and for the work of God in this city.



Approximately Two Hundred Converts Baptized by R. E. Delafield in Cristobal, Canal Zone, During Two Consecutive Efforts Held in That City. Baptismal Candidates Are Seated Near the Front, and Visiting Church Members and

Friends Are Standing at the Back, on the Occasion of a Large Service Conducted in the New Cristobal Church Building. Elder Delafield and Family Are Seated in the Center to the Front



The Church of Rouen, France (Capital of Normandy), Meeting in the Hall of the Evangelistic Center Recently Acquired Through Rehabilitation Gifts. The Center Also Provides Good Facilities for a Youth Department, Sabbath School Departments, and Welfare Activities

## The Challenge of New Mission Projects

By T. R. Flaiz, M.D.

*Medical Secretary, General Conference*

**W**HILE passing legislation which may ultimately affect our direct evangelistic work, the Burmese Government has given evidence of its understanding of material values by holding the door partly open for Christian schools, hospitals, and dispensary work. With many of its cities only heaps of rubble now being overgrown with jungle, Burma is in sad need of facilities for restoring education, medicine, and health services.

In the footsteps of our Master, we as a missionary people have ever been alert to step in when serious need or want beckons. When the war front in Burma receded to the East, the crash of jungle warfare had scarcely ceased before our representatives entered this unhappy land with tons of clothing for distribution not only to our own Christian people but to all in need of such relief. This gesture resulted in a measure of good will which can scarcely be estimated. At one place near Rangoon a public meeting was called in a community to give expression to the gratitude felt toward those from overseas who had been so kind in helping them to exchange their burlap or leaf coverings for real clothing. On this colorful occasion gathered hundreds clad in dresses, shirts, trousers, and other items donated by our Adventists from India, Australia, England, and from all parts of America. This relief work was a wise investment in material, time, and effort for the furtherance of the gospel in that land.

Again, the gifts of our people have made it possible to open one of the best medical institutions in the capital city of this country. Dr. and Mrs. J. C. Johannes and associates have, in a short time, built up in the best part of Rangoon a fine hospital, which serves all classes, from the destitute and poor to the highest officials of the land. Here again this splendid humanitarian work has made friends and helped to maintain in the hearts of the Burmese people a warm affection for the Christian message.

Except for this line of activity first initiated by Christ Himself, it is not at all certain that we should be permitted long to carry forward our mission work in that country. One of the most pressing needs in Burma is

for schools. We at one time had a good training school in the city of Meiktila. This institution, with the rest of the city, was largely leveled by artillery fire and bombing. We have but one consolation in the loss of this fine property; namely, that it was not located in a place where agricultural land was available. We now have abundant reason to look for a new and suitable location for building up the new Burma training school. Burma is now without an Adventist upper-grade training school. Those of our youth who desire advanced study must go to Spicer Missionary College in India—an adventure which for the Burmese is equivalent to Americans going across to Europe for study. Obviously, not many can take advantage of such distant facilities.

The delta country of Burma is cut up both north and south, east and west, by large rivers and canals. What roads are to us in most parts of this country, these waterways are to the Burmese of the delta. Before the war we operated a dispensary boat, which made regular visits to outstations throughout this delta area. Both government and private expressions of appreciation for this good work indicate the high regard in which it was held. The postwar demand for the restoration of this boat-dispensary work has been heeded, and preparations are being made to bring this missionary medical service to the villages of the delta area of Burma. Pastor and Mrs. A. J. Sargent are in this area now, carrying on a good work which we believe will be greatly strengthened when they are able to add the dispensary boat to their present facilities. Many of these advance moves in such countries as Burma have been made possible because of our annual Missions Extension offering, a contribution intended for the pioneering of new projects. It is not alone for new schools in Burma, or new hospitals or dispensaries in that country. We are opening up two new hospitals in Siam. We have opened, and must equip, a new hospital in the city of Singapore. We are opening new schools in China, in Japan, and in Korea. We are opening new hospitals in the very heart of Africa. The thoughts of these new projects and other new work are always most cheering to the heart of the Advent people.

