

The Advent REVIEW AND Sabbath HERALD

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



A General View of the Beautiful City of Salzburg, Austria

The Message and Its Progress in Austria

By LOUIS HALSWICK

Secretary, General Conference Bureau of Home Missions

OTTO SCHUBERTH and I recently left Bern, Switzerland, by train for Vienna, Austria, to attend the annual meeting of the Danube Conference. To get there we had secured military permits to travel through the French and Russian zones. We were met at the station in Vienna by L. Schnee-bauer, the president of the Austrian Union Conference, and E. Kiepe, who spent eighteen months as a war prisoner in England and America.

From reports given at the Vienna meeting we learned that in spite of many difficulties the membership in Austria had grown from about 1,700 before the war in 1938 to 2,300 in 1948. During 1947, 394 were baptized, and for the first six months of 1948 the workers reported 220 baptisms. Thirty-three of our Austrian believers lost their lives during the war. We esteemed it a great privilege to meet with our fellow believers at the meeting in Vienna. The work is progressing nicely, and souls are being garnered in. The conference has purchased a large building in a good location and will renovate it for offices and a meeting hall. One of the greatest needs in our work in Austria is a school for training our young people. It has been voted to start a school, and the brethren are now looking for a suitable place to purchase. We earnestly hope that this need may soon be filled.

The young people seemed so eager and anxious for a chance to go to a Christian school.

Sabbath morning more than one thousand Adventist believers met for Sabbath school and services. There was a deep seeking after God, and the Lord blessed by His presence. The large congregation willingly reconsecrated themselves to God and to the task of finishing the work in the earth. Our believers in Austria love the Advent message and long for the coming of Jesus.

Sabbath afternoon two young workers were ordained to the gospel ministry. One of the young men, A. Gratz, who spent several years in the German Army in Norway and Finland, related some wonderful experiences of God's help in time of need. The other man, E. Kiepe, served in the German Army in Russia and France and spent nearly two years as a prisoner of war. It was very touching to hear the warm testimonies of these two brethren and the declaration of their strong faith.

The Austrian believers at the meeting, including Elders L. Schnee-bauer and E. H. Knauft, the conference presidents, sent their warmest greetings and thanks to America for the help received in clothing and food. This help was greatly needed and much appreciated. May God continue to bless His work and the believers in old Austria.

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ITEMS OF INTEREST

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

¶ Six additional church bodies have joined the World Council of Churches within the last few weeks, bringing the total to 148 in 42 countries. Among the latest to accept membership are churches in Ethiopia, Indonesia, and South Africa. All 148 churches will send delegates to the council's first assembly, scheduled to open at Amsterdam, Holland, on August 22.

¶ RELIGIOUS groups in Bulgaria have been called upon by the government to discontinue any kind of religious propaganda among children. The ban was demanded by the National Committee of the Fatherland Front, Communist-dominated government coalition, which asserted that the education of children is a civil responsibility "exclusively in the hands of the State and public organizations."

¶ THE Roman Catholic Church has canceled its radio services because of government censorship, it was announced in Budapest. Catholic leaders protested that a disproportionate amount of time was given to Jewish and Protestant Free Church groups, thus crowding out Catholic broadcasts.

¶ MINNEAPOLIS, Minnesota, is seeing a church building boom that is expected to reach a three-year total of approximately \$3,000,000 by the end of 1948. Approximately thirty new church buildings are in the planning or construction stage in Minneapolis and suburbs, or have been completed recently. New construction and major church building improvements are planned at nine Lutheran churches, five Catholic churches, three Disciples, three Baptist, three Methodist, two Jewish, two Congregational, one Episcopal, one Presbyterian, and one Universalist.

¶ CREATION of a central committee for conscientious objectors, which will assist those who may violate the law by refusing to register for the draft, was announced in Philadelphia. Ray Newton, Quaker leader, is chairman. The committee will offer help to those "who would have been classified as conscientious objectors during World War II, but who will be denied such recognition under the narrowed definition of the 1948 (draft) law."

¶ MORE than 23,000 servicemen have been brought into the Roman Catholic Church in the past two years as a result of a "religion by mail" project conducted by the Daughters of Isabella. According to a report submitted to the group's national convention in Boston by Mrs. Carolyn B. Manning, regent, many of the servicemen were either "lapsed" Catholics or those who had no religion at all. "Our service reached almost everywhere," she declared. "The total cost of this service to our members since 1941 has been two cents per month per member." Mrs. Manning said the Daughters of Isabella was enjoying its "greatest era" since its founding 51 years ago and today has a membership of some 100,000.

¶ NINE out of every ten men who enter prison are almost wholly lacking in religious training or spiritual experience according to Dr. A. W. Stremel, Protestant chaplain at Western State Penitentiary in Pittsburg. Noting that a study of 300 men recently admitted to prison "shows two-thirds of them coming from homes in which religion was totally unknown," the chaplain declared that a diagnosis of their failure to achieve harmonious living relationships "points directly to a lack of understanding of the fundamental laws of God and the principles of righteousness."

¶ RE-ESTABLISHMENT in Israel of religious authority for world Jewry has been advocated by the Rabbinical Council of America, of which Dr. Israel Tabak, rabbi of the Shaarei Zion Synagogue in Baltimore, Maryland, is president. "The plan," Dr. Tabak explained, "seeks to establish unity of world Judaism in the issuance of religious authority for interpretation of Jewish law known as the Torah." It does not, he said, envisage the creation of a hierarchy with power to appoint heads of synagogues in countries outside of Palestine.

75-50-25 YEARS AGO

1873

¶ "THE Seventh-day Adventists have been holding their camp-meeting near Yountville [California] during the past week. The actual count a few nights since of those occupying tents was 485, though many others came in from day to day from the neighboring towns and villages. Last Sunday, the estimated number was 1,500. It was a strange sight to me, never having been at a camp-meeting before, to see timid men and women getting up at the meeting and speaking so rapidly and eloquently—one hundred and fifteen spoke in fifty-five minutes. ... Twenty-nine persons were baptized yesterday. There has been no excitement or fanaticism exhibited at these meetings, but the greatest good will."—From a Subscriber to the Editor of the *Morning Call* of Yountville.

1898

¶ THE eleventh session of the West Virginia Conference was recently held on the edge of the city of Grafton, on the "Drill Grounds" of the Union soldier's camp in 1861. Thirty-two tents were pitched, and there were about 120 campers. Fifteen persons were baptized at the meeting.

1923

¶ FOLLOWING the earthquake and tidal wave which swept over the cities of Tokyo and Yokohama in September, the Review and Herald office reports that the *Present Truth Earthquake Special* was decided upon, copy prepared, plates made, and finished copies mailed in one week's time. Since October 1, 325,000 copies have been printed and mailed, and orders continue to come in. Writing of this great disaster, F. C. Gilbert sends word that none of our believers in Tokyo and Ogikubo are lost. Some of their homes were destroyed, and the workers in the compound have taken them in until they can be otherwise provided for.

EDITORIAL

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Heart-to-Heart Talks

This Same Jesus

THE early disciples loved their Lord. They loved to sit at His feet, to listen to His words, to gaze into His face. His blessed, personal presence was a source of constant joy and rejoicing. There was a reason for their feelings. Christ had proved a true and tried friend. He had been a comforter and counselor. His hands had ministered to their temporal needs and physical welfare. His words of courage had fired their hearts with new hope. He had so closely identified Himself with all their interests that they felt that their lives were wrapped up in His.

No wonder that when they were told that He was about to go away, sorrow filled their hearts. Earth would be desolate without the Lord. Christ saw their grief, and hastened to administer the needed comfort: "Let not your heart be troubled: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself."

The night these words were uttered saw the shattering of their hopes. He who they thought would redeem Israel, and take the throne of His father David, was delivered to the ungodly, and in a few brief hours was hanged as a common criminal and imposter upon the cross. A gloomy outlook presented itself. Where now were all their cherished hopes?

The resurrection morning arrives. The entombed Christ comes forth triumphant over death. Vanquished hopes return. This surely is the day of deliverance. Eagerly they press the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Expectantly they await the answer. Again they are bidden to look to the future, to the work to be done before the kingdom could be established. Before the victory must come the conflict, before the reaping the sowing, before the resting the labor. They were to be witnesses for the Lord to earth's remotest bounds. While Christ's personal presence would be removed from their midst, His Spirit would go with them, and would accomplish for them and through them what He could not do in person without its influence.

The Inspiration of Apostolic Labor

Christ is separated from their midst. A cloud receives Him from their sight. Wondering at this new revelation of celestial glory, they are addressed by two angels: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Their minds are carried back to the words of the Lord Himself. This was the going away to which He referred. And He would come again. This same Jesus with whom they had lived and labored, the same Jesus with whom they had associated in such sweet communion, He who had been a friend and brother in every time of need, He was to come again. This thought, this faith, this hope was to be henceforth the inspiration of their labor. For Him they could toil on. With His loving gaze still upon them, His Spirit to guide and keep them, they could do and dare for the spread of the gospel message.

This was the hope of the early disciples; it should be

the hope of His disciples today. If in our experience Christ has become as precious to us as He did to Peter, James, and John, we will long for His appearing as earnestly as they did. We cannot separate our love of our friends from our love of their personal presence. We cannot separate our love of the Lord from our love of His soon coming. If we have entered into communion with His life, if He has become to us our dearest friend, the sharer of our joys and sorrows, we will long to be near Him, to see His face, to clasp His hand, and to listen to His voice of love. The pursuit of no human plan will lead us to desire that His coming be delayed. His time will be our time. Every plan and purpose will be subservient to His divine leading, and we will rejoice in every indication that this same Jesus is coming to take us unto Himself. Desiring His presence, we shall seek to be like Him, purifying ourselves even as He is pure. Washed by the grace that He freely gives, we may enter unabashed into His presence, and enjoy at His right hand pleasures forevermore.

F. M. W.

"Wrought Into the Very Fabric of the Universe"

PROF. EDGAR GOODSPEED, veteran Bible translator, describes the place of the Sabbath in the Genesis record as being "wrought into the very fabric of the universe." The professor notes the fact that the first chapter of Genesis, as printed in our Bibles, is unfortunately cut short. This was brought about by the division of chapters in the days of the thirteenth century. He says that many have been "misled" in their reading of the creation chapter "by the cutting short of the narrative at the end of the sixth day." He argues:

"It is obvious to everybody that the seventh day, now relegated to chapter 2, must have formed an integral part of the narrative from its conception. But when Stephen Langton, about 1200, made the first chapter end with the sixth day, he left off what is manifestly the climax of the story, and the point for which it was told, viz., the Sabbath on the seventh day. Taken together, the story of the seven days, is of course, the story of the institution of the Sabbath which is thus made to appear wrought into the very fabric of the universe."—*Religion in Life* (a quarterly), Winter, 1947-48.

What a phrase that is: "wrought into the very fabric of the universe." As well might unbelievers seek to tear the universe in pieces as to strike the Sabbath out of God's plan for man in the creation of this world.

We may accept Professor Goodspeed's declaration that the Sabbath is the climax of the record of the first week of time. In reading Genesis we who keep the Sabbath have always read the seventh day's record right into the complete record of creation week. It is a fact that the Sabbath record crowns that week's story. But we would not accept the idea, I think, that this is "the point for which it was told." No question of scholarship is involved here.

But to those who reject utterly the evolutionary theory of this earth's origin, and accept the creation story as inspired statement of absolute fact, and so keep the Sabbath as God gave it to man, it seems rather that the point of the story is not alone in the climax—the institution of the Sabbath. That is the crowning climax in the narrative, it is true. But we see in it equally the divine

purpose that men should be shown that the living God is the Creator of the heavens and the earth. That is the fundamental fact of the narrative. And the Sabbath record crowns it all, setting God's seal eternally to that fact. The point was to reveal the living God as the great Creator. The great point in all Scripture is to make men know the living God and Creator whom to know is life eternal.

And the Sabbath, blessed and made holy by the Creator, was set apart for man in that creation week, a crowning

climax in the narrative, as the professor says, and an everlasting sign and seal of a completed creation, by which men were never to forget to honor their Maker and Redeemer. The Sabbath is "the seal of the living God."

We who keep the holy day do not allow any chapter division to separate the Sabbath record from the story of creation week. It is by observing this Sabbath that men are to be kept in touch by faith with the divine creative power in Christ, who made all things and made



W. E. Nelson, General Conference treasurer, brought back with him from Germany this specially prepared expression of appreciation to the General Conference "and the whole Adventist constituency of North America" for postwar help. The beautifully inscribed message of love and thanks reads as follows: "To those whose hearts went out to us in the days of our deepest distress, who consoled us in the hours of darkness and despair, who lent us a helping hand from far beyond the wide expanses of the ocean, who bandaged the wounds of body and soul when the fury of war had subsided, who stayed our weakening hands and our faltering feet, who anew kindled our hope in divine help when human resources failed us, who demonstrated the spirit of Christ amid a world of vengeance and hatred, who erected a monument of love in our hearts that will stand forever to the General Conference of Seventh-day Adventists and the whole Adventist Constituency in North America as an expression of heartfelt gratitude submitted by the Management and the Employees of the Hamburg Publishing House."

Though the memorial here photographed was prepared and signed by the "Management and Employees of the Hamburg Publishing House," it symbolizes the feelings and the thanks of our people in all Germany. The page of signatures carries more than 120 names. On the right are other pages in this memorial, which show photographs of the publishing house before and after the war.

the Sabbath. That same creative power, received by faith in Him, must work out the new creation in every believer's heart.

The message of the everlasting gospel that is to prepare the way for the glorious second coming of Christ in these last days emphasizes this very fundamental of creative power:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying 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. 14:6, 7.

The last words of this quotation are from the fourth commandment. Men are to worship the living God, who made heaven and earth, whose sign is His holy Sabbath. This everlasting gospel message for the last days sounds the very keynote with which Inspiration closes the creation chapter of Genesis. The Sabbath is wrought into all history. It is because, as the professor wrote, it is "wrought into the very fabric of the universe," from the creation.

W. A. S.

"I Was an Hungred, and Ye Gave Me Meat"

MUCH has been written of the tragedy and devastation, the wretchedness and hunger, that have accompanied the last world war. Nor has the half been told. In the last few years the REVIEW has contained its share of articles and reports that harrow one's soul. The matter has again come into sharp focus because the denomination is once more calling for a Famine Relief Offering. In the last few weeks we have published a number of articles especially prepared to bring to our believers in the homeland a current picture of need. Some unsolicited letters and reports have come to our desk, which give personal touches—of families separated for years, of exile to mines in sub-zero Siberia, and of other heart-rending experiences. But we have not published these.

We must draw a line on the amount of space that can be given even to the most worthy cause. Furthermore, we do not believe it necessary to add column to column of sorrowful stories in order to persuade our people

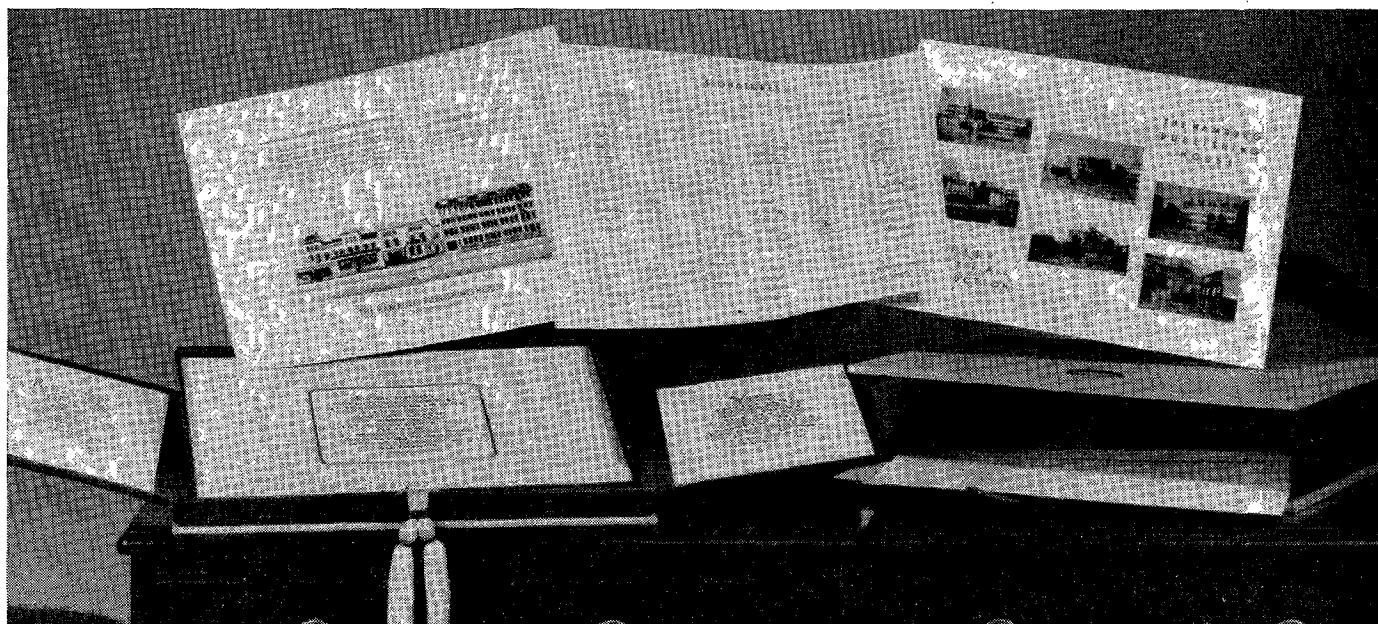
here in favored America that a great and continuing tragedy abroad calls for a great and continuing liberality from the homeland. We wish here to set forth another aspect of this matter of relief, which is worthy of more space than it has received, though it has been given special mention from time to time by different writers.

We refer to the more joyful side of our relief program. Yes, there is a joyful side. We, in more favored lands, think often of how we have filled empty stomachs and clothed naked backs. But we have also filled hungry hearts—hearts that have been sore torn and tortured by the horrors of war and the feeling that they were stranded wreckage on the hostile shores of victorious enemies. We have been able to bring to our believers in the so-called Axis countries new evidences that there is neither Jew nor Greek, bond nor free, but that we are all one in Christ Jesus.

The relief offerings to which we have been privileged to contribute have provided a convincing cash commentary on the text: "By this shall all men know that ye are My disciples, if ye have love one to another." The clothing we sent, along with the food, has not only warmed bodies but, which is much more important, has warmed the souls of fellow Adventists overseas. And it is when hearts are warm that they are most easily fused together in hope and purpose and loyalty.

Truly God has made the wrath of man to praise Him in this matter of postwar relief to our destitute brethren abroad. The devil is ever seeking to bring division into this world, whether in families or governments or churches. And sometimes he succeeds even in Adventist churches. One of his attempts has been to divide us on national lines. We are unique in all Protestantism in that we seek to carry on an ever-growing world work as one integrated movement in all the earth. We have passed through two world wars that have quite completely wrecked all ideas of world unity and harmony, but the Advent Movement finds itself today more closely knit than ever before.

The fact is both significant and heartening. And part of the explanation for this increased unity is the way in which our North American believers have availed themselves of the repeated opportunities to send abroad cash and clothing and food in the denomination's endeavor to care for our destitute believers overseas. More eloquent than a thousand sermons on the subject of unity have been the visible evidences of our oneness with our be-



lievers abroad. Our deeds have spoken, as they rightly should, more loudly than our words ever could.

When we think, now, of the relief offering we shall soon be invited to give, let us think beyond the hunger appeased, the nakedness clothed, to the larger results, the greater dividends, even the binding of the hearts of the Advent believers more fully together around the whole world. The nearer we draw others to us, the nearer we all draw to heaven. It is still true that "the fellowship of kindred minds is like to that above." We may not understand the tongue of our brethren abroad, but that does not prevent our having a blessed fellowship with them. The language of love is universal. A loaf of bread needs no interpreter; a warm garment, no translator.

F. D. N.

Soul Winning in China

THE soul-winning experiences related by the fifty evangelists attending the special school of evangelism held at Chiaotoutseng in China recently revealed how God's good Spirit is reaching out to all classes of people, and drawing many to Himself. The testimonies told of marvelous victories over evil habits and superstitions, wonderful deliverances from devil possession, and miraculous healing. As I relate some of these experiences I am sure they will be as great an inspiration to the readers of the REVIEW as they were to me.

Evangelist Wang, a young man not many years in the work, was sent to a certain town in Central China where there has been much unrest. War had swept over the place many times in recent years. The people were nervous and fearful. It was not too promising a place in which to do evangelistic work.

"When I arrived at this place I found four baptized members and three other unbaptized believers. The first Sabbath these were all who attended the meetings," the young evangelist stated as he related his experience.

"The next Sabbath it was the same until an old man came strolling into the service accompanied by several servants and relatives, and sat down on a seat near the front. At the close of the service, as a matter of course, I stepped up and greeted the stranger and stood talking with him. As I did so I noticed that every believer immediately left the chapel and did not return. However, I thought little of it and continued to talk for some time with the man.

Members Refuse to Attend Services

"During the week three of the members called upon me," Brother Wang continued. This is what they said:

"You are a new man here, and we want to tell you something you evidently do not know. That old man to whom you talked after the meeting last Sabbath is the most wicked man in town. He is a murderer and a robber. He is called 'the old curser' because he curses almost everyone he meets on the street if they displease him. His whole family has a very bad reputation. Everyone knows he is in league with the robbers who roam the countryside and sometimes plunder the suburbs of the town. You better have nothing to do with him.'" They spoke very earnestly. But the evangelist made little reply.