To those whose imaginations carry them a little further when contemplating new projects out on the frontiers of our world work, but who, because of circumstances, cannot go themselves, the Missions Extension offering of September 11 comes as a satisfying means of expressing their own material interest in the advance into those new fields.

## Our Institutions in Germany

By E. D. Dick

*Secretary, General Conference*

**A**REPORT of our work in Germany would not be complete without reference to our institutions, chief of which are Waldfriede Sanitarium in Berlin, our food factory and publishing house in Hamburg, and our three training schools—Friedensau, Neanderthal, and Marienhöhe.

Our sanitarium in Berlin is somewhat isolated from other buildings. The grounds, instead of being devoted to lawn and flowers, consist of a large vegetable garden. Not one square foot is wasted. The building fortunately did not suffer any direct hits by bombs, but was rocked by near-by explosions. The years of continuous heavy duty have left the building in great need of repair. Furnishings and equipment are also badly needed.

Built to care for not more than 120 patients, it has prior to and during war been crowded to its utmost

capacity, often providing for 160 inpatients, many of whom are placed in the halls, and in the public rooms. Some of the nurses have given up their quarters to ease the situation. Numbers are turned away daily. Besides the inpatients, from thirty to eighty outpatients are seen daily. This has brought a serious overload upon the staff. Some, because of the meagerness of diet and the added burdens, have already broken in health.

### Meager Facilities at Sanitarium

The operation of such an institution in times of war and present distress brings many perplexities. Supplies are difficult to secure. Everything is rationed. A recent allotment for a long period of time, received while we were there, contained six mop cloths, six incandescent light bulbs, also one pair of shoes for men, and two pairs of shoes for women, to be divided among their 128 helpers. Dishes, cutlery, and linens are hard to get, and difficult to replace. Helpers must furnish their own equipment. Patients are required to bring their own bedding as far as possible. Nurses received their last allotment of clothes when they were children. They were made exceedingly happy when we visitors found a way to bring to them a few boxes of starch for laundering their nurses' caps and uniforms. They had had no starch for a long time.

Medical supplies are likewise scarce and difficult to procure. Surgical gauze, absorbent cotton, surgical suturing materials, rubber gloves, and hot-water bottles are very scarce.

Financially, the institution is faced with difficulty, for the prices charged are strictly controlled by the government, at rates which prevailed years ago. Since then the prices of labor and supplies have greatly increased. In spite of the many problems faced, the leaders and staff are of good courage, and are accomplishing an excellent work. The institution is widely and favorably known.

### The Food Factory

The food factory at Hamburg was less fortunate than our sanitarium in Berlin, though there is much for which to be thankful. The five-story building stands like a memorial in the midst of rubble and ruins. A large residential section just across the street was reduced to heaps of rubble. Eight hundred of the 827 people in that immediate area lost their lives.

On July 28, 1943, the plant was struck by a heavy delayed-action bomb, which burned out 90 per cent of the building. Only the office of the manager and some stock were spared. Starting on the twenty-ninth of August with a group of twenty-five to thirty workers, the brethren began to repair and rebuild. Wooden machines and the elevator and all combustible machines and equipment had been reduced to a heap of scrap iron. Eighty thousand bricks were used to repair the damage done. After eleven months of arduous work, the repairs were completed, and all was in readiness to begin operations again on July 21, 1944. But the night before brought disappointment. An exploding bomb close to the building, which smashed ninety-six windows besides walls and doors, delayed their operations for several months. Fifteen other times during the course of the war the building sustained damage of greater or less severity, but their courage and faith failed not. They toiled on. Because of a shortage of supplies, the primary product is bread. They are scheduled to produce 800,000 loaves each year.

Here too the workers are greatly handicapped by lack of proper equipment, but in spite of this a spirit of cheer and good will prevails.

Hamburg suffered from 216 air raids during the course of the war. Well may we consider ourselves fortunate in not having greater damage to our institutions located

here. Our publishing house was severely damaged. The wing containing stocks, supplies, offices, and the library was totally destroyed. The wing containing the valuable printing presses was not damaged greatly, though a large bomb penetrated the roof and the two upper floors. Fortunately it did not explode. Employees at the risk of their lives immediately gathered about it and pitched it out the window. Much of the building suffered from fire, which spread from the destroyed portions.

During the war the publication of religious literature was prohibited. Since its close permission has been granted for the printing of certain types of books, and it is hoped that soon the way will be opened for the printing and the circulating of all our good books for which our people are eagerly waiting.

### The Youth and Our Training Schools

The most cheering aspects of our work are seen in the numbers of children and youth in the churches. Prior to and during the war the young people were swept away into youth camps and other group organizations. The children were required to attend school on Sabbath. Few only were able to secure release. The situation now, however, is vastly changed. The regulation requiring attendance in the schools has been superseded by a law granting our children freedom from attendance at school on Sabbath, and our churches are again crowded with our children and youth. Of the very large baptisms, one of every three is a young person. Every church has its



Seventy-fifth Anniversary Service  
Raymond, Wisconsin, Church

John G. Matteson founded the company of believers in Raymond, Wisconsin, in the year 1868. Our believers in Minnesota were responsible for the interest among the original believers, having mailed literature to them prior to Elder Matteson's first contacts. There was opposition at first, but the work grew steadily. In the year 1873 a modest church building was erected, a picture of which appears above. The only addition to the original building was a schoolroom, which was added a few years later.

A special anniversary service was held in the Raymond church on a recent Sabbath, at which time F. W. Schnepfer, president of the Wisconsin Conference, spoke to an overflow audience gathered to commemorate the founding of our work in this place. J. F. Knipschild, M.V. secretary of the Wisconsin Conference, conducted an inspiring investiture service in the afternoon for a large group of Juniors. After this the history of the church was read by the local elder and a report of church growth presented. In 1884 the little church averaged \$131 per year in tithes and offerings. Today our Raymond believers give \$5,000 annually. It is a healthy sign of growth and progress.

The Raymond church has maintained a fine church school since 1904. A number of workers who have entered the service of the church at home and abroad were at one time members of the Raymond congregation. Among these were Dr. David Paulson, Anna Sorenson Grundsett, and Sister Leon Repogle, the latter being present with her husband while on furlough from South America.

The Raymond church is seventy-five years nearer the Lord's return than they were in the year 1873. This loyal group of believers are determined to remain faithful to Christ, and to grow in membership until their work in Racine County, Wisconsin, is finally finished.

choir of youth. Many are engaged in lay evangelistic activities. Their great need is that of schools where their talents can be trained and their zeal harnessed in definite soul-winning work.

This is not being neglected. Already the Friedensau school, which was requisitioned by the military, has been renovated and repaired and is operating as a training school for our East German Union.

Neandertal, the training school for the West German Union, likewise was requisitioned by the government during the war. It has been vacated partially, and is now in our hands. A group of twenty mature young men are now in training in this center. More will be received when it is possible to eject the refugees who occupy a part of the buildings.

#### Our School at Darmstadt

Marienhöhe, Darmstadt, also used by the military during the war and later by displaced persons, has now been vacated and turned back to us. Extensive repairs will be necessary. A group of enthusiastic young men under the direction of artisans are now at work. Plans were agreed upon when we were there that this school should serve as the training school for the South German Union and as the advanced training school for the division, with a joint administrative board composed of division, union, and inter-union representatives.

It is hoped to have the buildings in shape to receive about sixty students this year and to open about October 1. The young people throughout the field are enthusiastic over these prospects for Christian education. They are eager to make a contribution to the advancement of the work, both in their homeland and in lands beyond their borders, when world conditions make this possible.