The following Sabbath the old fellow came earlier and with a larger number of attendants. They took seats in the middle of the chapel as if they belonged there. As he did so, every one of the seven believers walked out of the room and did not return for many Sabbaths. They told the evangelist that if he continued to have any dealings with this man, they would never come back. To this the evangelist replied:

"I have been sent here to preach the gospel. I cannot turn aside from anyone who wants to hear it. It would not

be right for me to shut the door on this man. I will try to help him. The Spirit of God can convert even as wicked a man as he is and make him a good member of the community."

So for many Sabbaths thereafter all the evangelist had attending his meetings was the old robber and some of his family, servants, and such other hangers-on as followed him around. It looked as if the worst element in town had taken over the "Sabbath Church."

But the evangelist preached the truth. Much of it the sin-hardened man could not understand. It was necessary for Brother Wang to sit down beside him for long hours and personally explain things to the man. Sometimes the old man would curse this and that; but as a rule he would sit quietly and listen, asking questions now and then.

One day the evangelist preached on 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As the worker talked with the old man after the meeting, his heart seemed softened. He turned to Brother Wang and, with a tremble in his voice, said:

"You know I am a great sinner. I am looked upon as the most wicked man in town. The people shun me. I have a very bad family. We are hated by everybody. How can people like us find forgiveness and this cleansing you talk about?"

The Sinner's Heart Was Touched

After weeks of earnest labor the evangelist was glad to see that the sinner's heart had been touched. He talked very straight to the man. He said he knew something of his life, but that did not make any difference with God if he really wanted to repent and be made a new man. God loved him as He does all sinners, and wants them to turn from their sins and be saved.

The dissatisfaction with his own life and with that of his

(Continued on page 12)



GREATNESS

By ADLAI A. ESTEB

The *beginning* of spiritual greatness
Is just to be little, they say.

The *increase* of spiritual greatness
Is just to be less each day.

The *perfection* of spiritual greatness—
Be nothing—let God have His way!

The Harvesttime Is Here!

By E. F. Hackman

FACTS are stubborn things and cannot be denied. If a solution to a perplexing problem is demanded, it cannot be long delayed. There is just no way of getting around certain things. They are obvious and apparent to all. Such is the case in the consideration of certain great facts regarding the world-wide task of Seventh-day Adventists.

We believe and teach that God has given to the remnant church the last message of mercy for a doomed world. With seriousness of purpose the pioneers of this message set out to warn a whole world in one generation. The task they faced was staggering. They had no money, no organization, no institutions; but they did have the great essentials: a divine cause and divine resources. No movement can fail with such assets.

The early years of the Advent Movement were years of hardship and sacrifice. The enemy contested every step of the way. But despite opposition and lack of funds, the message went forward. It was born on this continent. Soon it had a foothold in Europe. It leaped to Australia; in 1885 it entered the first non-Protestant country; and in 1894 it penetrated into the first heathen land. Gathering strength as it progressed, the message went from continent to continent, from island field to island field, until today the Advent Movement fulfills the words which Christians everywhere sing with heart-warming enthusiasm: "Like a mighty army moves the church of God."

The amazing progress of this message, carried on by a small church, has been the astonishment of the religious world. Many wonder how this progress has been attained; and sometimes we wonder ourselves. The answer is that this is God's last warning message to the world before the coming of Jesus.

But now we have come to a new phase in our global task. With the spread of the third angel's message into all the major sections of the world, we now face greater providential openings than at any other time in the history of our work. For years great stretches of the world were closed to our missionaries. Today that is all changed. The war has opened countries which hitherto were closed to us. Today in Japan, Germany, Italy, Korea, Eastern Europe, and many other places we have religious freedom. In other lands where there was religious intolerance or apathy, the picture has so changed that we see open doors everywhere. The great changes that we have been praying for are now taking place.

Facing the Facts

As we have seen these changes take place, several facts seem to stand out: We are living in the harvesttime of the world. The harvest is overripe. The harvest promises to be great. The hour is late, time is short in which to gather in the harvest. Can anyone who believes this message doubt that we are living in the harvesttime of the world? In the parable of the sower and the seed the Saviour said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world." Matt. 13:38, 39.

This message, as it goes to all the world, is God's last endeavor to sow the seed and reap a harvest. When our work is done, there will not be another opportunity. "But

in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Rev. 10:7. The "mystery of God" is the gospel. The seventh angel began to sound in 1844 when the judgment-hour message first began its work. There can be no question about the time of the harvest. It is here; we are in it.

I believe that if you would question any Adventist worker today, he would tell you that the harvest is ripe, and overripe.

The Harvest in Inter-America

In every mission field it is the same story. Thousands are longing for the words of life and pleading with our workers for help. In the Inter-American Division we see evidence of this. We are holding more evangelistic efforts this year than ever in our history, but still we cannot gather in all the ripened harvest. Our laymen are now throwing in their resources, and doing a mighty work for God. Recently eleven lay workers from Sainte-Rose, Guadeloupe, arrived by a small boat at Pointe-Noire. They carried with them eight hundred pieces of literature for missionary work. They attempted to do Ingathering work, but everywhere they went they were stopped for Bible studies and to answer questions. Several cottage meetings were held, which attracted such an interest that the people asked the mayor of the town for a meeting place. He made available the market place, and a large crowd came out to hear the preaching of the Word. The people were so hungry for the Bible that they invited our members to stay with them in their homes, and this they did from Sunday until the following Friday. When they finally left, it was with tears in their eyes that the people asked our brethren to return again. One man promised them two thousands francs with which to make benches, and another promised a small chapel in which to hold meetings.

Word has just come to us from a worker who is operating our mission boat on the upper Magdalena River in Colombia, South America. On his first trip he and his associates were able to establish twelve new branch Sabbath schools, and they found one large group of three hundred Evangelicals who had come out of the state church and had been abandoned by their mission body for lack of finances. This entire group is now studying the message, and is begging our worker to stay with them and teach them more about the truth.

The Master said, "The harvest truly is great but the labourers are few." I wish to impress this truth upon your minds. The harvest is greater than our small laboring force can possibly gather in unaided. Today we know the meaning of those words. We can raise up a new church of believers every time a meeting is held. If we had fifty thousand dollars for evangelism, we could double and treble our present number of baptisms. Even in the very fanatical countries where the state religion opposes the truth of God, hundreds of people are embracing the truth.

One of our evangelists in Central America writes of five to eight hundred attending our meetings in a section of El Salvador where persecution faces our workers continually. He says, "We are expecting many souls from this effort. Surely we are in the day of God's power. Only a few years ago it was impossible to get a hearing. Twenty-five people out to a meeting was considered a large attendance. At one time we worked five years to win a soul. But

today the people of these Latin-American countries are stretching forth their hands for the bread of life."

Our membership has grown so rapidly in Jamaica that during 1947 forty-seven new chapels were erected and dedicated. As many more must be erected in the near future to accommodate the increased membership. On this little island, which is no longer than the distance from Washington, D.C., to Philadelphia, we have nearly 200 churches—an average of one every half mile across the island. We are faced with the same problem in Trinidad, the Leeward Islands, and Haiti. We have actually come to the place where we can no longer keep up with our membership increases. We do not have funds enough to provide our growing congregations with church buildings, church schools, or sufficient ministers to pastor the congregations. In Haiti alone we have seventy-six churches and companies without a place in which to worship. It is a common thing for one worker to look after twenty-five or thirty churches.

In one place in Southern Mexico we have twenty-eight groups of believers without a single worker. Surely this condition cannot go on forever. In order to catch up, shall we order our workers to stop evangelizing until we are able properly to care for what we already have? Some idea of our immense problem may be gained by observing that the membership of the Inter-American Division has grown from 5,875 in 1917, to 11,622 in 1927; to 31,136 in 1937; and to 62,706 in 1947.

The Harvest in the World Field

The tremendous harvest, which is fast ripening in this division, is doing likewise in other divisions of the world field. If we can read the signs aright, every division committee in the world is wrestling with the problem of what to do with the thousands who are coming into the message in this eleventh hour. This harvest did not ripen, as it were, over night. It is the result of more than 100 years of patient seed sowing by the pioneers and thousands of missionaries who faithfully expended their strength and energy that this message should go to "every nation, and kindred, and tongue, and people." It is the fruitage of our literature, medical, educational, and radio work. And upon this great work must also come the final outpouring of the Spirit of God, which will lighten the whole world with His glory.

Truly we face a future of magnificent opportunities for the third angel's message. The big question is: Are we as a people aware of what is happening? The emergency is just beginning. Your leaders have appealed to you for additional funds. These calls are not routine appeals. They are calls of desperation. Unless we can measure up to the providential openings of this hour we face a serious situation indeed! We have a sacrificing people, who have done great things in the past. But the time has now come when we must answer the challenge to reap, for the time is come to reap.

The world situation clearly indicates that we have but a short time in which to do the reaping. We have not another 100 years or more! Forces are now at work to bring about the destruction of the world. When we compare the effort to save the world with what is being done to destroy it, our work seems puny beyond words. Indeed, our response has been feeble in comparison with what could be done. Our opportunities just now have never been greater, but few will be realized *unless material support is increased.*

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until

they shall encircle the world."—*Testimonies*, vol. 6, pp. 23, 24.

I believe with all my heart that the time has come when God's people are being called upon to make a covenant with Him by sacrifice. The time is here when He is calling for the money and the property that will finally be thrown to the moles and bats. Unless we give now for the advancement of the cause of truth when will we ever give?

The harvest is come, the harvest is ripe, the harvest promises to be bountiful, and time is short. What a challenge to God's people! May none of us fail the cause in this hour of harvest.

Spotlight on Amsterdam—6

The Church's Task

By W. L. Emmerson

DURING the last two days of the World Council of Churches the second, third, and fourth sections presented their reports, which were concerned particularly with the churches' diagnosis of the crisis of our time and their program of action in meeting it.

In these, as in the first report on the nature of the church, two fundamentally different attitudes were expressed. Although these were not designated "Catholic" and "Protestant," as they were in the first report, the differences, nevertheless, fell into these same two categories.

The Catholic conception of an enduring, visible church leads on to the view that as a result of its continuing witness the church will expand and extend until Christendom encompasses the earth. Consequently, the Catholic Church in all ages has felt it a part of its duty to enter vigorously into the spheres of economics and politics with a view to persuading princes and rulers and peoples to legislate and even impose by force the kingdom of God on earth.

The modern doctrine of the "Social Gospel" which has attained considerable prominence in the Protestant churches during the nineteenth and the present century may not advocate the methods of the Roman Catholic Church in attaining its ends, but it is based on exactly the same principles of legislating the kingdom of Christ into existence and therefore, despite the designations of the churches or groups advocating it, it is really Catholic teaching.

This attitude to the church's task whether openly Catholic or under the guise of the Social Gospel, was not the teaching of Christ. He gave no support to the idea that Christianity would be victorious in this present world order. He actually so asked the question, "When the Son of man cometh, shall He find faith on the earth?" as to suggest that the answer would be in the negative, and that the size of the remnant would be small to the very end of this age.

Man's Free Will

The teaching of the Bible, therefore, which was held during the days of the early church and revived in the great Reformation movement, is that it is not the church's business to make the kingdoms of this world into the kingdom of God, for the enormity of human rebellion is such that this could not be done without taking away man's free will.

The task of the Christian witness is to make Christians, to gather out of the kingdoms of men those who will be participants in the kingdom of Christ which will supersede the kingdoms of men at His second coming.

When the reports of sections 3 and 4 were presented,

these two attitudes to the world's activities and the task of the church appeared again and again.

In section 3, on the church and social and economic order, the view was very properly expressed that the disorder of our time was due mainly to the lack of moral power to control the vast concentrations of material power made possible by a technical civilization. And this problem of power is rendered the more urgent by reason of the "uncontrollable momentum" of its modern manifestations which hold over the world the possibility of catastrophic and universal destruction.

The report goes on further to express the view that "the church cannot resolve the debate between those who feel that the primary solution is to socialize the means of production and those who fear that such a course will merely lead to new and inordinate combinations of political and economic power, culminating finally in an omniscient state."

At the same time the section felt it necessary to state—and few would disagree with them—that the extremes of either attitude to social problems are contrary to the principles of the gospel.

Atheistic Marxian Communism, on the one hand, promises "what amounts to a complete redemption of man in history" along an entirely materialistic path which is "incompatible with the Christian belief," as also are the "actual methods of Communists in dealing with their opponents," their demand "for an exclusive and unqualified loyalty" and the policy of "dictatorship . . . in every aspect of life."

Likewise, unrestrained capitalism "tends to produce serious inequalities," and has itself "developed a practical form of materialism in Western nations in spite of their Christian background."

"The Christian churches," therefore, "should reject the ideologies of Communism and laissez-faire capitalism,

and should seek to draw men away from the false assumption that these extremes are the only alternatives."

But "the greatest contribution," asserts the report, "that the church can make to the renewal of society is for it to be renewed in its own life and in faith and obedience to its Lord," and "through its constant teaching and preaching of Christian truth in ways that illuminate the historical conditions in which they live and the problems which they face."

With all this the great majority would agree. The report, however, then got on to debatable ground when it took up the subject of the church's actual participation in party politics.

Having said that "the church as such should not be identified with any political party, and it must not act as though it were a political party" because "such parties . . . so easily confuse Christianity with the inherent compromises of politics" and "may cut Christians off from the other parties which need the leaven of Christianity," the report opened up a dangerous door by saying:

"But when all these warnings have been given it may still be desirable in some situations for Christians to organize in a political party for specific objects. . . . The same principles would apply to other forms of organized Christian action in public affairs."

Around these sentences the keenest discussion centered. Some speakers were for the retention of this approval of Christian political parties; others were for its elimination.

In a passionate speech Professor Lauriol, of the Reformed Church of France, pleaded that the report make clear that the church must not take it upon herself to defend any institution or system but only to "obey her Lord who has died for the salvation of every man" and "witness" to His power in the lives of men.

Special point was given to this appeal by another delegate, who asked the council to deplore in its report the tyranny that may arise, and has arisen in Spain, for example, where a church majority tyrannizes over others.

But when the final draft of the report was accepted by the delegates, there was no reference to the possibility of ecclesiastical tyranny, and the approval of Christian political parties remained!

Clearly the great majority of the delegates were so obsessed by the rise of secularism in their countries that they felt that there was little risk of Christian political parties establishing spiritual totalitarianisms. If there had been more students of the prophetic Word in the assembly, they would have known that such a danger is very real.

The Church and War

When section 4 reported on the church and the international disorder, the same conflict on the task of the church was apparent.

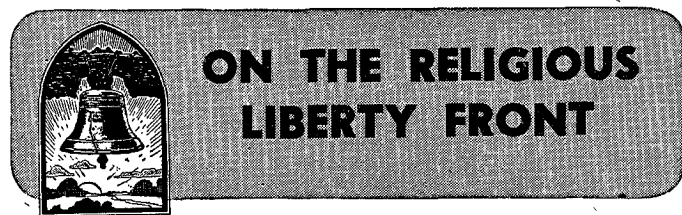
In the affirmation that war as a means of settling disputes between nations was sinful there was complete unanimity.

Says the report:

"War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man."

The report was likewise unanimous that "the churches, for their part, have the duty of declaring those moral principles which obedience to God requires in war as in peace."

The church must likewise "denounce all forms of tyranny, economic, political, or religious, which deny liberty to men." It must "utterly oppose totalitarianism, wherever found, in which the state arrogates to itself the right of determining men's thoughts and actions



Safeguarding Our Liberties

RECENTLY one of our colporteurs in the West was stopped from selling a health book door to door on the charge that she was representing herself as from the city health department. Doubtless the charge grew out of a misunderstanding. But this incident reminds us of how careful we must be to present all our work, be it Ingathering, or literature for sale or free distribution, or preaching, in so clear a way that we cannot be misunderstood. Our liberties are still recognized, and can be defended from illegal attacks; but when misunderstandings occur, defense becomes difficult.

The New Mexico school case, in which suit is being pressed against officials of the State for permitting public schools to come under the control of the Roman Catholic Church, will be tried. An amazing body of testimony in the case has been collected, and if the committee of citizens who are bringing the suit cannot gain redress in the lower courts, they are determined to carry their case to the State, or even the Federal Supreme Court.

It is the separation of church and state which makes effective genuine religious liberty. This separation has been emphasized by the United States Supreme Court in the McCollum case in Illinois, which ruled that churches may not teach religion in the public schools. We argue the liberties which we hold dear, particularly Sunday laws, on the grounds of this same separation of church and state. When the church enters into partnership with the state, it weakens its ability logically to insist that the state should not interfere with religion.

FRANK H. YOST, Associate Secretary,
General Conference Religious Liberty Department.

instead of recognizing the right of each individual to do God's will according to his conscience... resist all endeavors to spread a system of thought or of economics by unscrupulous intolerance, suppression, or persecution... oppose imperialism—political, economic, or cultural... exploitation of non-self-governing peoples for selfish purposes... or discrimination against any race."

There was common agreement that "the churches have an important part in laying that common foundation of moral conviction" and should "support immediate practical steps for fostering mutual understanding and goodwill among the nations."

They must "pray for all men, especially for those in authority, ... combat both hatred and resignation in regard to war, ... support negotiation rather than primary reliance upon arms as an instrument of policy, ... make sacrifices for the hungry and homeless, and, above all, win men for Christ, and thus enlarge the bounds of the supranational fellowship."

The Christian's Attitude in War

But when it came to the statement of the Christian's attitude in the ultimate crisis of war among the nations, there was fundamental disagreement.

There were those who would "refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God."

Others held that "entering a war may be a Christian's duty in particular circumstances" but at the same time affirmed that "modern warfare, with its mass destruction, can never be an act of justice."

A third group asserted that "in the absence of impartial supranational institutions... military action is the ultimate sanction of the rule of law and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Here again the real difference was between those who believe that the "visible church" is to expand until it comprehends all the "kingdoms of this world," and should therefore give its aid to the subduing of the forces of evil in the world by force if necessary, and those who believe that Christ's kingdom is "not of this world," and that the Christian's responsibility is to devote himself wholly to gathering out of "this world" those who will be subjects of the divine kingdom which will soon supersede all the kingdoms of men.

So as each report was presented, discussed, and put to the great assembly, it could, as the chairman at the different sessions explicitly stated, only be "received" and not "adopted." For, on almost every vital aspect of the church's place in the world, there was dilemma but hardly ever an unequivocal word.

Two World Views—3

How the Anti-Genesis Arose

By George McCready Price

A NUMBER of historical facts will be necessary at this point in order to make clear the rise of the feature of modern science which I have called the anti-Genesis.

Geology, as we know it today, is one of the youngest of the major sciences. And it is still in a very primitive, or undeveloped, condition logically, or so far as its methodology is concerned. For although the other sciences, such as physics, astronomy, and chemistry, have outgrown their primitive or deductive speculative stages, the science of the rocks and the fossils is still infantile and pseudoscientific, so far as its methods and fundamental assumptions go, for it has not graduated out of the deductive into the inductive stage.

In the preceding articles we considered some important statements by Ellen G. White in 1864, or when geology was struggling to gain its first recognition as a real science. For Charles Lyell's books first appeared in 1830, and they had not only to win their way against almost complete ignorance and indifference concerning the rocks and the fossils; they also had to overcome the fact that previously, or from about 1700 to about 1800, practically all writers and teachers of the subject had accepted the Flood as the complete explanation of the geological phenomena. They considered the fossils of plants and animals scattered around all over the earth to be relics of the world that perished in the days of Noah; and, of course, prior to that world ruin, they believed, was a genuine and literal creation, as given in the first chapter of the Bible.

The Crude Beginnings of Geology

The practical aspects of rocks and minerals had long been known. Iron and other metals had been mined from remote antiquity, and for at least several hundred years coal had been locally used as fuel in various parts of England and other countries. But until Lyell began to gain some scientific respectability for such studies, the few who were interested in such subjects were regarded as only collectors of curiosities, or as harmless cranks who liked to indulge in fanciful speculations about how the world was made. The immature state of such studies can be illustrated by the fact that when Auguste Comte, the notorious skeptic, published his classification of the sciences in 1820, he refused to list geology as one of them, saying that it was not a distinct science at all but only a field for the application of the various sciences. So when Mrs. E. G. White wrote her warnings against the false theories of geology about eighty years ago, these geological theories had not at that time gained anything like the world-wide acceptance they have today.

Werner's Onion-Coat Theory

Going back slightly in our narrative, we need to notice a strange feature in the early history of geology, as represented by the career of A. G. Werner (1750-1817), a teacher of mineralogy in a school of mines in Freiberg, near Dresden, Germany. He taught that the earth was formerly covered by a universal ocean, with all the minerals held in solution in its waters, from which they were precipitated one after another in sheets of varying thicknesses, these sheets of minerals thus encircling the globe like the successive coats of an onion, from which his scheme has been nicknamed the onion-coat theory. He had a most extraordinary influence over his students, who came to him from all the countries of Western Europe and even from America, and whom he sent out into the world as flaming enthusiasts of the new learning. The result was that during the second quarter of the nineteenth century his disciples were acting as teachers of geognosy (as it was then called) in various universities of both Europe and America. Werner's scheme of cosmogony was crude enough and quite incredible for us today; but, as Geikie remarks, "the Wernerians were as certain of the origin and sequence of the rocks as if they had been present at the formation of the earth's crust." Disciples of Werner's onion-coat theory were still actively teaching in some of the universities of Ireland, Scotland, and America until the middle of the nineteenth century.