As the smoke of battle has cleared and we are once more able to join hands with our brethren and sisters in Germany, we look for progress and advance in that land. They also send their greetings to our brethren and sisters in other lands, repeatedly and fervently expressing their gratitude for the help which has been sent to them in their time of great distress. Let us move forward together again for the finishing of the work.

### Southern California Camp Meeting

By Roy F. Cottrell

THE Southern California camp meeting convened July 9 to 18 on the grounds of Lynwood Academy. On both Sabbath days the attendance reached a peak of about 14,000. The people met in nine regular sections. Meetings were also conducted for the Spanish, German, Japanese, and Russian believers.

On the first Sabbath J. L. McElhany spoke in the main auditorium, stressing the present critical world situation, and voicing an appeal for complete consecration and victory in Christ. During the evening services of the camp meeting, G. E. Vandeman, of Washington, D.C., and other evangelists presented the great fundamentals of the message. Other speakers from the General Conference were M. L. Andreasen, F. H. Yost, and L. L. Moffitt.

#### Large Mission Offering

On the closing Sabbath C. L. Bauer, president of the Pacific Union Conference, spoke to the vast audience, telling of recent triumphs on far-flung gospel frontiers. In response the total mission offering, including pledges and Sabbath school donations, amounted to \$31,850.59.

Yet this generous contribution was but a part of the manifested liberality. Aside from collections for camp meeting expense and famine relief, the needs of Newbury Park Academy were presented; and approximately \$9,500 in cash and pledges was contributed to this splendid proj-

ect. The book tent reported sales amounting to the total of \$17,103.14.

At a special Sabbath afternoon meeting David Voth, the conference president, presented five young men as candidates for the gospel ministry—C. L. Finney, Ernest Lutz, John D. Rhodes, Lester Patterson, and Don E. Duncan. Elders McElhany, Cormack, and Bauer participated in the sacred service of ordination.

Two outstanding symposiums were also among the Sabbath afternoon features. One of these emphasized the supreme privilege of a Christian education; in the other, the youth of Southern California told of signal victories in their "Share Your Faith" program. Among these dynamic youth speakers was a young Hindu who had but recently accepted the threefold message. He too was aflame for Christ.

As the hour of breaking camp arrived, the words, "This has been a wonderful meeting," were heard from many lips. It was verily another milestone on our way to the great assembly on the sea of glass.

### After Thirty-five Years in Rhodesia

By F. Burton Jewell

WE CAME to the Inyazura Mission, Southern Rhodesia, in 1913. Rhodesia was then a new British colony, very sparsely settled with small villages—nucleuses of thriving cities of today—such as Salisbury and Bulawayo.

The education of the native people was just under way. Mission stations were springing up here and there. Very few natives knew enough English to interpret well. What a noticeable change since then! We now have many native pastors, evangelists, and teachers in the field. We also have many teachers in training, and others taking high school. A few have gone to South Africa for college training. In all the business offices and stores are to be found able, educated young men. The young women too are being educated as teachers and homemakers. Some are being trained as nurses, and many are caretakers of children.

We came to Africa in company with W. C. White, O. K. Butler, and M. C. Sturdevant. We have seen many missionaries come and go. Only J. C. Rogers, now retired, and J. R. Campbell, now on furlough in the States, who preceded us, are here today. In Elder Sturdevant's first letter to us before leaving America, we were told to "burn all bridges." We followed his instruction, and have only made one visit to the States. That was twenty-two years ago. Outside of one and a half years we have served all our time at Inyazura and Solusi missions. We have been here twenty-one years. My wife has taught in the mission schools continuously throughout all these years. She is now beginning to teach the grandchildren of her first students, and she appears to be as keen as ever.

#### Solusi Station a Training Center

When this station, Solusi, was made a training center of the Zambesi Union Mission, we were called here, my wife as a teacher, and I as a trained nurse to take charge of the medical interests. For years I rode thousands of miles on my bicycle answering sick calls and attending patients.

This station the first of all to be established in behalf of the heathen, has truly enlarged the place of its tent, and stretched forth the curtains of its habitation, breaking forth on the right hand and on the left. (Isa. 54:2, 3.) Every year a sizable class of young men and young women are graduated from this training school, and they find their place as teachers in the Zambesi Union Mission field. This year there are 550 students enrolled. There



are at present five European families, three single teachers, and thirteen native teachers enlisted here. J. R. Siebenlist is most ably leading this band of educators, and has during his years here gained the confidence of both the teaching staff and the students.

During our period of service in Africa we have seen our work extend in every direction. How our hearts did burn some years ago as we laid plans here at Solusi, with W. E. Straw as chairman of the committee, for the establishment of our first mission in the vast regions of the Belgian Congo. A. T. Robinson, who made arrangements for the mission, with Honorable Cecil John Rhodes, the founder and first governor of Rhodesia, has great reason for rejoicing, as well as W. H. Anderson, who traveled by ox team transport from the Mafeking railhead to this station. The boys in training here fifty years ago are old now with white hair. Some are passing to their rest. We have two such noble characters here at Solusi—Peter Fayi and Alvin Tshabangu, both retired, but still active in church endeavors.

We now discern as never before "the gleams of the golden morning." The long night of sin is about to end. It is now high time to be awake, and hold fast the profession of our faith, without wavering, and soon we may be ushered in through the pearly portals as trophies of His saving grace.

## Lake Region Camp Meeting

By Erwin E. Roenfelt  
*Associate Secretary, General Conference*

**T**HE Lake Region Conference, comprising the colored constituency of the States of Illinois, Indiana, Michigan, and Wisconsin, was organized on January 1, 1945. Since then earnest and enthusiastic efforts have been put forth to build up strongly every department of the work.

In connection with the educational work, plans have been laid for the establishment of a boarding academy for boys and girls. A piece of excellent farm land was recently purchased about seven miles from Cassopolis, Michigan; and here building operations are in progress. It is hoped that a small group of students may begin school in the fall.

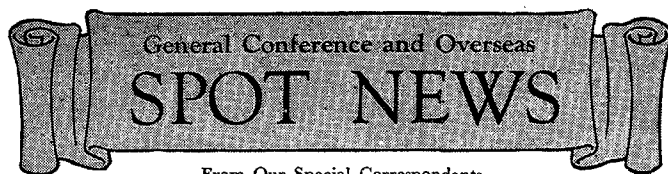
### First Conference Camp Meeting

It was on the academy grounds that the first camp meeting of the conference was held from June 18 to 26. Three pavilions were erected—one for the general meetings, one for the children and youth, and another for dining purposes. Tents for the accommodation of the campers were pitched about these in a manner that gave the whole camp an orderly appearance. Taking into consideration the fact that this was the first camp meeting, we should give credit to J. G. Dasent, conference president, and his associate workers for the way in which it was planned and conducted.

The Book and Bible House, which was accommodated in one of the partly-completed rooms of the new academy building, did good business during the time of the camp.

On the closing Sabbath of the camp a special offering was taken for the new academy building. The response to this was magnificent; a large sum in cash and pledges was received.

In addition to the local conference workers, representatives from the Lake Union and C. S. Longacre and I from the General Conference were present at the camp and shared largely in the spiritual exercises of this convocation.



### Southern Asia Division

- ABOUT 50 efforts are in progress, or are planned for, in this division for 1948. Reports of good success have already been received.
- PASTOR and MRS. A. F. TARR sailed recently from Calcutta en route to the United States on furlough and to attend the fall council.
- O. A. SKAU, superintendent of the Northeast India Union, reports that 6 candidates were recently baptized among the Santal people. Eight were baptized as the first fruits from a tribe in the hills of north Bihar among whom we have not previously worked.
- H. W. BARROWS, from the General Conference, arrived in Southern Asia about the middle of July. He spent two or three weeks in the division offices at Poona auditing accounts.