The Modern Biological Onion-Coat Theory

In the meantime, however, a new system of identifying the rocks by their contained fossils was gradually replacing Werner's method. Theories of successive types of life, now represented by fossils, took the place of

successively different kinds of minerals. But the idea of complete envelopes around the whole world was still continued; only index fossils took the place of index minerals; and thus Werner's onion coats of minerals became gradually supplanted by onion coats of different types of fossils. Both Herbert Spencer and T. H. Huxley sneered at the way in which the absurdities about successive universal mineral onion coats were being replaced by equal absurdities about onion coats of fossiliferous beds, which were also assumed to be universal around the globe. But the craze for formulating a scheme about how the world was made could not be laughed down; and by the middle of the nineteenth century without geology's having changed its absurd theories one iota, the scientific world had accepted the anti-Biblical view that many successive types of life had occupied the world one after another, and that the fossils found in the strata give us a true account of these successive ages, the succession having been accurately worked out, so it was said, by the field geologists.

It Was for Me

(JOHN 3:16)

By J. A. STEVENS



"For God so loved," the Bible said—
Loved even me. I bowed my head,
Amazed that He should notice me,
Whose sins had nailed Christ to the tree.

"So loved the world." What boundless love—
To send His Son, Christ, from above
To work and walk, the Son of God,
The paths where only sinners trod!

So loved He "gave" without restraint—
No condemnation, no complaint.
But grace and mercy from above
God gave in Christ, and "God is love."

"Whosoever"—what compassion!
Only God loves in such fashion.
I believe. My hope shall cherish
God's blest word: I "shall not perish."

Marvelous word of love, of power,
For sinners lost in earth's last hour.
Sins forgiven, hope renewed,
Life everlasting, Christ endured.

My limited space will not permit me to enter into further details here. But again I must go back somewhat in the story to bring in the very important part which Louis Agassiz (1807-1873) had in shaping the form of the rising geological theories. He was the son of a Protestant pastor in Switzerland, and while still little more than a youth he suggested that the embryonic development of the modern individual animal, that is its development from conception to birth, ought to be used as the key to arranging the fossils in the true sequence in which the various kinds of animals were created in the early days of the world. All his life he was extremely religious, and he had conceived the idea (where he obtained it nobody knows) that God must have created the various types of life in successive stages corresponding to the successive stages of the embryonic development. Hence, he argued, that by arranging the fossils from scattered localities in such a sequence as would conform to the embryonic development, we would thereby have a true history of the order in which the various types of life were created. In the case of the fishes, for example, the degree of ossification, or boniness of the skeleton of a fossil fish would show whether it had lived early or late; and the shape of the tail would tell a similar story, or the shape and other characters of the scales. In the case of land animals relative age would be shown by the number and arrangement of the toes, or by the cusps and other characteristics of the teeth—all of which criteria we now know are employed to determine which of the so-called fossil "horses" came early and which late.

Agassiz Theory Popular

Almost instantly this embryonic theory of Agassiz about the successive stages of creation captured the attention of the biologists and geologists of the entire world. Specialists were soon applying this method to the classification of the fossil brachiopods, the ammonites, the corals, the reptiles, the birds, and all the other classes. And under the inspiration of this key idea, the fossiliferous strata of the entire world were rapidly arranged in what was considered a true historical sequence. For here was a method wholly independent of, and superior to, the laborious methods of working out the stratification in the field, a method by which deposits from even opposite sides of the world could quickly and easily be arranged in the library in a true chronological sequence, as it was supposed.

Everybody knows how Agassiz transferred his citizenship to America, how he became a teacher of his favorite subjects in one of our leading universities, and thus became the founder of geological and biological subjects in this country. What is not so generally known is that in his later years he admitted to one of his former students that his opposition to the rising popularity of the evolution theory had been the greatest mistake of his life, for he could not help seeing that it would ultimately be accepted by the scientific world. What he perhaps himself never realized was the very large part which he played in making possible this anti-Genesis scheme of geology, and thus contributing his part, along with those of Lyell and Darwin, to the triumph of the theory of organic evolution.

Two Anti-Biblical Premises

The astonishing discoveries and events of recent years have thrown a halo of apparent truthfulness around everything claiming to be scientific. Geology, though the least deserving of this canonization, has had the benefit it gives in popularity and increased public confidence; for seemingly the world has forgotten the shady beginnings of this science, how at its very start it incorporated into its fundamentals two completely anti-Biblical as-

sumptions, and has never repented of, or modified, these in any way for over a hundred years.

The facts of geology as gathered from the field are genuine enough; yet all its explanations and theoretical conclusions are arrived at not inductively but deductively from two far-reaching assumptions, both of which are absolutely false and plainly contrary to the Bible.

One of the guiding premises of geology is the dogma that all past geological changes took place by methods similar in kind and in degree to the changes now going on in our modern world. This, when accepted as the fundamental premise of the science, means a flat denial of anything like the universal Deluge recorded in the Bible. A true inductive method would make the kind and degree of past earth changes the subject of candid investigation, not a dogma or prime postulate preceding all study and research. And if something very extraordinary is indicated by the evidence, then such a world catastrophe should be candidly acknowledged, and the interpretation of the phenomena found in the rocks should conform to this fact. But this is never done, for it would upset the entire scheme of geology as now taught.

Another iron dogma of the current geology is that there has been a long series of ages during which different kinds of animals and plants succeed one another all over the globe, beginning with small, low organisms, and progressing to the larger and higher forms, and finally to man. This is plainly a counterfeit, or burlesque, of the successive stages of creation given in Genesis. The most manifest difference is in the matter of time, for the geological scheme stretches out the process for a thousand million years, instead of the six days of the Mosaic record. But because the geological scheme is so obviously a parody or an imitation of the Bible record, we have a right to brand it as an anti-Genesis. Also we need to remember that this serial succession of life is but a dogma without proof.

Geology's Antagonism to the Sabbath

For Adventists, the irreconcilable antagonism between Genesis and this anti-Genesis is made very definite and concrete by the Sabbath. For the latter was given to man by God as His official memorial of the completed creation, and its observance by us is a proclamation to the world that we accept God's account of the origin of the world, and reject the geological account. On the other hand, the rejection of the Sabbath, or the choice of a rival rest day, is obviously a sign of allegiance to the anti-Genesis which is taught by modern evolutionary geology. Nothing could be simpler or more definite. Also, in view of the almost universal acceptance of the geological version of the origin of things, and the repudiation of the Bible record of a creation in six literal days, nothing could be more appropriate than for God to plan to have the Sabbath as the final test of loyalty by His people just before the second coming of Christ.

I also think that some of my readers will now see a new significance in the warning that "we need to guard continually against those books which contain sophistry in regard to geology."—*Counsels to Teachers*, p. 390. A sophistry is a style of reasoning which seems plausible, but which is likely to deceive. Mrs. White did not warn us against unreal dangers. Anyone who looks at the world situation cannot fail to see that the crisis before us as a people is bound to turn largely upon whether we are determined to believe God's account of the origin of things only a few thousand years ago, with the Sabbath as the official sign of this belief, or whether we are going to accept the geological claim of a thousand million years as the age of the world, with the Sabbath as a ghostly badge of something that never occurred.

A century ago, at the beginning of our work, men rejected the Sabbath because they believed in the sacredness of Sunday. Today people do not necessarily reject the Sabbath because they believe in Sunday; they may reject the Sabbath simply because they believe in geology. Then why is it not important that our people become better informed about these geological matters?

Soul Winning in China

(Continued from page 6)

family, which had been felt deep down in this wicked man's heart for some time, welled to the surface. Tears flowed down his hardened face as he asked the evangelist, "Will you pray for me, and ask God to make me a good man?"

"That was the strangest prayer meeting I ever had," the evangelist related. "There was the man whom everyone shunned. Surrounding him were his evil band. There they were down on their knees. Some of them were unimpressed as they reluctantly knelt. But the old man was definitely in earnest as he bowed low upon the floor."

Yes, the great sinner was converted. And how happy he was! He stopped his cursing, tried to make things right with people he had injured and offended, sought earnestly to help the members of his family who did not make the rapid headway in the new life that he was making.

By this time the seven believers who dared not attend the meetings had observed the marvelous change that had been wrought. The whole town was talking of it.

"One day the believers came back, and we had quite a good-sized group in that little chapel," the evangelist continued. "That day the old man astonished me by saying, 'You lead the singing, and I will do the preaching.' I yielded to his desire, and we had a wonderful meeting."

That day the great sinner who had found a new birth brought a revival to the little group of believers as he spoke from his own experience of what God's grace can do for a man who believes. Every heart was touched, and some of the man's own people turned to the Lord that day.

Toward the close of the service three strange men walked into the chapel and rushed up front, as one of them cried out:

"Oh, help us, help us. These two men have been bitten by a very poisonous snake and will surely die if you can do nothing for them. Another man who was bitten has died already. We have heard that you have a way to help people who are in desperate trouble like this."

The old man took things in hand, and turning to the evangelist said, "Yes, we can help them, can't we? We can pray for them." And that is what was done. The revival service was closed with earnest prayers for the strangers. They asked God to spare the lives of the two afflicted men and thus bring honor to His name.

A Providential Deliverance

Those prayers were answered. Little did the evangelist realize for whom they had prayed. It made no difference to him. If anyone needed help, it was not for him to ask, "Who are you?" But the old man knew who they were, and the evangelist was soon to find out.

A few weeks later bandits made a night raid on the town. As they went down the street looting and killing, some of them came to the chapel. As they entered, two of their group stepped up and said, "Don't touch this place or injure the people here; they are our friends." So they passed on but not before the evangelist had recognized the two men he had prayed for.

F. L.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

The Preschoolers

By Blanche I. Groth

HOW mother loves that little bundle they bring her in the hospital! How eagerly she plans for him! Of course, she expects that her child will talk early; but when he doesn't, she sets out to help him. My oldest stuttered a great deal. I sat down with him and taught him to say rhymes slowly, trying for correct pronunciation of each word and a repetition of each line until it was as perfect as was possible for his age. This takes much longer than most mothers realize, but it is well worth the time and trouble. In a year or two the stuttering is gone and he learns to speak well.

Do your children destroy books? This can be overcome, but it takes time. Show them the book and say, "Pretty book; mother likes the book." If they tear it, give their tiny fingers a little sharp slap. When the book is torn, get the Scotch tape and mend it promptly. My daughter grew very fond of showing the mended spots and also of showing small tears that books accumulated as they were used, which were waiting until I mended them.



EVA LUOMA

Free as Lambs in God's Out-of-Doors

She was harder to train to care for books than either of my boys, and there were times I almost despaired of teaching her.

Two years ago the children began receiving *My Bible Story*. I loose-leaf bound them between cardboard with shoestring, which is easy to thread. The children know all the pictures and the captions under them by heart. I read them every day for about six months, wondering whether they were getting the idea and the story fixed in their minds. I tried to get them to tell me the story, but I never could get a word out of them, only, "Mother, read." Then one day their daddy took them on his knees and asked, "What is this about? I don't know. You will have to tell me." And you should have heard them. They all knew it by heart, of course. They said, "Him sick, and Peter made him better," and so on; but the ideas were all there in their own picturesque language, with nothing left out, and how my heart beat as they progressed through the book. Suddenly all my work seemed well worth the effort.

When we were reading *Bedtime Stories*, they insisted I reread the story about Dr. Pills every day. It mattered not how many others I read, my daughter was insistent that I read "Dr. Pills" again. My son likes "Billy and the Bees" best; in fact, if I stop, he can supply the next word, saying, "Mother, come on, read." (Billy is in *Children's Hour*, as you know.)

Teaching Cutout Work

We have three pairs of blunt, dull scissors with which the children are allowed to cut various magazines we collect secondhand. When the children start to cut at two or three years of age, they will just cut slivers and tear to begin with, but they love it, and it is an excellent activity when the weather is bad so they must stay indoors. Put newspapers down for them to cut on, which can be rolled up and discarded when they are through. If your kitchen is warm, that is an excellent place. My daughter at four and a half is cutting out people and not doing too badly. But perfection is not what you are aiming at in the four-year-old. It is muscle development and the general conception of what is worth while. She is also learning the joy of personal achievement.

Varied Interests of Children

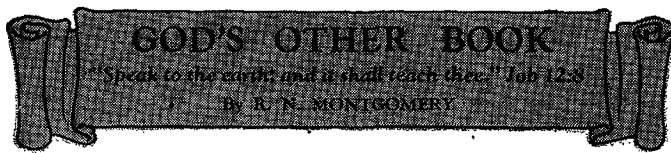
My children's interests are markedly different. Gail at four is interested in mothers and babies; Bruce, six, never misses a car; and three-year-old Warren finds every horse, and will play at making him trot when he has him cut out as a big circle. If the feet and ears are a casualty, it does not matter to him.

We live in a one-family house, and our children are very active. I pull out the lounge or the dining room table and let the children run around it until they get tired, and it is surprising how soon a real run will clear the air for fussy children. If you learn to concentrate on what you like, and think about something you want to do, the children's noise will not bother you. Follow with a period of rest, looking at their favorite pictures, or reading a story. If you are an early riser, you will find, at the "cranky hour" of eleven, that a story or two will clear the air. And in the afternoon, when all the toys look moth eaten to them, a story and a game of march about the house or a walk when the weather is fine will make them ready for supper. I like a little space of quiet be-

fore meals, because I do not think excited children eat well or have good digestion. We like a short walk after dinner in which we can all talk. Gail will sometimes say, as she did today, "Mother, I want to tell you a story about going to heaven." The story is short. "When Jesus takes me up to heaven, I'm going to use my wings to fly up and down, like the birds. Don't you think that will be nice?" Then she is off on something else.

We have tried to give our children a sense of the beautiful in nature, and to help them see the necessity of its processes. After a rain we noticed a sparkling piece of moss, and Bruce said, "Mother, God gave the moss a bath and a drink of water," which was technically correct, and reverent too.

Children require a great deal of work, but the loving they give you more than makes up for anything you can do for them. It truly is a sacred privilege to teach them and watch their little minds grow and their interests broaden. Then too, you never do know what they will think up next. You may be tired, but you certainly are not bored, not with a little family all near the same age.



Bird Migration

SINCE the ark rested upon the Armenian mountain, Ararat, men have marveled at the regularity of bird migration and wondered why and how. Possibly the most famous instance of this is the amazing regularity of the return of the swallows to the Capistrano Mission, where a record has been kept for scores of years with few late entries. In Europe the return of the storks is hailed with joy, especially when they build nests on top of the chimneys, which is considered a good omen. Thousands of Americans have kept close check on the return of the purple martins, and have made more or less elaborate martin houses and boxes, constructed for their sole benefit. Early travelers among the Indians relate that they too favored the martin by hanging up clusters of gourds for them to nest in. We hail with joy the return of the bluebird and the robin as a sign that soon spring will return. We eagerly watch the wavering V of wild geese or ducks, often with no thought as to where they came from or where they are going.

In August the tide of migration to a winter home begins, and swells to a mighty mass movement during September, then dwindles to a thin line of stragglers in mid-October. Among the millions who join this southbound caravan are multitudes of young birds making their first migration. Most of them have never been more than twenty miles from the spot where hatched, and have no knowledge of why they are going, or where, or how long the journey will be. No consistent, reasonable scientific theory has ever been advanced to account for it, and probably never will, because few scientists take God into their reckoning, and migration cannot be explained without Him. The birds do not possess some strange sense which could explain the extraordinary things they do, which clearly indicate the intervention of some power or process of reasoning outside the bird brain.

We understand from the Bible that not even a sparrow falls to earth without the Father's notice, hence we infer that He is interested enough in their welfare to intervene in their behalf to protect them from starving and freezing, by leading them to migrate in search of a climate and food suitable to them. The Spirit of prophecy says that

the explanation of how they fly thousands of miles without visible guideposts, or signs, and arrive unerringly at the proper place is that the hand of God guides them through trackless space. There is no other explanation; the greatest living ornithologists freely admit that the "how" of bird migration is still an unsolved problem to them.

Habits of Migratory Birds

On the northward migration the average speed is from thirty to forty miles per hour, somewhat slower than the average southbound speed. The first birds to arrive in the spring are the older ones, conversely in autumn among many species the young birds band together and fly south without the adults and ahead of them. This again is indicative of the guiding hand of God, for if the old experienced birds accompanied them we could say that they had competent leadership to guide them to the desired winter haven.

Migratory birds seem to form an attachment for the locality where they have been hatched, or have nested once, and return to it again and again. One pair of robins returned to the same yard in Pennsylvania for twelve consecutive years. Night-flying migrants make longer flights between stops than do day flyers. For instance, a purple martin, a night flyer, left New Orleans and arrived on the shores of Lake Winnipeg, Canada, twelve days later. Some day-flying birds would take two or three times that long to cover the same distance; this is usually because they feed as they fly.

Most migratory birds totally desert the breeding range. One day they are numerous; the next, not one can be seen. The winter home may be a few hundred or several thousand miles away. Many birds nesting in Canada, winter in the United States, such as the tree sparrow and snow bunting. Others which nest in Northern States winter in the Southern and Gulf States, for example, the vesper and chipping sparrow. More than one hundred species leave North America entirely, and spend the winter in Central and South America. Among the long-distance travelers are the tanagers, going to Peru, and thrushes and purple martins to Brazil.

Migrations East and West

In some cases the migration is more east or west than north or south. The white-winged scoter, a duck, breeds on the shores of the fresh-water lakes in Central Canada.



When the impelling migration call comes, it flies east or west, depending whether it winters on the Atlantic or on the Pacific Coast. In the case of those going to the Atlantic the flight is to Labrador, 1,500 miles away, then south to New England, spreading out from Maine to the Chesapeake Bay, with the heaviest concentration on the Massachusetts to Long Island shores. With the coming of spring they return, like the wise men of the Bible, by another way, following the Connecticut, Hudson, and Ottawa river valleys back to the old familiar haunts of Central Canada. How do the young birds, or for that matter any of them, find the way? There is no explanation other than that the hand of God guides them to the desired destination.

Missions of South Africa

By A. V. Olson
Vice-President, General Conference

[This is another air-mail report sent in by Elder Olson direct from South Africa, where he has been visiting the various mission fields.—EDITORS.]

UPON the completion of my itinerary in the South African Union Conference, F. G. Clifford, the secretary of the Southern African Division, and I turned our steps northward for camp meeting work in the Congo Union. Our course of travel took us through Bulawayo and Victoria Falls, where we spent two days in each place.

Bulawayo, well known in African history because of its connection with the name of Cecil Rhodes, the father of the Rhodesias, is where the headquarters of our Zambesi Union Mission is located. We were glad to meet W. R. Vail, the union superintendent, and his staff. They have a large, flourishing work in their field. In point of membership the Zambesi Union is the largest in Africa. The first morning of our stay P. W. Willmore, the secretary-treasurer of the union, took us in his car about thirty-five miles out into the country to visit the Solusi Mission. This station was founded in 1894. It was our first mission station among the black people of Africa. In fact, it was our first attempt to carry the gospel message to a heathen race.

When we entered the grounds of the Solusi Mission, it seemed to me that we were on sacred soil. It has been the center of so much toil and sacrifice. This station has developed into a large institution, where year by year more than five hundred fine young people are in training for the work of God.

The break in our journey at the Victoria Falls gave us a few precious hours for rest and meditation. Out there amid the glorious handiwork of the Creator, far removed from the distractions of noisy cities and towns, one feels shut out from the world and shut in with God. It was fascinating, indeed, to behold the surging waters of the Zambesi plunge over the mile-wide falls into the dark abyss four hundred feet below. This is one of nature's most imposing sights. It is a scene that speaks in no uncertain tones of the mighty power and infinite wisdom of our God.

Two days and a night brought us to Elisabethville, a thriving little city in the southeast corner of the Belgian Congo. Here the headquarters of our Congo Union has recently been established. Land has been bought, and four new mission homes will soon be ready for occupancy. While waiting for transportation to Ruanda, which forms a part of the Congo Union, we were piloted around the city by J. P. Sundquist, the union departmental secretary, and his wife. I had met them before in Sweden. They are happy and content in their new field of labor.

• The Ruanda-Urundi Mission

A few hours' ride in a little plane, called the *Dove*, brought us to Usumbura, where K. F. Ambbs, the union secretary-treasurer, met us to take us in his car from one camp meeting to another in the Ruanda-Urundi Mission Field. As there are no railroads in this field, all traveling must be done by plane, car, boat, or on foot.

Ruandi and Urundi are Belgian-mandated territory. Though located within the equatorial belt, they have a good climate. Because of the high altitude, the tempera-

ture is always agreeable. In rainy weather a fire on the hearth is welcome. For scenery it is hard to excel Ruanda-Urundi. The lofty mountains and beautiful green valleys remind one of Switzerland. In these peaceful valleys and on the rugged mountainsides four million people live. Practically all of them make their living by tilling the soil. All the work is done by hand, the hoe and the sickle being about the only farm implements in use. Machines and vehicles drawn by horses or oxen are not to be found—not even a plow or an oxcart. All burdens are carried on the head.

Seventh-day Adventist mission work in these lands, near the heart of Africa, was opened up under the supervision of the old European Division Conference by D. E. Delhove, of Belgium, and A. Matter and Henri Monnier, of Switzerland. In those days there were no wagon or automobile roads in this section of Africa, which meant that much of the journey had to be made on foot or in chairs suspended from poles slung over the shoulders of native carriers. It called for courage and real devotion in those days for our missionaries to penetrate into these far-off and little-known places to establish mission stations among a strange and uncivilized people. Putting their trust in God, they went forward. Soon a strong foundation was laid. Upon this foundation they and others who entered the field later have, by the help and grace of God, built up a marvelous structure. At the end of June this year the Ruanda-Urundi Mission Field had 6,241 baptized members, 3,996 candidates in their baptismal classes, and 14,017 souls in the hearers' classes, or a total of 24,254. These figures are already out of date, substantial additions having been made to the various categories during the camp meeting season, and since. There are four well-built central mission stations, one hospital, a seminary, three central schools, and 341 outschools. They have 56 evangelistic workers and 426 teachers.

Large Camp Meetings

Because of the large number of adherents and interested people who wish to attend the camp meetings, it is no longer possible to accommodate all by having one such gathering at each of the four mission stations. Therefore, it had been arranged to hold ten camp meetings this year. Some of these were small, but most of them were large, having anywhere from 5,000 to 15,000 people in attendance. In all these convocations we were made conscious of the presence and help of the Spirit of God. More than one thousand responded to the invitation to give their hearts to God and to prepare themselves for baptism and church fellowship.

Of the three men who pioneered the work in Ruanda-Urundi, one, Brother Matter, is still in the field. He and his faithful wife have built themselves a home on the shores of Lake Kivu, near our Ngoma hospital, where they plan to spend their remaining days when no longer able to carry on aggressive work. Two of their children are missionaries in Africa. Brother Delhove, another one of the pioneers, is now on sustentation fund. Though retired, he and his wife have no intention of returning to their homeland. Their hearts are in Africa. They have built themselves a home in the Belgian Congo, where they labored for a number of years, and where they are still letting their light shine. Two of their children are now engaged in the work in the land of their adoption, and a third will be before the end of the year. Another

one died in her Master's service over here. Brother Monnier, the third of the pioneers, died a few years ago, but his influence is still felt. Wherever I went in Ruanda I found his name well and favorably known. Before his death he finished the translation of much of the Bible into the Runyarwanda language.

In Ruanda we have one hospital. This is located on the Ngoma Mission station. Under the direction of Dr. Newbold and his helpers, this institution is doing a wonderful work. Would to God we had scores of such institutions scattered over Africa.

A. L. Davy, a second-generation missionary, is now the superintendent of the Ruanda-Urundi Mission Field. He has the love and cooperation of both the European and the native workers. Unitedly they are pressing forward for the completion of the task God has committed into their hands. They have a promising field. With the help of God they will soon double their membership.

From Rwankeri Mission, where our last and largest camp meeting in Ruanda was held, we hastened on to Rwesse in the northeastern section of the Congo. The road took us through the Albert National Park. This is in reality not a park but a vast animal reserve. Here the lions, leopards, elephants, buffaloes, hippos, deer, monkeys, and other wild creatures roam about unmolested. We saw no lions or leopards but great herds of the others.

At the Rwesse Mission

The Rwesse Mission Station is located right on the equator. Naturally one would expect this to be a very hot place, but it is not. Situated at an altitude of eight thousand feet above sea level, it is cool the year round. Evenings a fire is always needed for comfort; likewise in the daytime when it rains, which is often. This mission station was opened during the war, and consequently is comparatively new. Nevertheless, a good work has already been built up. In addition to the main station, they already have many outschools and groups of believers. Nearly a thousand people gathered for the camp meeting. Here also a number of souls gave their hearts to God and indicated their desire to prepare for baptism. A baptismal service that had been arranged for the last day had to be abandoned because of a heavy rain that continued from morning till night.

The Rwesse Mission is indeed a light that is set upon a hill. From its lofty summit, astride the equator, it casts its beams into both Southern and Northern hemispheres. Already it has guided many lost souls out of the darkness of heathenism into the light of God's precious truth.

The Congo Union is a big one. Its territory is said to be as large as the United States east of the Mississippi. It has a population of 16,000,000. In this territory (including Ruanda) we have about 9,000 baptized members, over 20,000 in the hearers' classes and 5,099 in the baptismal classes. At the close of 1947 their Sabbath school membership stood at 32,742. They have 520 schools with 520 teachers, and over 16,000 pupils.

The needs of this enormous union are many. The most urgent of all these is the need of a modest publishing house. All they have now is a little hand press. About all it can furnish are the Sabbath school lessons. They have almost no textbooks for their 16,000 school children, practically no books or papers to help establish our members and interested people in the message, and nothing to be sold to the general public. This is a deplorable situation, and something must be done without delay to remedy it.

While attending the camp meetings in the Congo Union we were entertained in the homes of our missionaries. Never shall I forget their kind hospitality. God bless them and their needy field.

The Challenge of the West Nile

By H. M. Sparrow

Superintendent, East African Union

FOR a long time we have heard about the people who live on the western banks of the White Nile. We knew they were a Nilotic race of people similar to the people on the east side of Lake Victoria known as the Luo tribe. These people wear no clothing. They do wear the proverbial "fig leaves" on special occasions. R. J. Wieland and I recently spent some time visiting their villages, markets, and homes, and watched them buy in the little village stores.

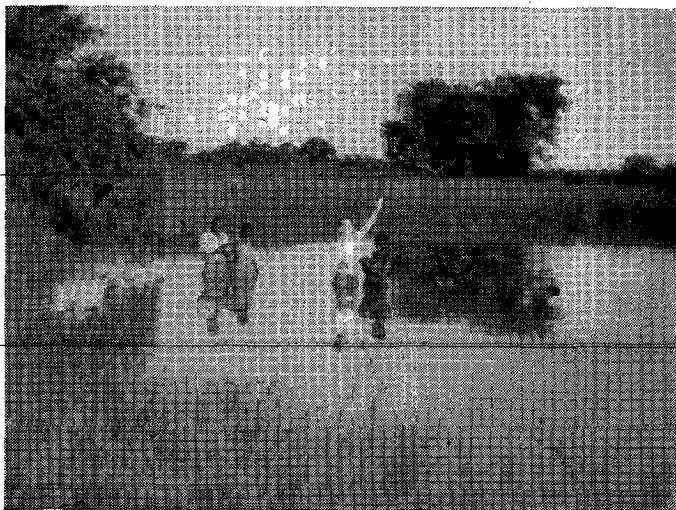
Our hearts were touched at the scenes of depravity before us. We felt condemned to know that among those thousands of people we do not have as yet a single Seventh-day Adventist. The Catholics are strong in that land, and the people are calling for us to come in and teach them our message.

While in that country we spent the Sabbath near a chief's village. He was very friendly and supplied us with firewood and water, as well as eggs and other things for our comfort. On Sabbath morning he came to visit us. He asked us all about our work, and when he learned that we were Protestant missionaries and used the same Bible as they did he was very urgent in his appeal that we come into his country and preach this message. He gathered his people together, and we had nearly seventy at the meeting. They were much impressed with the message on the second coming of Christ. At the close of the meeting the old chief asked, "When are you coming back? How long must we wait? Why have you waited so long? If you believe these things, why don't you come back immediately and tell us about them?"

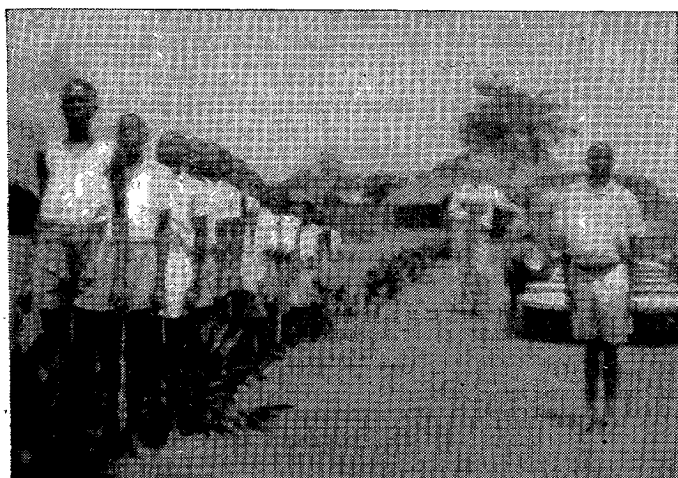
A Mission Site at Gulu

During our tour we chose a good mission site near the little town of Gulu. Since our visit we have heard from the government officials that the site is being favorably considered.

There is a work being done in that northern country, on the borders of the Sudan, by young, untrained, but consecrated men. Aariah, the faithful evangelist, with his wife, is doing his best to hold up the lighted torch of truth. At his home he has a little boarding school for boys. He has built a little dormitory, and about a dozen boys are training to be workers in that country. He appealed to us to help him start a little girl's school. "The boys," he said, "will find heathen wives, and that will not help us. We must have a few girls in training."



R. J. Wieland Baptizing Converts in Northern Uganda



Self-supporting Boarding School in Lango Country, Uganda, Where Arianah, the Evangelist Wants to Start a Girls' School

"Bwana," he said, "won't you find two hundred shillings [\$40] for me, to build a little house so my wife can take some girls in?" We said we would try, but made no promises! Then he showed us a little plow he had bought so he could grow their own food, "We'll grow the food, Bwana! Just give us a little house; that is all we ask!" I asked him, "What would pull the plow?" "Ah," he said, "my wife and I will save our money to buy oxen!" "How much will it take to buy four oxen?" "Two hundred shillings is all I need to grow all the food we want," he replied. This will be an excellent missionary investment and will bring wonderful dividends.

In the accompanying picture is a school we have lately started. The missionary who goes into that land and locates on the site we have chosen has a most wonderful opportunity of reaping one of the richest harvests of souls won through evangelism that we have ever seen in East Africa. May God touch some soul to answer the call with his life by saying, "Here am I; send me!"

A Mission Hospital in India

By Mrs. E. M. Meleen

ONE hundred and fifty miles north of Bombay is the famous old city of Surat. It is only ten miles from the Arabian Sea, and lusty sea breezes are ever wafting the lofty branches of the coconut trees. The city is spread over an extensive area south of the mouth of the Tapti River. It has a glorious history. Here Parsees, Armenians, and English tradesmen landed four hundred years ago. It was here the English started the first East India Trading Company in 1666. They built a small harbor in the Tapti, and their sailing vessels went right up to the fort they built. This fort is still in good condition and is used as a city hall. But the English have departed except for two or three families, and the whole foreign population of Surat numbers less than twenty persons, including our missionaries. Many wealthy men of India reside here today in almost palatial homes, with spacious, well-kept gardens. Schools and colleges are flourishing here, and there are two good hospitals besides our mission hospital.

Hospital Well Known

Come with me for a visit to the Surat Mission Hospital. Patients come from as far afield as Naini Tal, Poona, Bombay, Punjab, and Delhi. Arriving at Surat by the Bombay, Baroda, and Central India Railroad, we are met by R. W. Shorter, the business manager of the institution. We get into the mission car and are at the hospital after a fifteen minutes' drive through the maze of the business section of the city. We are just in time for the afternoon clinic. As we enter the gates we notice the modern

building in front of us, and over the main entrance, "Seventh-day Adventist Mission Hospital." We pause on the steps to look at the well-kept compound, the hedges, and the coconut trees.

We enter the reception hall. It is crowded. People are sitting on all the benches and even on the tiled floor. To the left are the doctors' offices, with nameplates on the doors of Doctors Elmira and Nigel Buxton. "The doctors are away on a short vacation," says Brother Shorter; "but they will be back in a couple of weeks." In the meantime Dr. Bazleil, from Nuzvid, is carrying on." We meet Dr. Bazleil, a middle-aged, affable Indian gentleman from the Punjab who served in the war as a major, and is a specialist in surgery, particularly bone surgery. He became converted to the message shortly after the war. We see he has a busy afternoon ahead of him. To the right are the offices for registration of patients. Farther along on the right are the X-ray room, the chapel, and the laboratory room. To the far left are the examination rooms, the pharmacy, and Mrs. Shorter's office.

A Trip Through the Building

Mrs. Louise Shorter is at present the only foreign nurse, but Miss Margaret Roelke will return soon from her Gujarati language study in the language school at Mussoorie. Mrs. Shorter takes us around, and shows us the private rooms and the wards, as well as the operating rooms. She says, "This hospital is meant for forty beds, but we usually have sixty! The back veranda serves for extra beds. Come in and see Indrabai. She had an operation for tuberculosis of the breastbone and some of the ribs. Parts of both were removed and she is doing well. Dr. Bazleil has his patients sitting up by the third day, as a rule." Indrabai smiles; several of her relatives are in the room.

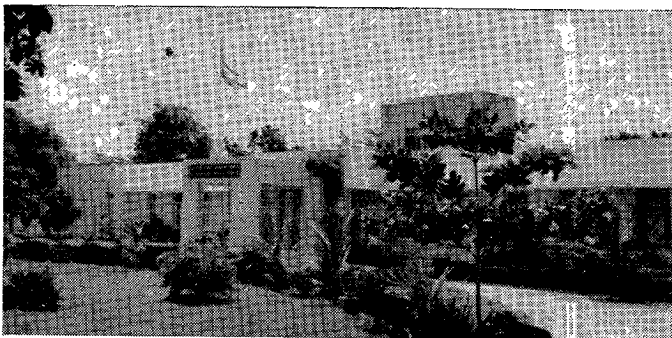
We proceed to another private room, where Rukiabibi is a patient. She smiles. The six or eight relatives smile too. Two are in the kitchen cooking the food. One is using the fan vigorously. It is hot. The mercury hovers around 100° F. We see more patients in other private rooms, and then we enter the men's ward.

"This is Gulam Mohammed," says Mrs. Shorter. "He is a lucky man. He came with a strangulated hernia, but since his operation he is recovering nicely." We see before us a large man spread out on the bed. As we turn, a half-grown lad stands before us. "This is Himat Lal. He has been with us two months now." Himat Lal is a Brahmin. He is fair, has an oval face, and his eyes talk to us as he smiles. His left arm and chest are bandaged. Nurse Rebecca comes and removes the bandages, and we see the most terrible burns, involving his chest, arm, neck, and face on the left side. As his burns are dressed, he keeps biting his lips, but he does not make a sound. "Brave boy, how old are you?"

"Fifteen," he says.

"Tell us how you got those burns."

"Two years ago I went to our temple to worship the



Surat Mission Hospital in Northwest India

image by the holy lamps. I was kneeling and bowing down beside the holy lamps before the image. I wanted to be pure and good, that I might be a priest someday. I was praying earnestly when I felt very hot; I looked, and my shirt was on fire. I rushed out of the temple and tore at my shirt. This is what came of it." His very soul looks through his eyes, so pure and good, as he continues. "I am now listening to your Jesus teacher. I believe Jesus can heal me." We assure him He can, and tell him that there is nothing too hard or impossible for our Jesus.

Evening Prayers at the Hospital

It is time for evening prayers in the wards. The doctor, the nurses, and the visitors are all there, standing in the doorway between the two wards. Brother Phasge, the hospital evangelist, speaks in Gujarati. Dr. Bazleil speaks in Urdu after the hymn. Both speak of Jesus, the Great Healer. Gulam Mohammed, who never would enter a gospel meeting, attend a Christian church, or read a Christian book, listens with rapt attention to the doctor speaking his mother tongue. Himat Lal's eyes sparkle. He seems jubilant. The women listen too, and everyone is in the attitude of prayer. The doctor prays, and the evangelist also prays for the patients. After this service there is a prayer band in the nurses' office. Every one of the hospital staff joins in praying for the salvation of the patients, and so ends a day's work for the Master at the Surat Mission Hospital in India.

I was once a patient in this hospital for three weeks. There are no harder working people anywhere in the world than these dear folk. The first week I was there I observed that there were emergency operations three nights running. Mrs. Shorter gives the anesthetics, and both she and Dr. Bazleil had to snatch a few winks of sleep and be back again at the hospital at eight o'clock in the morning to start the day's work again. This occurred several times. Shorthanded, always shorthanded—everywhere in India. Where are the helpers, the reapers, who will come and help gather in the harvest in this broad harvest field? May God bless the work in this hospital.

Dedication of Riverside Sanitarium

By George E. Peters

Secretary, North American Colored Department

THE dedication of Riverside Sanitarium and Hospital, Nashville, Tennessee, will live in our memories always. This hospital and sanitarium came into being from a seed planted by the benevolent act of the late Mrs. Druillard, who donated the small institution she fostered almost singlehandedly, valued at some thirty thousand dollars, to the General Conference for work among colored people. Mrs. Druillard was encouraged and ably assisted in every way by her nephew, Dr. E. A. Sutherland, founder of Madison Sanitarium, and who is at present secretary of the North American Commission on Rural Living. The institution was incorporated on December 3, 1935, as a project of the general church body of Seventh-day Adventists.

The General Conference, since taking control of the Riverside plant, has spared no pains in fostering and developing the institution. Appropriations totaling \$414,000 were made possible for the improving of grounds, installation of city water, and erection of the modern building. More than \$100,000 was contributed for furnishings and equipment by our colored churches and friends.

On September 5, 1948, more than one thousand persons gathered on the beautiful grounds of Riverside to witness the dedication of the eighty-five-bed hospital and sani-

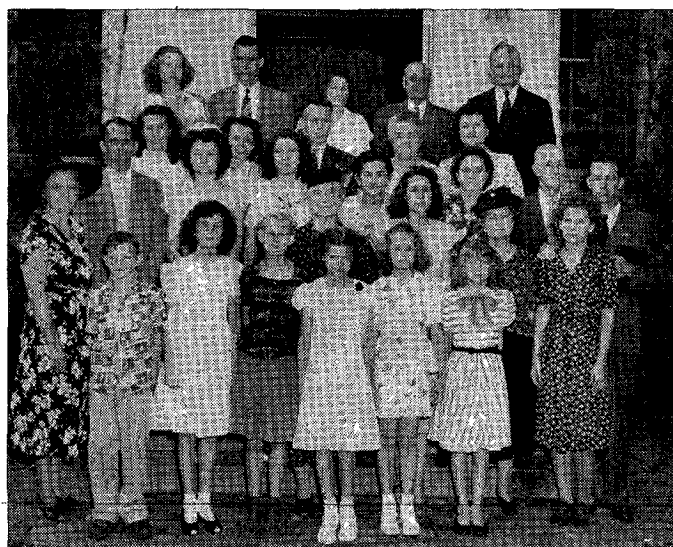
tarium, modern in every detail. Riverside Sanitarium is the dream of the fathers of yesteryear, and the product of faith and sacrifice and prayer.

From 8 A.M. to 12 noon there was open house, consisting of tours through the building. The program was opened with a half hour of organ music by Leon Cole, national radio artist. A very fine electric organ was installed on the front porch of the building to serve the occasion. At 2:30 P.M. the national anthem was rendered by the audience, followed by the invocation by H. T. Elliott, associate secretary of the General Conference. A fitting welcome was extended by V. G. Anderson, president of the Southern Union Conference and vice-chairman of the Riverside board. Elder Anderson, who also introduced W. H. Williams, chairman of the board, and each board member, served as master of ceremonies. After the presentation of guests, T. R. Flaiz, M.D., medical secretary of the General Conference, presented our world medical program. Dr. J. Mark Cox, medical director of Riverside Sanitarium and Hospital, presented the Riverside medical program.

General Conference Officers Present

We were greatly favored in having J. L. McElhany, president of the General Conference, deliver the dedicatory address. The dedicatory prayer was offered by N. C. Wilson. G. E. Peters read the act of dedication and followed this with a recital of the history of the institution. Then he formally received the new building on behalf of Negro constituents. The program was interspersed by vocal solos. Others who participated in the program were Mayor Thomas L. Cummings, of the city of Nashville; Dr. M. J. Bent, of Meharry Medical College; Dean A. A. Taylor, of Fisk University; and John J. Leutz, M.D., director of health of Davidson County. These, among others, extended congratulations on behalf of the city and two of its most prominent institutions for the recent accomplishments of Riverside.

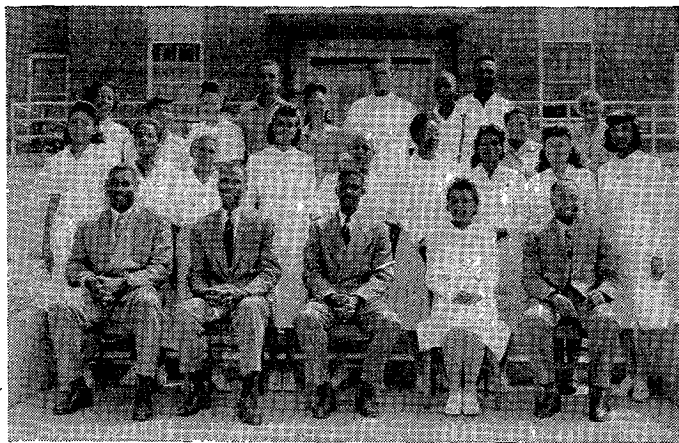
G. E. Peters, in his remarks, thanked the General



BAPTISM AT COLUMBUS, GEORGIA

Eighteen people were recently baptized in Columbus, Georgia, by O. D. Cardey, who is conducting an effort in that city. Sister Cardey, Mrs. H. W. Smith, and Milton Connell, who assisted in this effort, all worked untiringly to lead these dear people to make their decision to keep the commandments of God and to have the faith of Jesus. Those who were present at this baptism to hear the testimonies of the converts who have walked step by step in the light of God's Word were convinced that they have carefully weighed every point of doctrine. Many others are studying the message and are expected to be baptized in the near future.