### Atlantic Union

- O. F. LOCKE baptized 10 people in Buffalo, New York, recently. One of these was a student of the 20th Century Bible Course, and 3 were brought to a final decision by the efforts of Warren Skilton.
- A CONFERENCE-WIDE Dorcas Federation has been organized in the New York Conference, with Mrs. Blanche M. Frank as president and Mrs. E. Kriegelstein as secretary-treasurer.
- THE historic little church in Washington, New Hampshire, where the Sabbath truth was brought to the early Advent believers by Rachel Preston, was opened on August 7 for special meetings. G. R. Nash, union home missionary and Sabbath school secretary, spoke at the forenoon service; and R. W. Moore, president of the Northern New England Conference, spoke in the afternoon. The annual services held there attracted attendants from all over New England.

### Canadian Union

- THE biennial session of the Alberta Conference opened on July 22 in the conference auditorium recently erected on the campus of Canadian Union College. It was a great satisfaction to all present that they were able to find room in this spacious auditorium. The following were elected as officers of the conference for the ensuing term: E. H. Oswald, president; L. H. Davies, secretary-treasurer and Book and Bible House manager.
- ON Thursday evening, July 29, the British Columbia Conference session convened in the large auditorium of the campground in Hope, British Columbia. The next day the following officers were unanimously accepted by the delegates in session: president, R. E. Finney, Jr., and secretary-treasurer and Book and Bible House manager, J. C. Neithercut.
- A. G. STREIFLING was ordained to the gospel ministry on Sabbath afternoon, July 1.
- THIRTY-SEVEN people were baptized at the time of the Manitoba-Saskatchewan camp meeting.



## The Meaning of the Present World Situation

By J. L. McELHANY—This reprint of Elder McElhany's address given in Constitution Hall at the time of the Spring Council summarizes in compelling fashion our denominational interpretation of present-day events. It is a model of good printing and will make a suitable gift to interested people.

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## Central Union

● To fill the vacancy in the management of Porter Sanitarium, created when J. C. Shull accepted the comptrollership of the College of Medical Evangelists, the sanitarium board elected A. A. Leiske, of Kansas City, Missouri. He took over his duties on July 28.

● THREE persons were baptized in Pueblo, Colorado, on Sabbath, July 24. The pastor, V. D. Davis, is now conducting a short effort to prepare others for baptism.

## Columbia Union

● EARL H. ROBBINS, assisted by Cecil A. Paden, recently conducted a one-week series of meetings in Findlay, Ohio. Later special services were held at Napoleon.

● ELDER AND MRS. E. D. CALKINS and family have moved from Wisconsin to Reading, Pennsylvania, where he will take up pastoral work.

## Lake Union

● A TRI-STATE Sabbath school convention was held at Keokuk, Iowa, on Sabbath, August 7. This is the fifteenth annual meeting held by the three States of Illinois, Missouri, and Iowa. Paul Whitlow, of Iowa; R. B. Wing, of Missouri; and O. W. Bacheller, of Illinois, led out in the services.

● THIRTY-FIVE persons have been added to the Battle Creek Tabernacle church in Michigan since the first of this year. Twenty-eight members were baptized by the pastor, Merle Mills recently. The weekly Sunday broadcasts by Elder Mills and the associate pastor, Dwight Wallack, are bearing fruit.

● MR. AND MRS. D. LORNE JONES, of the music department of Atlantic Union College, have accepted a call to head the music department at Cedar Lake Academy. Mr. Jones is a capable instructor in brass and wood-wind instruments, and voice.