So far this year well over 100 have been baptized in the Georgia-Cumberland Conference.



Personnel of Riverside Sanitarium and Hospital. J. M. Cox, Medical Director, Seated in Center

Conference for the liberal gifts to this institution and lauded our churches throughout the United States for their unprecedented work in making this dream a realization. Mention was made of the many rooms completely furnished by individual contributions. In several cases specific gifts were made by persons not of our faith. Worthy mention was made of the late Harry E. Ford, first manager of Riverside to be appointed to the institution, in 1935. During Brother Ford's lifetime he served for twenty years as an outstanding figure in our medical program. His arduous labors at Riverside, in the formation of the present institution, will constantly live on in our hearts and minds.

If present plans carry, Riverside will conduct a nurses' training school next year. This addition to the present medical program will fill an intense need in medical missionary work, and our young people will be made to rejoice in this forward undertaking.

We greatly appreciate the faithful and most successful labors of Dr. J. Mark Cox, medical director, and the entire staff and personnel who have given themselves in devotion, consecration, and sacrifice to make Riverside Sanitarium and Hospital serve the right arm of the third angel's message.

Canadian Camp Meetings

By H. L. Rudy
President, Canadian Union

ANOTHER series of camp meetings in Canada has been recorded in history. In each of the five Canadian conferences biennial sessions were held in connection with the annual camp meetings. The existing officers were re-elected in each field. Eight young men were ordained to the gospel ministry: J. W. Bothe and G. M. MacLean, of the Maritime Conference; André Rochat of the St. Lawrence Mission; Otto Ritz and Ira D. Follett, of the Ontario-Quebec Conference; E. Nachreiner and Conrad Samograd, of the Manitoba-Saskatchewan Conference; and A. G. Streifling, of the British Columbia Conference.

About 5,200 of our members (half the membership) attended the camp meetings this year. The total contributions to God's work at home and abroad came to \$27,800 during this period of annual gatherings. In addition, our people purchased \$13,800 worth of literature. There were 141 camp meeting baptisms.

C. B. Haynes and E. J. Johanson, from the General Conference, covered all our Canadian camp meetings. In Western Canada, A. C. Harder, recently from South America; E. J. Lorntz, from the General Conference; and M. S. Krietzky, recently returned from Poland, were among the guest speakers. Together with the union con-

ference staff, we were able to supply good and ample help at all the services. The Oshawa, Ontario, and Hope, British Columbia, gatherings had the pleasure of enjoying the ministry of the Voice of Prophecy group.

A few figures gleaned from the various reports revealed an encouraging degree of progress in most features of the work of God. There were 3,029 baptisms in the last five years, leaving a net membership gain of 1,190. At the beginning of the five-year period the union conference membership stood at 9,325. At the end of 1947 the membership was 10,515.

Both the tithe and mission offerings doubled in amount during these five years. In the Ingathering, for instance, the results increased from \$57,401.24 in 1942 to \$116,981.36 in 1947. During the last three years (1945-47) \$55,442.29 were contributed to rehabilitation and \$85,554.76 to European relief. The colporteur sales increased from \$57,323.23 to \$299,702.53 during the five-year period under consideration.

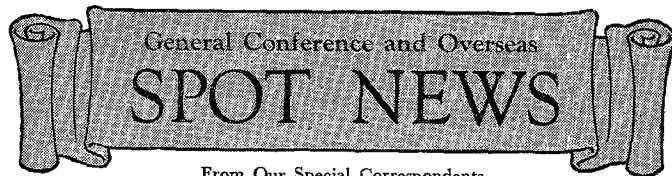
The Manitoba-Saskatchewan and British Columbia conferences have purchased and equipped their own campgrounds since 1944. The grounds in Saskatoon were the first to be acquired in the union. A number of very excellent buildings have been erected. Some of them are used throughout the year for church school and other purposes. The campground in Hope, British Columbia, is situated in one of the beauty spots of the province, and is also very well equipped. Both these grounds accommodate more than 1,500 people each very comfortably, and have room for further expansion over a period of many years.

Physical Improvements Noted

The Alberta and Ontario-Quebec conferences convene their camp meetings on the campuses of the colleges located in their respective territories. This year the Alberta Conference erected a well-constructed and spacious auditorium on the campus of Canadian Union College. The Ontario-Quebec Conference is planning on erecting a similar structure for its camp meeting purpose in the very near future.

The Maritime Conference already has a campground at Pugwash, near Amherst, Nova Scotia. It is planning on having this site ready for camp meeting purposes within the next two years.

These annual camp meetings and biennial conference sessions brought new strength and courage to our believers in Canada. Two more annual meetings in the Canadian Union this fall, one in Montreal, for our French believers, the other in Saint John's, Newfoundland, will be reported later.



From Our Special Correspondents

General Conference

● Good representation from abroad is promised at the Autumn Council in Denver, Colorado, which will be in session soon after this appears. Meetings of the Home and Foreign officers of the General Conference are scheduled to begin in Boulder, October 5. The following leaders have arrived in the United States: G. A. Lindsay, president of the Northern European Division; W. R. Beach, president, Marius Fridlin, secretary, and Robert Gerber, treasurer, from the Southern European Division; C. W. Bozarth, president, and E. A. Moon, treasurer, from the Southern African Division; W. H. Branson, president of the China Division; A. Floyd Tarr, secretary-treasurer of the Southern Asia Division.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● At the opening meeting of an effort held in Buffalo, New York, 1,500 were present. O. F. Locke is assisted in this effort by L. S. Barnes, W. W. Smith, A. D. Livengood, B. F. Hartman, and W. F. Skilton.

● J. BRANSON CHRISPENS, assisted by Mr. and Mrs. J. M. Barnes and Mrs. Olivia Cooke, began an effort in Bridgeport, Connecticut, on October 3. Elder Chrispens is also conducting on Sunday mornings a radio program entitled "Bread of Life."

● THE colporteurs of the metropolitan area of the Northeastern Conference recently met in institute at the Bethel church in Brooklyn, New York. S. L. Clark, publishing secretary of the union, was the instructor. The colporteurs of the Northeastern Conference have delivered over \$76,000 worth of literature so far this year.

Canadian Union

● ROBERT MEHLING, formerly of Walla Walla College, has accepted a call to serve as science teacher at Oshawa Missionary College for the ensuing school year.

● A FINE new, two-room church school building recently erected on the campus of Oshawa Missionary College, has now been officially opened with an enrollment of 52.

Central Union

● TWENTY-FIVE men, the majority of them Nebraska Conference workers and faculty members of Platte Valley Academy, spent several days in Kansas recently dismantling two buildings purchased from the War Assets Administration. The material from these two buildings will be used at Platte Valley Academy for a physical education and auditorium building, and for a farm mechanics and machine shop.

● A BAPTISMAL service for 5 candidates was conducted at Ottawa, Kansas, by R. E. Browning on September 11. Four of these were from a family who studied the Voice of Prophecy course.

● TEN members of the Beacon Light church in Kansas City, Missouri, have just completed the teachers' training course.

Columbia Union

● A SABBATH SCHOOL has been organized in Schuyler, Virginia, as a result of the work of J. M. Anderson, a colporteur who sold *Bible Readings* in the community and left in each home enrollment cards for the 20th Century Bible Course. The Sabbath school was organized July 24 by H. J. Detwiler, president of the Potomac Conference.

● TWENTY-SEVEN persons have been baptized as a result of meetings being conducted by H. E. Metcalfe in Clarksburg, West Virginia. The meetings began April 18. Three were recently baptized as a result of the study of the 20th Century Bible Course.

● ROBERT A. TYSON is conducting meetings in Lincoln Park, in downtown Newark, New Jersey, every Sabbath afternoon. Beginning September 26, he inaugurated a series of meetings in the Masonic Hall in Newark.

Lake Union

● THE Lake Region Conference raised \$28,248.17 in the In-gathering, a total which gives them a per capita of \$10.27.

● DURING the first eight months of this year 265 members were taken into the churches in Indiana by baptism and on profes-

● FOR some time arrangements had been going on to bring to the council a few of our leading brethren from Central Europe. On the evening of September 23 they arrived: Adolf Minck, chairman; Otto Schildhauer, secretary; W. Mueller, of the educational work; and A. Vollmer, of the Hamburg Publishing House. In addition we definitely expect to welcome at Boulder and Denver, A. L. Ham, president of the Southern Asia Division; R. R. Figuhr, president, and O. A. Blake, secretary-treasurer, of the South American Division; V. T. Armstrong, president of the Far Eastern Division, with the treasurer, P. L. Williams. R. H. Adair, treasurer of the China Division, will join W. H. Branson in this country shortly. Five representatives will be over from Australia, including W. G. Turner, president, and W. L. Pascoe, treasurer. The Inter-American Division will send E. F. Hackman, president, with W. E. Murray, secretary, and L. F. Bohner, treasurer.

● FOUR union conferences and mission fields are unattached to any division. The leaders of these fields plan to meet with us. They are E. B. Rudge, of the British Union Conference; E. L. Branson, of the Middle East Union Mission; N. B. Nielsen, of the Ethiopian Union Mission; and William McClements, of the West African Union Mission.

● THIS does not complete the list of foreign visitors to the Autumn Council but indicates that it will make available to this important gathering a breadth of counsel and a wealth of experience which is needed to plan under divine guidance for the interests of the remnant people in these portentous times.

Southern Europe

● H. G. STOEHR, of the Voice of Prophecy in Glendale, assisted the Southern European Division this summer in the preparation of a German radio program. This program was broadcast over Radio Luxembourg the first Wednesday of October.

● THE first educational convention for the Southern European Division since 1938, at which O. Schubert presided, was held recently at Florence, Italy. E. E. Cossentine and K. J. Reynolds, of the General Conference Department of Education, were present and gave valuable help and counsel. Approximately forty delegates from the various schools in the division were in attendance.

● BAPTISMS have taken place during the last few weeks in various capitals of the eastern territories of our division. Twenty souls were baptized in Prague, 46 in Vienna, and 92 in the principal church of Budapest.

● A NEW chapel building was dedicated September 11 at Angers, one of the largest cities in the North France Conference. W. R. Beach, the division president, was in charge of the dedication services.

● WE were happy to welcome to our division staff C. G. Cross, who was appointed secretary of the publishing department a few months ago. Brother Cross was formerly the publishing department secretary of the Central Union of North America.

● W. R. BEACH, R. Gerber, and M. Fridlin, officers of the Southern European Division, left Switzerland in mid-September to attend the Autumn Council of the General Conference.

● THE union meeting of the Italian Union Mission took place at Florence, September 1-5, and was marked by an attendance of 550 delegates and members of the Italian field. It is the first time that such a large number have met together in Italy. Eleven persons were baptized during the Sabbath services at this important meeting.

● WE were happy for the two weeks' visit of L. Halswick, of the Home Foreign Bureau of the General Conference. Elder Halswick attended the annual meeting of the Danube Conference in the Austrian Union, and gave inspiring talks to the large number of members gathered in Vienna.

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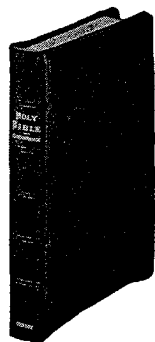
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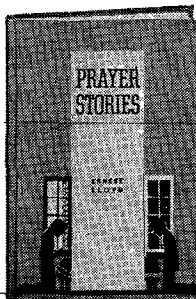
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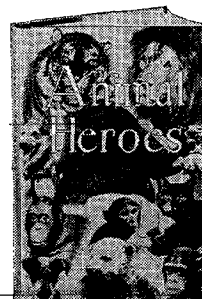
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sion of faith. During the Indiana Conference workers' meeting, August 24 and 25, extensive plans were made for fall and winter evangelistic programs.

● H. K. HALLADAY, Lake Union home missionary secretary, conducted nightly meetings at the Mattoon, Illinois, church, September 4 to 11. This was climaxed with a district-wide rally, in which C. R. French, home missionary secretary of the Illinois Conference, assisted.

● A HIGHLY successful youth congress was conducted for the Illinois young people in the auditorium at Broadview Academy, Friday night and Sabbath, September 10 and 11. The Voice of Prophecy radio group was featured in the Friday night and Sabbath morning presentations. Sabbath afternoon a symposium of soul-winning experiences was conducted, and Saturday evening Theodore Carcich told a thrilling story of his life. The crowd was greater than at camp meeting.

North Pacific Union

● UNDER the leadership of Elizabeth Richards, the Voice of Youth have been sponsoring a Sunday evening evangelistic campaign at Siletz, Oregon, with good attendance.

● THE new church building at Chehalis, Washington, was opened September 11. The Washington Conference president and treasurer and the Bible Prophecy Speaks quartet were present. The church, which has a seating capacity of 300, with its fixtures cost \$65,000, and only a small indebtedness remains. F. A. Wyman is the district leader. Dr. Steck was chairman of the building committee. F. G. Roper began a series of evangelistic meetings in the church Sunday night, September 12.

● R. J. WINDERS baptized 8 believers on Sabbath, September 11, as a result of the effort held in Sedro Woolley, Washington, this summer by three Walla Walla College students.

Pacific Union

● A SERIES of evangelistic meetings began in San Francisco Sunday evening, September 19. This effort is being conducted in the Central church by C. S. Prout, assisted by Paul Nelson, Helen Clark, and Mary Vornholt.

● THE Fortuna church has the record among churches in northern California for conducting a community Bible school (Sunday school) for the longest period of time. For two years the leader, Mrs. Walter Spear, has enthusiastically carried on the school. Two of the children now attend the Fortuna Sabbath school. A second community Sunday school is sponsored by the same church in another village.

● A GROUP of members of our recently organized Meadow Vista, California, church give a weekly radio program to the patients of a tuberculosis sanitarium in that area. The first program was given in November, 1946, and they have faithfully carried on every week since. A number of the patients have given their hearts to the Lord.

Southern Union

● SUMMER meetings conducted by the Southern Missionary College School of Evangelism in Asheville, North Carolina, have resulted in a first baptism of 11 persons, one of whom plans to prepare for the ministry. This field school was conducted by E. C. Banks, evangelist; H. A. Miller, music director; and Dr. Wayne McFarland.

● STANLEY WILL, who until recently was pastor of the Saint Petersburg, Florida, church, is the new Sabbath school and home missionary secretary of the Florida Conference, filling the vacancy created when R. H. Fickling accepted a similar call to the Carolina Conference.

● THE newest church in Paris, Tennessee, where our work has long been established, is a Seventh-day Adventist church building which was dedicated on September 4. Present for the occasion were W. B. Ochs, of the General Conference; the

mayor of Paris; W. E. Strickland, president of the Kentucky-Tennessee Conference; and others. W. G. Ambler is pastor of the church.

Southwestern Union

● DONALD MACKINTOSH, with his wife and son, left the Oklahoma field for a nine weeks' stay in Washington, D.C., where Elder Mackintosh will take some advanced work in the Seminary. He will be back in the field by the first of December. Howard Weeks is looking after the work in the Lawton district during Elder Mackintosh's absence.

● SOUTHWESTERN JUNIOR COLLEGE reports at this time more than 300 students enrolled for further training in God's work.

● THE Southwestern Union Conference Youth's Congress held in Houston, Texas, September 1 to 4, was a great success. About 2,500 were in attendance. The central theme of the congress was "Share Your Faith." We received a new vision of how to share our faith with others. Several young people reported how they were sharing their faith. The Voice of Prophecy group was present on Friday night and Sabbath. George Vandeman was with us, and we greatly enjoyed the inspiring messages he gave in his sermons and in one of the workshops which he helped conduct.

CORRECTION

On page 9 of the issue of September 23, in the article by LeRoy Edwin Fromm, is found this line in comment on a prophetic period: "The ten days of Revelation 2 accomplished during the Diocletian persecution, 203 to 313 (or 202 to 212)." The dates in this line should read, "303 to 313 (or 302 to 312)." We regret this purely typographical error.

CHURCH CALENDAR

Oct. 16-23	Message Magazine Campaign	Nov. 20	Week of Sacrifice Offering
Oct. 23	Famine Relief Offering	Nov. 25	Thanksgiving Day
Nov. 6-27	Review Campaign	Dec. 25	13th Sabbath
Nov. 13-20	Week of Prayer		(Middle East, W. Africa, Ethiopia)

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Full Schools in Philippines

A RECENT letter from A. M. Ragsdale, educational secretary of the Philippine Union Mission, to the General Conference Department of Education, reports the opening of the five senior academies with record enrollments totaling nearly eleven hundred, of whom approximately three hundred are in the senior classes. A new academy is being started this year in northeast Luzon, with twenty-two students in the freshman class. One grade will be added each year until the school reaches senior academy status.

The elementary schools in the union are also showing large enrollments, and good progress is being made toward the goal of having every elementary school teacher a high school graduate with at least six hours of professional education. There are many problems in connection with the educational work there, where so much damage was done during the war years, but the workers are pressing forward with good courage.

E. E. COSSENTINE.

A New Day in Southern Europe

THE hearts of the readers of the REVIEW will be cheered by the following report by Elder W. R. Beach, president of the Southern European Division, as publication of the *Quarterly Review* was resumed in June, 1948:

"The cause of God in Southern Europe presents an inspiring picture today. When the development of war operations spread an impenetrable black-out over large areas of Southern Europe, the total membership of this division stood at 32,955. By December 31, 1947, it had grown to 50,830. At the end of the first quarter of 1948, the total membership must have approached 52,000. During 1946 and 1947 nearly 18,000 baptisms were reported, and I am sure this figure is incomplete. . . . We have come to a new day in Europe. . . . Our fields have set themselves to the task of winning 12,000 souls in 1948."

N. W. DUNN.

Recent Missionary Departures

ELDER AND MRS. C. J. RITCHIE and three children, Joyce, Dorothy, and Lois, left for Port-of-Spain, Trinidad, the latter part of August, returning to the Caribbean Union Mission from furlough.

Mrs. D. J. Sargeant and little daughter, Bonnie Rae, of Seattle, Washington, sailed from Galveston, Texas, September 17, on the S.S. *Jean Lykes*, to join Dr. Sargeant in Mayagüez, Puerto Rico. Dr. Sargeant, responding to an urgent request, left for Puerto Rico the middle of July.

Miss Annie Laurie Gifford, of Louisiana, called to connect with the faculty of the Far Eastern Academy, in Shanghai, China, left San Francisco for Shanghai, September 15.

Mr. and Mrs. O. V. Schneider and their two children, Kimber Lee and Valerie Kay, of Maplewood Academy, Minnesota, left Miami for Jamaica, en route to the Cayman Islands, September 20. Brother Schneider has been appointed superintendent of the Cayman Islands Mission in the British West Indies.

Miss Evelyn Welch, of New York, responding to the call to connect with the Baghdad hospital as director of the training school and of nursing service, sailed from

New York for Beirut, September 24, on the S.S. *Marine Carp*. Miss Welch spent some years in service in the Kendu Hospital, in East Africa, before returning home a year ago.

Miss Irene Grove, of the Saint Helena Sanitarium, left Tacoma, Washington, for Hong Kong, China, on the S.S. *Bougainville* September 25. Miss Grove is responding to the call for a nurse for the Chungking Sanitarium.

Mr. and Mrs. B. J. Williams, of Takoma Park, sailed from New York September 27, for India, where Brother Williams is joining the faculty of Spicer Missionary College as commercial teacher.

Mr. and Mrs. A. I. Krautschick and their little girl, Segrid, of California, left San Francisco for Bangkok, September 28. Brother Krautschick was one of the workers in the Netherlands East Indies who was interned in India during the war. He has been called to connect with the Far Eastern Division as treasurer of the Siam Mission.

Mr. and Mrs. M. M. Rabuka and three children, Madeline, Mickey, and Martha, of Missouri, left Miami for Port-au-Prince, Haiti, September 29. Brother Rabuka is being called to serve as industrial teacher in the training school in Haiti, located at Port-au-Prince.

W. P. BRADLEY.

Large Summer Congresses

THE Columbia Union Youth's Congress at Philadelphia, the Southern Union Youth's Congress for colored youth at Oakwood College, and the Southwestern Union Youth's Congress at Houston completed a series of seven congresses held this summer from August 26 to September 4. There were 12,500 youth who signed the "Share Your Faith" pledge, "I will do my best to share-my-faith with someone every day." More than 1,100 young people volunteered for foreign mission service. At least one revival meeting was held at each congress. Scores gave their hearts to Christ for the first time and hundreds gathered at the altar of contrition in a rededication of their baptismal vows.

"This is a program so simple, that I can carry it out by beginning where I am with what I have," was the testimony on the hearts of thousands of youth as they returned from attending these outstanding congresses.

L. A. SKINNER.

"Give Ye Them to Eat"

A LARGE oil painting depicting nationals from every land reaching for the bread of life was prominently displayed at one camp meeting in South America. The appeal, "Give Ye Them to Eat," based upon stories of mission needs, stirred workers and members to sacrifice.

The São Paulo Conference set its Ingathering goal for this year at 1,000,000 cruzerios, almost 400,000 cruzerios more than was raised in 1947.

The Rio Grande do Sul and Uruguay conferences set as their Ingathering objective the doubling of their 1947 returns. Chile is tripling her 1947 record. The consecrated workers and faithful members of these South America conferences consider it a privilege to sacrifice their service and means for the spiritual feeding of the unsaved.

The spirit of Argentina is characterized by an old sister who asked on Ingathering Victory Sabbath in her church, "I want to raise 100 pesos (\$25). Can't I go on now?"

J. ERNEST EDWARDS.

The Advent REVIEW AND Herald Sabbath

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



A General View of the Beautiful City of Salzburg, Austria

The Message and Its Progress in Austria

By LOUIS HALSWICK

Secretary, General Conference Bureau of Home Missions

OTTO SCHUBERTH and I recently left Bern, Switzerland, by train for Vienna, Austria, to attend the annual meeting of the Danube Conference. To get there we had secured military permits to travel through the French and Russian zones. We were met at the station in Vienna by L. Schneebauer, the president of the Austrian Union Conference, and E. Kiepe, who spent eighteen months as a war prisoner in England and America.

From reports given at the Vienna meeting we learned that in spite of many difficulties the membership in Austria had grown from about 1,700 before the war in 1938 to 2,300 in 1948. During 1947, 394 were baptized, and for the first six months of 1948 the workers reported 220 baptisms. Thirty-three of our Austrian believers lost their lives during the war. We esteemed it a great privilege to meet with our fellow believers at the meeting in Vienna. The work is progressing nicely, and souls are being garnered in. The conference has purchased a large building in a good location and will renovate it for offices and a meeting hall. One of the greatest needs in our work in Austria is a school for training our young people. It has been voted to start a school, and the brethren are now looking for a suitable place to purchase. We earnestly hope that this need may soon be filled.

The young people seemed so eager and anxious for a chance to go to a Christian school.

Sabbath morning more than one thousand Adventist believers met for Sabbath school and services. There was a deep seeking after God, and the Lord blessed by His presence. The large congregation willingly reconsecrated themselves to God and to the task of finishing the work in the earth. Our believers in Austria love the Advent message and long for the coming of Jesus.

Sabbath afternoon two young workers were ordained to the gospel ministry. One of the young men, A. Gratz, who spent several years in the German Army in Norway and Finland, related some wonderful experiences of God's help in time of need. The other man, E. Kiepe, served in the German Army in Russia and France and spent nearly two years as a prisoner of war. It was very touching to hear the warm testimonies of these two brethren and the declaration of their strong faith.

The Austrian believers at the meeting, including Elders L. Schneebauer and E. H. Knauff, the conference presidents, sent their warmest greetings and thanks to America for the help received in clothing and food. This help was greatly needed and much appreciated. May God continue to bless His work and the believers in old Austria.

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ITEMS OF INTEREST

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

¶ Six additional church bodies have joined the World Council of Churches within the last few weeks, bringing the total to 148 in 42 countries. Among the latest to accept membership are churches in Ethiopia, Indonesia, and South Africa. All 148 churches will send delegates to the council's first assembly, scheduled to open at Amsterdam, Holland, on August 22.

¶ RELIGIOUS groups in Bulgaria have been called upon by the government to discontinue any kind of religious propaganda among children. The ban was demanded by the National Committee of the Fatherland Front, Communist-dominated government coalition, which asserted that the education of children is a civil responsibility "exclusively in the hands of the State and public organizations."

¶ THE Roman Catholic Church has canceled its radio services because of government censorship, it was announced in Budapest. Catholic leaders protested that a disproportionate amount of time was given to Jewish and Protestant Free Church groups, thus crowding out Catholic broadcasts.

¶ MINNEAPOLIS, Minnesota, is seeing a church building boom that is expected to reach a three-year total of approximately \$3,000,000 by the end of 1948. Approximately thirty new church buildings are in the planning or construction stage in Minneapolis and suburbs, or have been completed recently. New construction and major church building improvements are planned at nine Lutheran churches, five Catholic churches, three Disciples, three Baptist, three Methodist, two Jewish, two Congregational, one Episcopal, one Presbyterian, and one Universalist.

¶ CREATION of a central committee for conscientious objectors, which will assist those who may violate the law by refusing to register for the draft, was announced in Philadelphia. Ray Newton, Quaker leader, is chairman. The committee will offer help to those "who would have been classified as conscientious objectors during World War II, but who will be denied such recognition under the narrowed definition of the 1948 (draft) law."

¶ MORE than 23,000 servicemen have been brought into the Roman Catholic Church in the past two years as a result of a "religion by mail" project conducted by the Daughters of Isabella. According to a report submitted to the group's national convention in Boston by Mrs. Carolyn B. Manning, regent, many of the servicemen were either "lapsed" Catholics or those who had no religion at all. "Our service reached almost everywhere," she declared. "The total cost of this service to our members since 1941 has been two cents per month per member." Mrs. Manning said the Daughters of Isabella was enjoying its "greatest era" since its founding 51 years ago and today has a membership of some 100,000.

¶ NINE out of every ten men who enter prison are almost wholly lacking in religious training or spiritual experience according to Dr. A. W. Stremel, Protestant chaplain at Western State Penitentiary in Pittsburg. Noting that a study of 300 men recently admitted to prison "shows two-thirds of them coming from homes in which religion was totally unknown," the chaplain declared that a diagnosis of their failure to achieve harmonious living relationships "points directly to a lack of understanding of the fundamental laws of God and the principles of righteousness."

¶ RE-ESTABLISHMENT in Israel of religious authority for world Jewry has been advocated by the Rabbinical Council of America, of which Dr. Israel Tabak, rabbi of the Shaarei Zion Synagogue in Baltimore, Maryland, is president. "The plan," Dr. Tabak explained, "seeks to establish unity of world Judaism in the issuance of religious authority for interpretation of Jewish law known as the Torah." It does not, he said, envisage the creation of a hierarchy with power to appoint heads of synagogues in countries outside of Palestine.

75-50-25 YEARS AGO

1873

¶ "THE Seventh-day Adventists have been holding their camp-meeting near Yountville [California] during the past week. The actual count a few nights since of those occupying tents was 485, though many others came in from day to day from the neighboring towns and villages. Last Sunday, the estimated number was 1,500. It was a strange sight to me, never having been at a camp-meeting before, to see timid men and women getting up at the meeting and speaking so rapidly and eloquently—one hundred and fifteen spoke in fifty-five minutes. ... Twenty-nine persons were baptized yesterday. There has been no excitement or fanaticism exhibited at these meetings, but the greatest good will."—From a Subscriber to the Editor of the *Morning Call* of Yountville.

1898

¶ THE eleventh session of the West Virginia Conference was recently held on the edge of the city of Grafton, on the "Drill Grounds" of the Union soldier's camp in 1861. Thirty-two tents were pitched, and there were about 120 campers. Fifteen persons were baptized at the meeting.

1923

¶ FOLLOWING the earthquake and tidal wave which swept over the cities of Tokyo and Yokohama in September, the Review and Herald office reports that the *Present Truth Earthquake Special* was decided upon, copy prepared, plates made, and finished copies mailed in one week's time. Since October 1, 325,000 copies have been printed and mailed, and orders continue to come in. Writing of this great disaster, F. C. Gilbert sends word that none of our believers in Tokyo and Ogikubo are lost. Some of their homes were destroyed, and the workers in the compound have taken them in until they can be otherwise provided for.

EDITORIAL

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Heart-to-Heart Talks

This Same Jesus

THE early disciples loved their Lord. They loved to sit at His feet, to listen to His words, to gaze into His face. His blessed, personal presence was a source of constant joy and rejoicing. There was a reason for their feelings. Christ had proved a true and tried friend. He had been a comforter and counselor. His hands had ministered to their temporal needs and physical welfare. His words of courage had fired their hearts with new hope. He had so closely identified Himself with all their interests that they felt that their lives were wrapped up in His.

No wonder that when they were told that He was about to go away, sorrow filled their hearts. Earth would be desolate without the Lord. Christ saw their grief, and hastened to administer the needed comfort: "Let not your heart be troubled: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself."

The night these words were uttered saw the shattering of their hopes. He who they thought would redeem Israel, and take the throne of His father David, was delivered to the ungodly, and in a few brief hours was hanged as a common criminal and imposter upon the cross. A gloomy outlook presented itself. Where now were all their cherished hopes?

The resurrection morning arrives. The entombed Christ comes forth triumphant over death. Vanquished hopes return. This surely is the day of deliverance. Eagerly they press the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Expectantly they await the answer. Again they are bidden to look to the future, to the work to be done before the kingdom could be established. Before the victory must come the conflict, before the reaping the sowing, before the resting the labor. They were to be witnesses for the Lord to earth's remotest bounds. While Christ's personal presence would be removed from their midst, His Spirit would go with them, and would accomplish for them and through them what He could not do in person without its influence.

The Inspiration of Apostolic Labor

Christ is separated from their midst. A cloud receives Him from their sight. Wondering at this new revelation of celestial glory, they are addressed by two angels: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Their minds are carried back to the words of the Lord Himself. This was the going away to which He referred. And He would come again. This same Jesus with whom they had lived and labored, the same Jesus with whom they had associated in such sweet communion, He who had been a friend and brother in every time of need, He was to come again. This thought, this faith, this hope was to be henceforth the inspiration of their labor. For Him they could toil on. With His loving gaze still upon them, His Spirit to guide and keep them, they could do and dare for the spread of the gospel message.

This was the hope of the early disciples; it should be

the hope of His disciples today. If in our experience Christ has become as precious to us as He did to Peter, James, and John, we will long for His appearing as earnestly as they did. We cannot separate our love of our friends from our love of their personal presence. We cannot separate our love of the Lord from our love of His soon coming. If we have entered into communion with His life, if He has become to us our dearest friend, the sharer of our joys and sorrows, we will long to be near Him, to see His face, to clasp His hand, and to listen to His voice of love. The pursuit of no human plan will lead us to desire that His coming be delayed. His time will be our time. Every plan and purpose will be subservient to His divine leading, and we will rejoice in every indication that this same Jesus is coming to take us unto Himself. Desiring His presence, we shall seek to be like Him, purifying ourselves even as He is pure. Washed by the grace that He freely gives, we may enter unabashed into His presence, and enjoy at His right hand pleasures forevermore.

F. M. W.

"Wrought Into the Very Fabric of the Universe"

PROF. EDGAR GOODSPEED, veteran Bible translator, describes the place of the Sabbath in the Genesis record as being "wrought into the very fabric of the universe." The professor notes the fact that the first chapter of Genesis, as printed in our Bibles, is unfortunately cut short. This was brought about by the division of chapters in the days of the thirteenth century. He says that many have been "misled" in their reading of the creation chapter "by the cutting short of the narrative at the end of the sixth day." He argues:

"It is obvious to everybody that the seventh day, now relegated to chapter 2, must have formed an integral part of the narrative from its conception. But when Stephen Langton, about 1200, made the first chapter end with the sixth day, he left off what is manifestly the climax of the story, and the point for which it was told, viz., the Sabbath on the seventh day. Taken together, the story of the seven days, is of course, the story of the institution of the Sabbath which is thus made to appear wrought into the very fabric of the universe."—*Religion in Life* (a quarterly), Winter, 1947-48.

What a phrase that is: "wrought into the very fabric of the universe." As well might unbelief seek to tear the universe in pieces as to strike the Sabbath out of God's plan for man in the creation of this world.

We may accept Professor Goodspeed's declaration that the Sabbath is the climax of the record of the first week of time. In reading Genesis we who keep the Sabbath have always read the seventh day's record right into the complete record of creation week. It is a fact that the Sabbath record crowns that week's story. But we would not accept the idea, I think, that this is "the point for which it was told." No question of scholarship is involved here.

But to those who reject utterly the evolutionary theory of this earth's origin, and accept the creation story as inspired statement of absolute fact, and so keep the Sabbath as God gave it to man, it seems rather that the point of the story is not alone in the climax—the institution of the Sabbath. That is the crowning climax in the narrative, it is true. But we see in it equally the divine

purpose that men should be shown that the living God is the Creator of the heavens and the earth. That is the fundamental fact of the narrative. And the Sabbath record crowns it all, setting God's seal eternally to that fact. The point was to reveal the living God as the great Creator. The great point in all Scripture is to make men know the living God and Creator whom to know is life eternal.

And the Sabbath, blessed and made holy by the Creator, was set apart for man in that creation week, a crowning

climax in the narrative, as the professor says, and an everlasting sign and seal of a completed creation, by which men were never to forget to honor their Maker and Redeemer. The Sabbath is "the seal of the living God."

We who keep the holy day do not allow any chapter division to separate the Sabbath record from the story of creation week. It is by observing this Sabbath that men are to be kept in touch by faith with the divine creative power in Christ, who made all things and made



W. E. Nelson, General Conference treasurer, brought back with him from Germany this specially prepared expression of appreciation to the General Conference "and the whole Adventist constituency of North America" for postwar help. The beautifully inscribed message of love and thanks reads as follows: "To those whose hearts went out to us in the days of our deepest distress, who consoled us in the hours of darkness and despair, who lent us a helping hand from far beyond the wide expanses of the ocean, who bandaged the wounds of body and soul when the fury of war had subsided, who stayed our weakening hands and our faltering feet, who anew kindled our hope in divine help when human resources failed us, who demonstrated the spirit of Christ amid a world of vengeance and hatred, who erected a monument of love in our hearts that will stand forever to the General Conference of Seventh-day Adventists and the whole Adventist Constituency in North America as an expression of heartfelt gratitude submitted by the Management and the Employees of the Hamburg Publishing House."

Though the memorial here photographed was prepared and signed by the "Management and Employees of the Hamburg Publishing House," it symbolizes the feelings and the thanks of our people in all Germany. The page of signatures carries more than 120 names. On the right are other pages in this memorial, which show photographs of the publishing house before and after the war.

the Sabbath. That same creative power, received by faith in Him, must work out the new creation in every believer's heart.

The message of the everlasting gospel that is to prepare the way for the glorious second coming of Christ in these last days emphasizes this very fundamental of creative power:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying 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. 14:6, 7.

The last words of this quotation are from the fourth commandment. Men are to worship the living God, who made heaven and earth, whose sign is His holy Sabbath. This everlasting gospel message for the last days sounds the very keynote with which Inspiration closes the creation chapter of Genesis. The Sabbath is wrought into all history. It is because, as the professor wrote, it is "wrought into the very fabric of the universe," from the creation.

W. A. S.

"I Was an Hungred, and Ye Gave Me Meat"

MUCH has been written of the tragedy and devastation, the wretchedness and hunger, that have accompanied the last world war. Nor has the half been told. In the last few years the REVIEW has contained its share of articles and reports that harrow one's soul. The matter has again come into sharp focus because the denomination is once more calling for a Famine Relief Offering. In the last few weeks we have published a number of articles especially prepared to bring to our believers in the homeland a current picture of need. Some unsolicited letters and reports have come to our desk, which give personal touches—of families separated for years, of exile to mines in sub-zero Siberia, and of other heart-rending experiences. But we have not published these.

We must draw a line on the amount of space that can be given even to the most worthy cause. Furthermore, we do not believe it necessary to add column to column of sorrowful stories in order to persuade our people

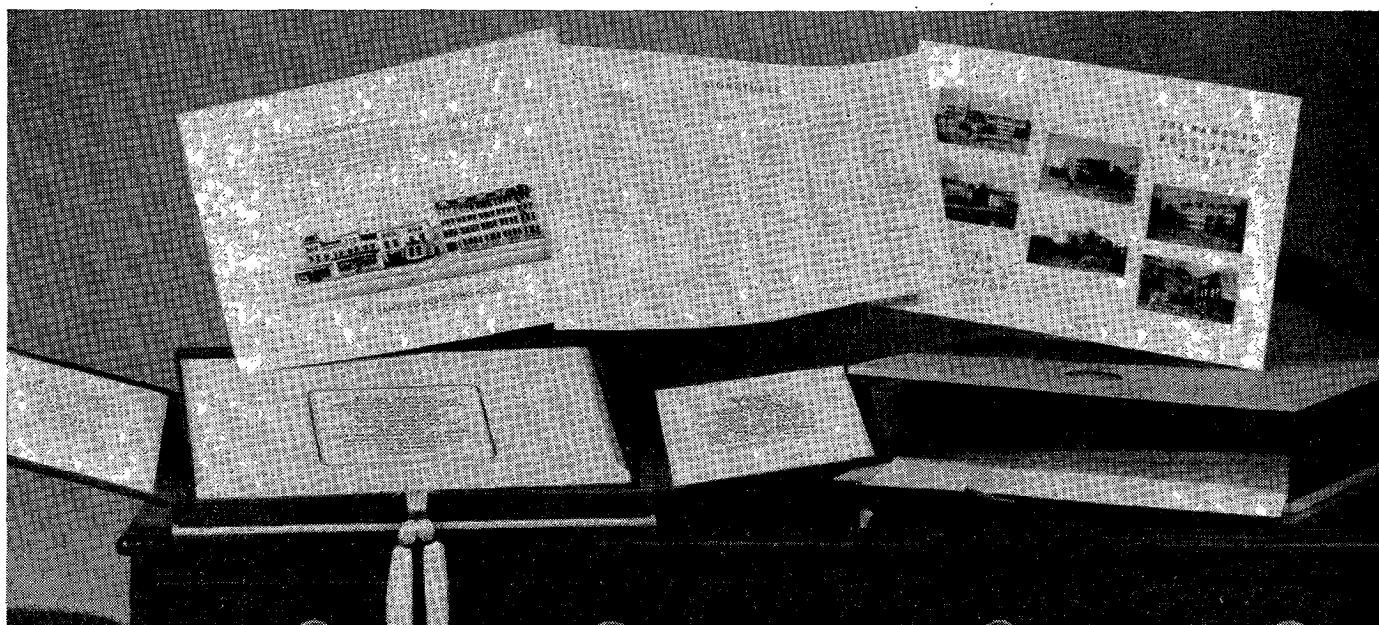
here in favored America that a great and continuing tragedy abroad calls for a great and continuing liberality from the homeland. We wish here to set forth another aspect of this matter of relief, which is worthy of more space than it has received, though it has been given special mention from time to time by different writers.

We refer to the more joyful side of our relief program. Yes, there is a joyful side. We, in more favored lands, think often of how we have filled empty stomachs and clothed naked backs. But we have also filled hungry hearts—hearts that have been sore torn and tortured by the horrors of war and the feeling that they were stranded wreckage on the hostile shores of victorious enemies. We have been able to bring to our believers in the so-called Axis countries new evidences that there is neither Jew nor Greek, bond nor free, but that we are all one in Christ Jesus.

The relief offerings to which we have been privileged to contribute have provided a convincing cash commentary on the text: "By this shall all men know that ye are My disciples, if ye have love one to another." The clothing we sent, along with the food, has not only warmed bodies but, which is much more important, has warmed the souls of fellow Adventists overseas. And it is when hearts are warm that they are most easily fused together in hope and purpose and loyalty.

Truly God has made the wrath of man to praise Him in this matter of postwar relief to our destitute brethren abroad. The devil is ever seeking to bring division into this world, whether in families or governments or churches. And sometimes he succeeds even in Adventist churches. One of his attempts has been to divide us on national lines. We are unique in all Protestantism in that we seek to carry on an ever-growing world work as one integrated movement in all the earth. We have passed through two world wars that have quite completely wrecked all ideas of world unity and harmony, but the Advent Movement finds itself today more closely knit than ever before.

The fact is both significant and heartening. And part of the explanation for this increased unity is the way in which our North American believers have availed themselves of the repeated opportunities to send abroad cash and clothing and food in the denomination's endeavor to care for our destitute believers overseas. More eloquent than a thousand sermons on the subject of unity have been the visible evidences of our oneness with our be-



lievers abroad. Our deeds have spoken, as they rightly should, more loudly than our words ever could.

When we think, now, of the relief offering we shall soon be invited to give, let us think beyond the hunger appeased, the nakedness clothed, to the larger results, the greater dividends, even the binding of the hearts of the Advent believers more fully together around the whole world. The nearer we draw others to us, the nearer we all draw to heaven. It is still true that "the fellowship of kindred minds is like to that above." We may not understand the tongue of our brethren abroad, but that does not prevent our having a blessed fellowship with them. The language of love is universal. A loaf of bread needs no interpreter; a warm garment, no translator.

F. D. N.

Soul Winning in China

THE soul-winning experiences related by the fifty evangelists attending the special school of evangelism held at Chiaotoutseng in China recently revealed how God's good Spirit is reaching out to all classes of people, and drawing many to Himself. The testimonies told of marvelous victories over evil habits and superstitions, wonderful deliverances from devil possession, and miraculous healing. As I relate some of these experiences I am sure they will be as great an inspiration to the readers of the REVIEW as they were to me.

Evangelist Wang, a young man not many years in the work, was sent to a certain town in Central China where there has been much unrest. War had swept over the place many times in recent years. The people were nervous and fearful. It was not too promising a place in which to do evangelistic work.

"When I arrived at this place I found four baptized members and three other unbaptized believers. The first Sabbath these were all who attended the meetings," the young evangelist stated as he related his experience.

"The next Sabbath it was the same until an old man came strolling into the service accompanied by several servants and relatives, and sat down on a seat near the front. At the close of the service, as a matter of course, I stepped up and greeted the stranger and stood talking with him. As I did so I noticed that every believer immediately left the chapel and did not return. However, I thought little of it and continued to talk for some time with the man.

Members Refuse to Attend Services

"During the week three of the members called upon me," Brother Wang continued. This is what they said:

"You are a new man here, and we want to tell you something you evidently do not know. That old man to whom you talked after the meeting last Sabbath is the most wicked man in town. He is a murderer and a robber. He is called 'the old curser' because he curses almost everyone he meets on the street if they displease him. His whole family has a very bad reputation. Everyone knows he is in league with the robbers who roam the countryside and sometimes plunder the suburbs of the town. You better have nothing to do with him.'" They spoke very earnestly. But the evangelist made little reply.