## Northern Union

● AN outdoor lay evangelistic effort is being conducted at Mitchellville, Iowa, sponsored by the Des Moines Society of Missionary Men. Services are conducted on Sunday and Thursday nights, and are well attended. G. V. Corkham, one of the church elders, is the principal speaker.

● THE church members at Blackberry, Minnesota, are constructing a new church school building.

● ON Sabbath, July 17, 7 new believers were baptized at Fargo, North Dakota, in connection with the public evangelistic effort being conducted there by G. D. O'Brien and his associate workers.

● A BAPTISMAL service, in which 3 candidates participated, was conducted recently at International Falls, Minnesota. L. E. Abelson, the conference publishing department secretary, officiated at the baptism for A. C. Woods, the district leader.

## North Pacific Union

● DURING the business session of the Washington Conference Don H. Spillman was re-elected president, L. R. Alexander, secretary-treasurer, and all departmental secretaries were re-elected for the coming two-year term.

● At the recent camp meeting held at Gladstone Park, Oregon, L. E. Biggs and the entire staff of office and departmental secretaries were re-elected for the ensuing term.

● THREE Walla Walla College students (Bruce Johnston, Roland Hegstad and Bud Dopp) are holding an effort in Sedro Woolley, Washington, during the summer vacation. Meetings are held three nights a week, and on Sunday nights over 100 people attend. There is a good interest.

● ABOUT 150 boys and girls of the Idaho Conference enjoyed the great out-of-doors of the Payette Lakes region at Camp Idaho, according to Director M. J. Perry.

## Pacific Union

● THE Northern California Conference is rejoicing over the addition of 551 members by baptism and profession of faith in the first six months of 1948.

● "I'm for Good Health. Are You?" So read the yellow tags worn by Juniors on the Southeastern California Conference campground during the recent camp meeting. A junior health-poster display was also featured, entries for the display being submitted by the various schools of the conference.

● THE camp meeting of the Arizona Conference, held at Prescott, drew the largest attendance of any such gathering ever held in that State. More than 30 adults and Juniors are preparing for baptism.

## Southern Union

● J. D. DOBBS, who is holding evangelistic meetings in London, Kentucky, reports that recently a minister of another denomination came to his meeting and brought 20 of his members with him. This minister also requested Elder Dobbs to speak in his church.

● BROTHER AND SISTER T. A. CHURCH are conducting a series of successful open-air meetings in Shelbyville, Tennessee. The conference had no tent they could use, so they constructed a platform and arranged seats in the open, and the message is being preached under the stars.

## CHURCH CALENDAR

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

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

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# NEWS AND NOTES

## Missionary Departures

DR. DONALD J. SARGEANT, of Seattle, Washington, sailed from Lake Charles, Louisiana, for San Juan, Puerto Rico, July 16, on the S.S. *Jean Lykes*. Doctor Sargeant has accepted a call to connect with the medical work in Mayaguez, Puerto Rico.

Mr. and Mrs. Lloyd W. Mauldin and their little daughter, Carol Ann, of Colorado, left New York for Bandoeng, Java, August 11, Brother Mauldin having accepted a call to teaching service in the Netherlands East Indies.

H. T. ELLIOTT.

## 215 Baptized in Japan

F. R. MILLARD, superintendent of the Japan Union Mission, writes regarding his field:

"I wish I had time to pass on to you reports of our recent union meeting and of developments in the field. Suffice it to say that the total baptisms to date are 215 as against 121 for all of last year. The goal for the year is 400; and it looks as though we will reach it easily. There is wide interest in Christianity, and we are kept busy instructing those who seek light. I might say that a large number of these baptisms were at the school, where we have an enrollment of over 100 fine young people."

ROGER ALTMAN.