The following Sabbath the old fellow came earlier and with a larger number of attendants. They took seats in the middle of the chapel as if they belonged there. As he did so, every one of the seven believers walked out of the room and did not return for many Sabbaths. They told the evangelist that if he continued to have any dealings with this man, they would never come back. To this the evangelist replied:

"I have been sent here to preach the gospel. I cannot turn aside from anyone who wants to hear it. It would not

be right for me to shut the door on this man. I will try to help him. The Spirit of God can convert even as wicked a man as he is and make him a good member of the community."

So for many Sabbaths thereafter all the evangelist had attending his meetings was the old robber and some of his family, servants, and such other hangers-on as followed him around. It looked as if the worst element in town had taken over the "Sabbath Church."

But the evangelist preached the truth. Much of it the sin-hardened man could not understand. It was necessary for Brother Wang to sit down beside him for long hours and personally explain things to the man. Sometimes the old man would curse this and that; but as a rule he would sit quietly and listen, asking questions now and then.

One day the evangelist preached on 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As the worker talked with the old man after the meeting, his heart seemed softened. He turned to Brother Wang and, with a tremble in his voice, said:

"You know I am a great sinner. I am looked upon as the most wicked man in town. The people shun me. I have a very bad family. We are hated by everybody. How can people like us find forgiveness and this cleansing you talk about?"

The Sinner's Heart Was Touched

After weeks of earnest labor the evangelist was glad to see that the sinner's heart had been touched. He talked very straight to the man. He said he knew something of his life, but that did not make any difference with God if he really wanted to repent and be made a new man. God loved him as He does all sinners, and wants them to turn from their sins and be saved.

The dissatisfaction with his own life and with that of his

(Continued on page 12)



GREATNESS

By ADLAI A. ESTEB

The *beginning* of spiritual greatness
Is just to be little, they say.

The *increase* of spiritual greatness
Is just to be less each day.

The *perfection* of spiritual greatness—
Be nothing—let God have His way!

The Harvesttime Is Here!

By E. F. Hackman

FACTS are stubborn things and cannot be denied. If a solution to a perplexing problem is demanded, it cannot be long delayed. There is just no way of getting around certain things. They are obvious and apparent to all. Such is the case in the consideration of certain great facts regarding the world-wide task of Seventh-day Adventists.

We believe and teach that God has given to the remnant church the last message of mercy for a doomed world. With seriousness of purpose the pioneers of this message set out to warn a whole world in one generation. The task they faced was staggering. They had no money, no organization, no institutions; but they did have the great essentials: a divine cause and divine resources. No movement can fail with such assets.

The early years of the Advent Movement were years of hardship and sacrifice. The enemy contested every step of the way. But despite opposition and lack of funds, the message went forward. It was born on this continent. Soon it had a foothold in Europe. It leaped to Australia; in 1885 it entered the first non-Protestant country; and in 1894 it penetrated into the first heathen land. Gathering strength as it progressed, the message went from continent to continent, from island field to island field, until today the Advent Movement fulfills the words which Christians everywhere sing with heart-warming enthusiasm: "Like a mighty army moves the church of God."

The amazing progress of this message, carried on by a small church, has been the astonishment of the religious world. Many wonder how this progress has been attained; and sometimes we wonder ourselves. The answer is that this is God's last warning message to the world before the coming of Jesus.

But now we have come to a new phase in our global task. With the spread of the third angel's message into all the major sections of the world, we now face greater providential openings than at any other time in the history of our work. For years great stretches of the world were closed to our missionaries. Today that is all changed. The war has opened countries which hitherto were closed to us. Today in Japan, Germany, Italy, Korea, Eastern Europe, and many other places we have religious freedom. In other lands where there was religious intolerance or apathy, the picture has so changed that we see open doors everywhere. The great changes that we have been praying for are now taking place.

Facing the Facts

As we have seen these changes take place, several facts seem to stand out: We are living in the harvesttime of the world. The harvest is overripe. The harvest promises to be great. The hour is late, time is short in which to gather in the harvest. Can anyone who believes this message doubt that we are living in the harvesttime of the world? In the parable of the sower and the seed the Saviour said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world." Matt. 13:38, 39.

This message, as it goes to all the world, is God's last endeavor to sow the seed and reap a harvest. When our work is done, there will not be another opportunity. "But

in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Rev. 10:7. The "mystery of God" is the gospel. The seventh angel began to sound in 1844 when the judgment-hour message first began its work. There can be no question about the time of the harvest. It is here; we are in it.

I believe that if you would question any Adventist worker today, he would tell you that the harvest is ripe, and overripe.

The Harvest in Inter-America

In every mission field it is the same story. Thousands are longing for the words of life and pleading with our workers for help. In the Inter-American Division we see evidence of this. We are holding more evangelistic efforts this year than ever in our history, but still we cannot gather in all the ripened harvest. Our laymen are now throwing in their resources, and doing a mighty work for God. Recently eleven lay workers from Sainte-Rose, Guadeloupe, arrived by a small boat at Pointe-Noire. They carried with them eight hundred pieces of literature for missionary work. They attempted to do Ingathering work, but everywhere they went they were stopped for Bible studies and to answer questions. Several cottage meetings were held, which attracted such an interest that the people asked the mayor of the town for a meeting place. He made available the market place, and a large crowd came out to hear the preaching of the Word. The people were so hungry for the Bible that they invited our members to stay with them in their homes, and this they did from Sunday until the following Friday. When they finally left, it was with tears in their eyes that the people asked our brethren to return again. One man promised them two thousands francs with which to make benches, and another promised a small chapel in which to hold meetings.

Word has just come to us from a worker who is operating our mission boat on the upper Magdalena River in Colombia, South America. On his first trip he and his associates were able to establish twelve new branch Sabbath schools, and they found one large group of three hundred Evangelicals who had come out of the state church and had been abandoned by their mission body for lack of finances. This entire group is now studying the message, and is begging our worker to stay with them and teach them more about the truth.

The Master said, "The harvest truly is great but the labourers are few." I wish to impress this truth upon your minds. The harvest is greater than our small laboring force can possibly gather in unaided. Today we know the meaning of those words. We can raise up a new church of believers every time a meeting is held. If we had fifty thousand dollars for evangelism, we could double and treble our present number of baptisms. Even in the very fanatical countries where the state religion opposes the truth of God, hundreds of people are embracing the truth.

One of our evangelists in Central America writes of five to eight hundred attending our meetings in a section of El Salvador where persecution faces our workers continually. He says, "We are expecting many souls from this effort. Surely we are in the day of God's power. Only a few years ago it was impossible to get a hearing. Twenty-five people out to a meeting was considered a large attendance. At one time we worked five years to win a soul. But

today the people of these Latin-American countries are stretching forth their hands for the bread of life."

Our membership has grown so rapidly in Jamaica that during 1947 forty-seven new chapels were erected and dedicated. As many more must be erected in the near future to accommodate the increased membership. On this little island, which is no longer than the distance from Washington, D.C., to Philadelphia, we have nearly 200 churches—an average of one every half mile across the island. We are faced with the same problem in Trinidad, the Leeward Islands, and Haiti. We have actually come to the place where we can no longer keep up with our membership increases. We do not have funds enough to provide our growing congregations with church buildings, church schools, or sufficient ministers to pastor the congregations. In Haiti alone we have seventy-six churches and companies without a place in which to worship. It is a common thing for one worker to look after twenty-five or thirty churches.

In one place in Southern Mexico we have twenty-eight groups of believers without a single worker. Surely this condition cannot go on forever. In order to catch up, shall we order our workers to stop evangelizing until we are able properly to care for what we already have? Some idea of our immense problem may be gained by observing that the membership of the Inter-American Division has grown from 5,875 in 1917, to 11,622 in 1927; to 31,136 in 1937; and to 62,706 in 1947.

The Harvest in the World Field

The tremendous harvest, which is fast ripening in this division, is doing likewise in other divisions of the world field. If we can read the signs aright, every division committee in the world is wrestling with the problem of what to do with the thousands who are coming into the message in this eleventh hour. This harvest did not ripen, as it were, over night. It is the result of more than 100 years of patient seed sowing by the pioneers and thousands of missionaries who faithfully expended their strength and energy that this message should go to "every nation, and kindred, and tongue, and people." It is the fruitage of our literature, medical, educational, and radio work. And upon this great work must also come the final outpouring of the Spirit of God, which will lighten the whole world with His glory.

Truly we face a future of magnificent opportunities for the third angel's message. The big question is: Are we as a people aware of what is happening? The emergency is just beginning. Your leaders have appealed to you for additional funds. These calls are not routine appeals. They are calls of desperation. Unless we can measure up to the providential openings of this hour we face a serious situation indeed! We have a sacrificing people, who have done great things in the past. But the time has now come when we must answer the challenge to reap, for the time is come to reap.

The world situation clearly indicates that we have but a short time in which to do the reaping. We have not another 100 years or more! Forces are now at work to bring about the destruction of the world. When we compare the effort to save the world with what is being done to destroy it, our work seems puny beyond words. Indeed, our response has been feeble in comparison with what could be done. Our opportunities just now have never been greater, but few will be realized *unless material support is increased.*

"God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until

they shall encircle the world."—*Testimonies*, vol. 6, pp. 23, 24.

I believe with all my heart that the time has come when God's people are being called upon to make a covenant with Him by sacrifice. The time is here when He is calling for the money and the property that will finally be thrown to the moles and bats. Unless we give now for the advancement of the cause of truth when will we ever give?

The harvest is come, the harvest is ripe, the harvest promises to be bountiful, and time is short. What a challenge to God's people! May none of us fail the cause in this hour of harvest.

Spotlight on Amsterdam—6

The Church's Task

By W. L. Emmerson

DURING the last two days of the World Council of Churches the second, third, and fourth sections presented their reports, which were concerned particularly with the churches' diagnosis of the crisis of our time and their program of action in meeting it.

In these, as in the first report on the nature of the church, two fundamentally different attitudes were expressed. Although these were not designated "Catholic" and "Protestant," as they were in the first report, the differences, nevertheless, fell into these same two categories.

The Catholic conception of an enduring, visible church leads on to the view that as a result of its continuing witness the church will expand and extend until Christendom encompasses the earth. Consequently, the Catholic Church in all ages has felt it a part of its duty to enter vigorously into the spheres of economics and politics with a view to persuading princes and rulers and peoples to legislate and even impose by force the kingdom of God on earth.

The modern doctrine of the "Social Gospel" which has attained considerable prominence in the Protestant churches during the nineteenth and the present century may not advocate the methods of the Roman Catholic Church in attaining its ends, but it is based on exactly the same principles of legislating the kingdom of Christ into existence and therefore, despite the designations of the churches or groups advocating it, it is really Catholic teaching.

This attitude to the church's task whether openly Catholic or under the guise of the Social Gospel, was not the teaching of Christ. He gave no support to the idea that Christianity would be victorious in this present world order. He actually so asked the question, "When the Son of man cometh, shall He find faith on the earth?" as to suggest that the answer would be in the negative, and that the size of the remnant would be small to the very end of this age.

Man's Free Will

The teaching of the Bible, therefore, which was held during the days of the early church and revived in the great Reformation movement, is that it is not the church's business to make the kingdoms of this world into the kingdom of God, for the enormity of human rebellion is such that this could not be done without taking away man's free will.

The task of the Christian witness is to make Christians, to gather out of the kingdoms of men those who will be participants in the kingdom of Christ which will supersede the kingdoms of men at His second coming.

When the reports of sections 3 and 4 were presented,

these two attitudes to the world's activities and the task of the church appeared again and again.

In section 3, on the church and social and economic order, the view was very properly expressed that the disorder of our time was due mainly to the lack of moral power to control the vast concentrations of material power made possible by a technical civilization. And this problem of power is rendered the more urgent by reason of the "uncontrollable momentum" of its modern manifestations which hold over the world the possibility of catastrophic and universal destruction.

The report goes on further to express the view that "the church cannot resolve the debate between those who feel that the primary solution is to socialize the means of production and those who fear that such a course will merely lead to new and inordinate combinations of political and economic power, culminating finally in an omniscient state."

At the same time the section felt it necessary to state—and few would disagree with them—that the extremes of either attitude to social problems are contrary to the principles of the gospel.

Atheistic Marxian Communism, on the one hand, promises "what amounts to a complete redemption of man in history" along an entirely materialistic path which is "incompatible with the Christian belief," as also are the "actual methods of Communists in dealing with their opponents," their demand "for an exclusive and unqualified loyalty" and the policy of "dictatorship . . . in every aspect of life."

Likewise, unrestrained capitalism "tends to produce serious inequalities," and has itself "developed a practical form of materialism in Western nations in spite of their Christian background."

"The Christian churches," therefore, "should reject the ideologies of Communism and laissez-faire capitalism,

and should seek to draw men away from the false assumption that these extremes are the only alternatives."

But "the greatest contribution," asserts the report, "that the church can make to the renewal of society is for it to be renewed in its own life and in faith and obedience to its Lord," and "through its constant teaching and preaching of Christian truth in ways that illuminate the historical conditions in which they live and the problems which they face."

With all this the great majority would agree. The report, however, then got on to debatable ground when it took up the subject of the church's actual participation in party politics.

Having said that "the church as such should not be identified with any political party, and it must not act as though it were a political party" because "such parties . . . so easily confuse Christianity with the inherent compromises of politics" and "may cut Christians off from the other parties which need the leaven of Christianity," the report opened up a dangerous door by saying:

"But when all these warnings have been given it may still be desirable in some situations for Christians to organize in a political party for specific objects. . . . The same principles would apply to other forms of organized Christian action in public affairs."

Around these sentences the keenest discussion centered. Some speakers were for the retention of this approval of Christian political parties; others were for its elimination.

In a passionate speech Professor Lauriol, of the Reformed Church of France, pleaded that the report make clear that the church must not take it upon herself to defend any institution or system but only to "obey her Lord who has died for the salvation of every man" and "witness" to His power in the lives of men.

Special point was given to this appeal by another delegate, who asked the council to deplore in its report the tyranny that may arise, and has arisen in Spain, for example, where a church majority tyrannizes over others.

But when the final draft of the report was accepted by the delegates, there was no reference to the possibility of ecclesiastical tyranny, and the approval of Christian political parties remained!

Clearly the great majority of the delegates were so obsessed by the rise of secularism in their countries that they felt that there was little risk of Christian political parties establishing spiritual totalitarianisms. If there had been more students of the prophetic Word in the assembly, they would have known that such a danger is very real.

The Church and War

When section 4 reported on the church and the international disorder, the same conflict on the task of the church was apparent.

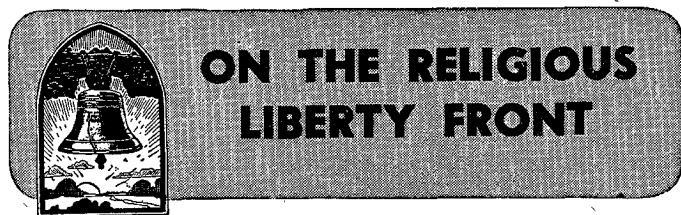
In the affirmation that war as a means of settling disputes between nations was sinful there was complete unanimity.

Says the report:

"War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man."

The report was likewise unanimous that "the churches, for their part, have the duty of declaring those moral principles which obedience to God requires in war as in peace."

The church must likewise "denounce all forms of tyranny, economic, political, or religious, which deny liberty to men." It must "utterly oppose totalitarianism, wherever found, in which the state arrogates to itself the right of determining men's thoughts and actions



Safeguarding Our Liberties

RECENTLY one of our colporteurs in the West was stopped from selling a health book door to door on the charge that she was representing herself as from the city health department. Doubtless the charge grew out of a misunderstanding. But this incident reminds us of how careful we must be to present all our work, be it Ingathering, or literature for sale or free distribution, or preaching, in so clear a way that we cannot be misunderstood. Our liberties are still recognized, and can be defended from illegal attacks; but when misunderstandings occur, defense becomes difficult.

The New Mexico school case, in which suit is being pressed against officials of the State for permitting public schools to come under the control of the Roman Catholic Church, will be tried. An amazing body of testimony in the case has been collected, and if the committee of citizens who are bringing the suit cannot gain redress in the lower courts, they are determined to carry their case to the State, or even the Federal Supreme Court.

It is the separation of church and state which makes effective genuine religious liberty. This separation has been emphasized by the United States Supreme Court in the McCollum case in Illinois, which ruled that churches may not teach religion in the public schools. We argue the liberties which we hold dear, particularly Sunday laws, on the grounds of this same separation of church and state. When the church enters into partnership with the state, it weakens its ability logically to insist that the state should not interfere with religion.

FRANK H. YOST, Associate Secretary,
General Conference Religious Liberty Department.

instead of recognizing the right of each individual to do God's will according to his conscience... resist all endeavors to spread a system of thought or of economics by unscrupulous intolerance, suppression, or persecution... oppose imperialism—political, economic, or cultural... exploitation of non-self-governing peoples for selfish purposes... or discrimination against any race."

There was common agreement that "the churches have an important part in laying that common foundation of moral conviction" and should "support immediate practical steps for fostering mutual understanding and goodwill among the nations."

They must "pray for all men, especially for those in authority, ... combat both hatred and resignation in regard to war, ... support negotiation rather than primary reliance upon arms as an instrument of policy, ... make sacrifices for the hungry and homeless, and, above all, win men for Christ, and thus enlarge the bounds of the supranational fellowship."

The Christian's Attitude in War

But when it came to the statement of the Christian's attitude in the ultimate crisis of war among the nations, there was fundamental disagreement.

There were those who would "refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God."

Others held that "entering a war may be a Christian's duty in particular circumstances" but at the same time affirmed that "modern warfare, with its mass destruction, can never be an act of justice."

A third group asserted that "in the absence of impartial supranational institutions... military action is the ultimate sanction of the rule of law and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Here again the real difference was between those who believe that the "visible church" is to expand until it comprehends all the "kingdoms of this world," and should therefore give its aid to the subduing of the forces of evil in the world by force if necessary, and those who believe that Christ's kingdom is "not of this world," and that the Christian's responsibility is to devote himself wholly to gathering out of "this world" those who will be subjects of the divine kingdom which will soon supersede all the kingdoms of men.

So as each report was presented, discussed, and put to the great assembly, it could, as the chairman at the different sessions explicitly stated, only be "received" and not "adopted." For, on almost every vital aspect of the church's place in the world, there was dilemma but hardly ever an unequivocal word.

Two World Views—3

How the Anti-Genesis Arose

By George McCready Price

A NUMBER of historical facts will be necessary at this point in order to make clear the rise of the feature of modern science which I have called the anti-Genesis.

Geology, as we know it today, is one of the youngest of the major sciences. And it is still in a very primitive, or undeveloped, condition logically, or so far as its methodology is concerned. For although the other sciences, such as physics, astronomy, and chemistry, have outgrown their primitive or deductive speculative stages, the science of the rocks and the fossils is still infantile and pseudoscientific, so far as its methods and fundamental assumptions go, for it has not graduated out of the deductive into the inductive stage.

In the preceding articles we considered some important statements by Ellen G. White in 1864, or when geology was struggling to gain its first recognition as a real science. For Charles Lyell's books first appeared in 1830, and they had not only to win their way against almost complete ignorance and indifference concerning the rocks and the fossils; they also had to overcome the fact that previously, or from about 1700 to about 1800, practically all writers and teachers of the subject had accepted the Flood as the complete explanation of the geological phenomena. They considered the fossils of plants and animals scattered around all over the earth to be relics of the world that perished in the days of Noah; and, of course, prior to that world ruin, they believed, was a genuine and literal creation, as given in the first chapter of the Bible.

The Crude Beginnings of Geology

The practical aspects of rocks and minerals had long been known. Iron and other metals had been mined from remote antiquity, and for at least several hundred years coal had been locally used as fuel in various parts of England and other countries. But until Lyell began to gain some scientific respectability for such studies, the few who were interested in such subjects were regarded as only collectors of curiosities, or as harmless cranks who liked to indulge in fanciful speculations about how the world was made. The immature state of such studies can be illustrated by the fact that when Auguste Comte, the notorious skeptic, published his classification of the sciences in 1820, he refused to list geology as one of them, saying that it was not a distinct science at all but only a field for the application of the various sciences. So when Mrs. E. G. White wrote her warnings against the false theories of geology about eighty years ago, these geological theories had not at that time gained anything like the world-wide acceptance they have today.

Werner's Onion-Coat Theory

Going back slightly in our narrative, we need to notice a strange feature in the early history of geology, as represented by the career of A. G. Werner (1750-1817), a teacher of mineralogy in a school of mines in Freiberg, near Dresden, Germany. He taught that the earth was formerly covered by a universal ocean, with all the minerals held in solution in its waters, from which they were precipitated one after another in sheets of varying thicknesses, these sheets of minerals thus encircling the globe like the successive coats of an onion, from which his scheme has been nicknamed the onion-coat theory. He had a most extraordinary influence over his students, who came to him from all the countries of Western Europe and even from America, and whom he sent out into the world as flaming enthusiasts of the new learning. The result was that during the second quarter of the nineteenth century his disciples were acting as teachers of geognosy (as it was then called) in various universities of both Europe and America. Werner's scheme of cosmogony was crude enough and quite incredible for us today; but, as Geikie remarks, "the Wernerians were as certain of the origin and sequence of the rocks as if they had been present at the formation of the earth's crust." Disciples of Werner's onion-coat theory were still actively teaching in some of the universities of Ireland, Scotland, and America until the middle of the nineteenth century.