## Baptisms in Malayan Union

J. M. NERNESS, superintendent of the Malayan Union Mission, writes from Singapore under recent date:

"At this time the seminary is closed because of a polio epidemic. The press is running nicely, and as equipment comes through from the States it is being set up. Throughout the entire field there are many evidences that we are overcoming the shock of war. The Lord is blessing with good harvests in the evangelistic meetings that are being held. We have set a goal for the union of 750 new believers with us this year, and of 1,000 for next year. The aim is to double our membership in the biennial period. At the present time we are encouraged to believe that we are well on the way to accomplishing this."

W. P. BRADLEY.

## Urgent Need of Missions

THE opportunities for the forward movement of the third angel's message are very many. The people in all lands are looking for some firm anchor to which they can tie their hope. They see only fear and dark forebodings in the future.

To quiet this feeling some give themselves up to the pleasures of this world, others are looking into political movements for hope, and very many are seeking refuge in religion. We know that lasting peace of mind and rest can be found only in God and the hope of the coming Christ.

We are seeing a new seeking after God and a willingness to study the Bible that have not been seen before. In Germany alone five thousand have been added to the church in twelve months. In China thousands are listening to the spoken word and other thousands are studying the Scriptures to find hope.

In order to meet the needs of the hour, we must provide funds for the establishing of schools where the youth can be trained for service. Medical missions must be opened

in unentered places. This all means added funds. The Missions Extension Offering will be received on Sabbath, September 11. If the much-needed projects listed in the literature that has been sent to the churches, are to be established, we shall have to give very liberally.

Please remember that the projects are all dependent upon your liberal gifts, September 11.

W. E. NELSON.

## Soul-winning Young People

No one will forget it. It happened in Gladstone Park, Oregon, at the North Pacific Union Youth's Congress.

On the platform were young people and those they had helped win for Christ. There they stood. Among them—a young woman and her father, and a young man and his grandfather. Through the prayers and personal interest of these two youth, a father and a grandfather rejoice in God's salvation. The testimony given by these adults, one of whom was eighty-seven years of age was wonderful. Surely it is time for the Elijah message to be drawing parents and children together in loyal obedience to God's Word.

L. A. SKINNER.

## French Radio Broadcasts

CHARLES GERBER AND ROBERT FASNACHT have returned to Paris after spending three months in the

United States producing a series of twenty-five French transcriptions for *La Voix de l'Espérance* (The Voice of Hope). Brother Gerber has conducted a broadcast over radio station Luxembourg for over a year. For this current transcription series he has written the script and served as announcer. Daniel Walther, of the Theological Seminary, did the narration in French. Brother Fasnacht assisted with the music. It is hoped that these transcriptions will be the beginning of a continuing series to be released over available French stations.

HORACE J. SHAW.

## Enlarging Literature Work

SEVENTH-DAY ADVENTIST literature sales in the world field in 1947 were \$11,477,499.76. This was an increase of \$1,145,313.48, or 11.1 per cent over 1946 retail records. The largest gains in 1947—almost one fourth in books and more than half again as much in periodicals, nearly one third increase altogether—come in the overseas fields. Comparisons between 1946 and 1947 sales are here shown:

	Book Sales	Periodical Sales	Total Sales
North America			
1947	\$5,381,019.76	\$2,825,852.88	\$8,206,872.64
1946	5,300,548.68	2,545,332.51	7,845,881.19
1947 Increase	80,471.08	280,520.37	360,991.45
Per Cent Increase	1.5%	11%	4.6%
Overseas			
1947	\$2,262,682.37	\$1,007,944.75	\$3,270,627.12
1946	1,830,556.49	655,748.60	2,486,305.09
1947 Increase	432,125.88	352,196.15	784,322.03
Per Cent Increase	23.6%	53.7%	31.5%
World Field			
1947	\$7,643,702.13	\$3,833,797.63	\$11,477,499.76
1946	7,131,105.17	3,201,081.11	10,332,186.28
1947 Increase	512,596.96	632,716.52	1,145,313.48
Per Cent Increase	7.2%	19.8%	11.1%

CLAUDE CONARD.