The Modern Biological Onion-Coat Theory

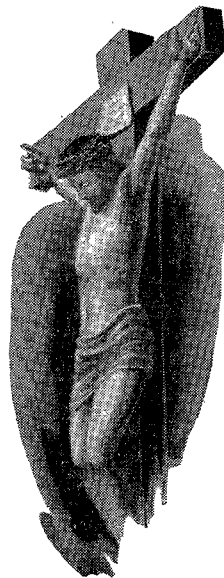
In the meantime, however, a new system of identifying the rocks by their contained fossils was gradually replacing Werner's method. Theories of successive types of life, now represented by fossils, took the place of

successively different kinds of minerals. But the idea of complete envelopes around the whole world was still continued; only index fossils took the place of index minerals; and thus Werner's onion coats of minerals became gradually supplanted by onion coats of different types of fossils. Both Herbert Spencer and T. H. Huxley sneered at the way in which the absurdities about successive universal mineral onion coats were being replaced by equal absurdities about onion coats of fossiliferous beds, which were also assumed to be universal around the globe. But the craze for formulating a scheme about how the world was made could not be laughed down; and by the middle of the nineteenth century without geology's having changed its absurd theories one iota, the scientific world had accepted the anti-Biblical view that many successive types of life had occupied the world one after another, and that the fossils found in the strata give us a true account of these successive ages, the succession having been accurately worked out, so it was said, by the field geologists.

It Was for Me

(JOHN 3:16)

By J. A. STEVENS



"For God so loved," the Bible said—
Loved even me. I bowed my head,
Amazed that He should notice me,
Whose sins had nailed Christ to the tree.

"So loved the world." What boundless love—
To send His Son, Christ, from above
To work and walk, the Son of God,
The paths where only sinners trod!

So loved He "gave" without restraint—
No condemnation, no complaint.
But grace and mercy from above
God gave in Christ, and "God is love."

"Whosoever"—what compassion!
Only God loves in such fashion.
I believe. My hope shall cherish
God's blest word: I "shall not perish."

Marvelous word of love, of power,
For sinners lost in earth's last hour.
Sins forgiven, hope renewed,
Life everlasting, Christ endured.

My limited space will not permit me to enter into further details here. But again I must go back somewhat in the story to bring in the very important part which Louis Agassiz (1807-1873) had in shaping the form of the rising geological theories. He was the son of a Protestant pastor in Switzerland, and while still little more than a youth he suggested that the embryonic development of the modern individual animal, that is its development from conception to birth, ought to be used as the key to arranging the fossils in the true sequence in which the various kinds of animals were created in the early days of the world. All his life he was extremely religious, and he had conceived the idea (where he obtained it nobody knows) that God must have created the various types of life in successive stages corresponding to the successive stages of the embryonic development. Hence, he argued, that by arranging the fossils from scattered localities in such a sequence as would conform to the embryonic development, we would thereby have a true history of the order in which the various types of life were created. In the case of the fishes, for example, the degree of ossification, or boniness of the skeleton of a fossil fish would show whether it had lived early or late; and the shape of the tail would tell a similar story, or the shape and other characters of the scales. In the case of land animals relative age would be shown by the number and arrangement of the toes, or by the cusps and other characteristics of the teeth—all of which criteria we now know are employed to determine which of the so-called fossil "horses" came early and which late.

Agassiz Theory Popular

Almost instantly this embryonic theory of Agassiz about the successive stages of creation captured the attention of the biologists and geologists of the entire world. Specialists were soon applying this method to the classification of the fossil brachiopods, the ammonites, the corals, the reptiles, the birds, and all the other classes. And under the inspiration of this key idea, the fossiliferous strata of the entire world were rapidly arranged in what was considered a true historical sequence. For here was a method wholly independent of, and superior to, the laborious methods of working out the stratification in the field, a method by which deposits from even opposite sides of the world could quickly and easily be arranged in the library in a true chronological sequence, as it was supposed.

Everybody knows how Agassiz transferred his citizenship to America, how he became a teacher of his favorite subjects in one of our leading universities, and thus became the founder of geological and biological subjects in this country. What is not so generally known is that in his later years he admitted to one of his former students that his opposition to the rising popularity of the evolution theory had been the greatest mistake of his life, for he could not help seeing that it would ultimately be accepted by the scientific world. What he perhaps himself never realized was the very large part which he played in making possible this anti-Genesis scheme of geology, and thus contributing his part, along with those of Lyell and Darwin, to the triumph of the theory of organic evolution.

Two Anti-Biblical Premises

The astonishing discoveries and events of recent years have thrown a halo of apparent truthfulness around everything claiming to be scientific. Geology, though the least deserving of this canonization, has had the benefit it gives in popularity and increased public confidence; for seemingly the world has forgotten the shady beginnings of this science, how at its very start it incorporated into its fundamentals two completely anti-Biblical as-

sumptions, and has never repented of, or modified, these in any way for over a hundred years.

The facts of geology as gathered from the field are genuine enough; yet all its explanations and theoretical conclusions are arrived at not inductively but deductively from two far-reaching assumptions, both of which are absolutely false and plainly contrary to the Bible.

One of the guiding premises of geology is the dogma that all past geological changes took place by methods similar in kind and in degree to the changes now going on in our modern world. This, when accepted as the fundamental premise of the science, means a flat denial of anything like the universal Deluge recorded in the Bible. A true inductive method would make the kind and degree of past earth changes the subject of candid investigation, not a dogma or prime postulate preceding all study and research. And if something very extraordinary is indicated by the evidence, then such a world catastrophe should be candidly acknowledged, and the interpretation of the phenomena found in the rocks should conform to this fact. But this is never done, for it would upset the entire scheme of geology as now taught.

Another iron dogma of the current geology is that there has been a long series of ages during which different kinds of animals and plants succeed one another all over the globe, beginning with small, low organisms, and progressing to the larger and higher forms, and finally to man. This is plainly a counterfeit, or burlesque, of the successive stages of creation given in Genesis. The most manifest difference is in the matter of time, for the geological scheme stretches out the process for a thousand million years, instead of the six days of the Mosaic record. But because the geological scheme is so obviously a parody or an imitation of the Bible record, we have a right to brand it as an anti-Genesis. Also we need to remember that this serial succession of life is but a dogma without proof.

Geology's Antagonism to the Sabbath

For Adventists, the irreconcilable antagonism between Genesis and this anti-Genesis is made very definite and concrete by the Sabbath. For the latter was given to man by God as His official memorial of the completed creation, and its observance by us is a proclamation to the world that we accept God's account of the origin of the world, and reject the geological account. On the other hand, the rejection of the Sabbath, or the choice of a rival rest day, is obviously a sign of allegiance to the anti-Genesis which is taught by modern evolutionary geology. Nothing could be simpler or more definite. Also, in view of the almost universal acceptance of the geological version of the origin of things, and the repudiation of the Bible record of a creation in six literal days, nothing could be more appropriate than for God to plan to have the Sabbath as the final test of loyalty by His people just before the second coming of Christ.

I also think that some of my readers will now see a new significance in the warning that "we need to guard continually against those books which contain sophistry in regard to geology."—*Counsels to Teachers*, p. 390. A sophistry is a style of reasoning which seems plausible, but which is likely to deceive. Mrs. White did not warn us against unreal dangers. Anyone who looks at the world situation cannot fail to see that the crisis before us as a people is bound to turn largely upon whether we are determined to believe God's account of the origin of things only a few thousand years ago, with the Sabbath as the official sign of this belief, or whether we are going to accept the geological claim of a thousand million years as the age of the world, with the Sabbath as a ghostly badge of something that never occurred.

A century ago, at the beginning of our work, men rejected the Sabbath because they believed in the sacredness of Sunday. Today people do not necessarily reject the Sabbath because they believe in Sunday; they may reject the Sabbath simply because they believe in geology. Then why is it not important that our people become better informed about these geological matters?

Soul Winning in China

(Continued from page 6)

family, which had been felt deep down in this wicked man's heart for some time, welled to the surface. Tears flowed down his hardened face as he asked the evangelist, "Will you pray for me, and ask God to make me a good man?"

"That was the strangest prayer meeting I ever had," the evangelist related. "There was the man whom everyone shunned. Surrounding him were his evil band. There they were down on their knees. Some of them were unimpressed as they reluctantly knelt. But the old man was definitely in earnest as he bowed low upon the floor."

Yes, the great sinner was converted. And how happy he was! He stopped his cursing, tried to make things right with people he had injured and offended, sought earnestly to help the members of his family who did not make the rapid headway in the new life that he was making.

By this time the seven believers who dared not attend the meetings had observed the marvelous change that had been wrought. The whole town was talking of it.

"One day the believers came back, and we had quite a good-sized group in that little chapel," the evangelist continued. "That day the old man astonished me by saying, 'You lead the singing, and I will do the preaching.' I yielded to his desire, and we had a wonderful meeting."

That day the great sinner who had found a new birth brought a revival to the little group of believers as he spoke from his own experience of what God's grace can do for a man who believes. Every heart was touched, and some of the man's own people turned to the Lord that day.

Toward the close of the service three strange men walked into the chapel and rushed up front, as one of them cried out:

"Oh, help us, help us. These two men have been bitten by a very poisonous snake and will surely die if you can do nothing for them. Another man who was bitten has died already. We have heard that you have a way to help people who are in desperate trouble like this."

The old man took things in hand, and turning to the evangelist said, "Yes, we can help them, can't we? We can pray for them." And that is what was done. The revival service was closed with earnest prayers for the strangers. They asked God to spare the lives of the two afflicted men and thus bring honor to His name.

A Providential Deliverance

Those prayers were answered. Little did the evangelist realize for whom they had prayed. It made no difference to him. If anyone needed help, it was not for him to ask, "Who are you?" But the old man knew who they were, and the evangelist was soon to find out.

A few weeks later bandits made a night raid on the town. As they went down the street looting and killing, some of them came to the chapel. As they entered, two of their group stepped up and said, "Don't touch this place or injure the people here; they are our friends." So they passed on but not before the evangelist had recognized the two men he had prayed for.

F. L.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

The Preschoolers

By Blanche I. Groth

HOW mother loves that little bundle they bring her in the hospital! How eagerly she plans for him! Of course, she expects that her child will talk early; but when he doesn't, she sets out to help him. My oldest stuttered a great deal. I sat down with him and taught him to say rhymes slowly, trying for correct pronunciation of each word and a repetition of each line until it was as perfect as was possible for his age. This takes much longer than most mothers realize, but it is well worth the time and trouble. In a year or two the stuttering is gone and he learns to speak well.

Do your children destroy books? This can be overcome, but it takes time. Show them the book and say, "Pretty book; mother likes the book." If they tear it, give their tiny fingers a little sharp slap. When the book is torn, get the Scotch tape and mend it promptly. My daughter grew very fond of showing the mended spots and also of showing small tears that books accumulated as they were used, which were waiting until I mended them.



EVA LUOMA

Free as Lambs in God's Out-of-Doors

She was harder to train to care for books than either of my boys, and there were times I almost despaired of teaching her.

Two years ago the children began receiving *My Bible Story*. I loose-leaf bound them between cardboard with shoestring, which is easy to thread. The children know all the pictures and the captions under them by heart. I read them every day for about six months, wondering whether they were getting the idea and the story fixed in their minds. I tried to get them to tell me the story, but I never could get a word out of them, only, "Mother, read." Then one day their daddy took them on his knees and asked, "What is this about? I don't know. You will have to tell me." And you should have heard them. They all knew it by heart, of course. They said, "Him sick, and Peter made him better," and so on; but the ideas were all there in their own picturesque language, with nothing left out, and how my heart beat as they progressed through the book. Suddenly all my work seemed well worth the effort.

When we were reading *Bedtime Stories*, they insisted I reread the story about Dr. Pills every day. It mattered not how many others I read, my daughter was insistent that I read "Dr. Pills" again. My son likes "Billy and the Bees" best; in fact, if I stop, he can supply the next word, saying, "Mother, come on, read." (Billy is in *Children's Hour*, as you know.)

Teaching Cutout Work

We have three pairs of blunt, dull scissors with which the children are allowed to cut various magazines we collect secondhand. When the children start to cut at two or three years of age, they will just cut slivers and tear to begin with, but they love it, and it is an excellent activity when the weather is bad so they must stay indoors. Put newspapers down for them to cut on, which can be rolled up and discarded when they are through. If your kitchen is warm, that is an excellent place. My daughter at four and a half is cutting out people and not doing too badly. But perfection is not what you are aiming at in the four-year-old. It is muscle development and the general conception of what is worth while. She is also learning the joy of personal achievement.

Varied Interests of Children

My children's interests are markedly different. Gail at four is interested in mothers and babies; Bruce, six, never misses a car; and three-year-old Warren finds every horse, and will play at making him trot when he has him cut out as a big circle. If the feet and ears are a casualty, it does not matter to him.

We live in a one-family house, and our children are very active. I pull out the lounge or the dining room table and let the children run around it until they get tired, and it is surprising how soon a real run will clear the air for fussy children. If you learn to concentrate on what you like, and think about something you want to do, the children's noise will not bother you. Follow with a period of rest, looking at their favorite pictures, or reading a story. If you are an early riser, you will find, at the "cranky hour" of eleven, that a story or two will clear the air. And in the afternoon, when all the toys look moth eaten to them, a story and a game of march about the house or a walk when the weather is fine will make them ready for supper. I like a little space of quiet be-

fore meals, because I do not think excited children eat well or have good digestion. We like a short walk after dinner in which we can all talk. Gail will sometimes say, as she did today, "Mother, I want to tell you a story about going to heaven." The story is short. "When Jesus takes me up to heaven, I'm going to use my wings to fly up and down, like the birds. Don't you think that will be nice?" Then she is off on something else.

We have tried to give our children a sense of the beautiful in nature, and to help them see the necessity of its processes. After a rain we noticed a sparkling piece of moss, and Bruce said, "Mother, God gave the moss a bath and a drink of water," which was technically correct, and reverent too.

Children require a great deal of work, but the loving they give you more than makes up for anything you can do for them. It truly is a sacred privilege to teach them and watch their little minds grow and their interests broaden. Then too, you never do know what they will think up next. You may be tired, but you certainly are not bored, not with a little family all near the same age.



Bird Migration

SINCE the ark rested upon the Armenian mountain, Ararat, men have marveled at the regularity of bird migration and wondered why and how. Possibly the most famous instance of this is the amazing regularity of the return of the swallows to the Capistrano Mission, where a record has been kept for scores of years with few late entries. In Europe the return of the storks is hailed with joy, especially when they build nests on top of the chimneys, which is considered a good omen. Thousands of Americans have kept close check on the return of the purple martins, and have made more or less elaborate martin houses and boxes, constructed for their sole benefit. Early travelers among the Indians relate that they too favored the martin by hanging up clusters of gourds for them to nest in. We hail with joy the return of the bluebird and the robin as a sign that soon spring will return. We eagerly watch the wavering V of wild geese or ducks, often with no thought as to where they came from or where they are going.

In August the tide of migration to a winter home begins, and swells to a mighty mass movement during September, then dwindles to a thin line of stragglers in mid-October. Among the millions who join this southbound caravan are multitudes of young birds making their first migration. Most of them have never been more than twenty miles from the spot where hatched, and have no knowledge of why they are going, or where, or how long the journey will be. No consistent, reasonable scientific theory has ever been advanced to account for it, and probably never will, because few scientists take God into their reckoning, and migration cannot be explained without Him. The birds do not possess some strange sense which could explain the extraordinary things they do, which clearly indicate the intervention of some power or process of reasoning outside the bird brain.

We understand from the Bible that not even a sparrow falls to earth without the Father's notice, hence we infer that He is interested enough in their welfare to intervene in their behalf to protect them from starving and freezing, by leading them to migrate in search of a climate and food suitable to them. The Spirit of prophecy says that

the explanation of how they fly thousands of miles without visible guideposts, or signs, and arrive unerringly at the proper place is that the hand of God guides them through trackless space. There is no other explanation; the greatest living ornithologists freely admit that the "how" of bird migration is still an unsolved problem to them.

Habits of Migratory Birds

On the northward migration the average speed is from thirty to forty miles per hour, somewhat slower than the average southbound speed. The first birds to arrive in the spring are the older ones, conversely in autumn among many species the young birds band together and fly south without the adults and ahead of them. This again is indicative of the guiding hand of God, for if the old experienced birds accompanied them we could say that they had competent leadership to guide them to the desired winter haven.

Migratory birds seem to form an attachment for the locality where they have been hatched, or have nested once, and return to it again and again. One pair of robins returned to the same yard in Pennsylvania for twelve consecutive years. Night-flying migrants make longer flights between stops than do day flyers. For instance, a purple martin, a night flyer, left New Orleans and arrived on the shores of Lake Winnipeg, Canada, twelve days later. Some day-flying birds would take two or three times that long to cover the same distance; this is usually because they feed as they fly.

Most migratory birds totally desert the breeding range. One day they are numerous; the next, not one can be seen. The winter home may be a few hundred or several thousand miles away. Many birds nesting in Canada, winter in the United States, such as the tree sparrow and snow bunting. Others which nest in Northern States winter in the Southern and Gulf States, for example, the vesper and chipping sparrow. More than one hundred species leave North America entirely, and spend the winter in Central and South America. Among the long-distance travelers are the tanagers, going to Peru, and thrushes and purple martins to Brazil.

Migrations East and West

In some cases the migration is more east or west than north or south. The white-winged scoter, a duck, breeds on the shores of the fresh-water lakes in Central Canada.



When the impelling migration call comes, it flies east or west, depending whether it winters on the Atlantic or on the Pacific Coast. In the case of those going to the Atlantic the flight is to Labrador, 1,500 miles away, then south to New England, spreading out from Maine to the Chesapeake Bay, with the heaviest concentration on the Massachusetts to Long Island shores. With the coming of spring they return, like the wise men of the Bible, by another way, following the Connecticut, Hudson, and Ottawa river valleys back to the old familiar haunts of Central Canada. How do the young birds, or for that matter any of them, find the way? There is no explanation other than that the hand of God guides them to the desired destination.

Missions of South Africa

By A. V. Olson
Vice-President, General Conference

[This is another air-mail report sent in by Elder Olson direct from South Africa, where he has been visiting the various mission fields.—EDITHS.]

UPON the completion of my itinerary in the South African Union Conference, F. G. Clifford, the secretary of the Southern African Division, and I turned our steps northward for camp meeting work in the Congo Union. Our course of travel took us through Bulawayo and Victoria Falls, where we spent two days in each place.

Bulawayo, well known in African history because of its connection with the name of Cecil Rhodes, the father of the Rhodesias, is where the headquarters of our Zambesi Union Mission is located. We were glad to meet W. R. Vail, the union superintendent, and his staff. They have a large, flourishing work in their field. In point of membership the Zambesi Union is the largest in Africa. The first morning of our stay P. W. Willmore, the secretary-treasurer of the union, took us in his car about thirty-five miles out into the country to visit the Solusi Mission. This station was founded in 1894. It was our first mission station among the black people of Africa. In fact, it was our first attempt to carry the gospel message to a heathen race.

When we entered the grounds of the Solusi Mission, it seemed to me that we were on sacred soil. It has been the center of so much toil and sacrifice. This station has developed into a large institution, where year by year more than five hundred fine young people are in training for the work of God.

The break in our journey at the Victoria Falls gave us a few precious hours for rest and meditation. Out there amid the glorious handiwork of the Creator, far removed from the distractions of noisy cities and towns, one feels shut out from the world and shut in with God. It was fascinating, indeed, to behold the surging waters of the Zambesi plunge over the mile-wide falls into the dark abyss four hundred feet below. This is one of nature's most imposing sights. It is a scene that speaks in no uncertain tones of the mighty power and infinite wisdom of our God.

Two days and a night brought us to Elisabethville, a thriving little city in the southeast corner of the Belgian Congo. Here the headquarters of our Congo Union has recently been established. Land has been bought, and four new mission homes will soon be ready for occupancy. While waiting for transportation to Ruanda, which forms a part of the Congo Union, we were piloted around the city by J. P. Sundquist, the union departmental secretary, and his wife. I had met them before in Sweden. They are happy and content in their new field of labor.

■ The Ruanda-Urundi Mission

A few hours' ride in a little plane, called the *Dove*, brought us to Usumbura, where K. F. Ambs, the union secretary-treasurer, met us to take us in his car from one camp meeting to another in the Ruanda-Urundi Mission Field. As there are no railroads in this field, all traveling must be done by plane, car, boat, or on foot.

Ruandi and Urundi are Belgian-mandated territory. Though located within the equatorial belt, they have a good climate. Because of the high altitude, the tempera-

ture is always agreeable. In rainy weather a fire on the hearth is welcome. For scenery it is hard to excel Ruanda-Urundi. The lofty mountains and beautiful green valleys remind one of Switzerland. In these peaceful valleys and on the rugged mountainsides four million people live. Practically all of them make their living by tilling the soil. All the work is done by hand, the hoe and the sickle being about the only farm implements in use. Machines and vehicles drawn by horses or oxen are not to be found—not even a plow or an oxcart. All burdens are carried on the head.

Seventh-day Adventist mission work in these lands, near the heart of Africa, was opened up under the supervision of the old European Division Conference by D. E. Delhove, of Belgium, and A. Matter and Henri Monnier, of Switzerland. In those days there were no wagon or automobile roads in this section of Africa, which meant that much of the journey had to be made on foot or in chairs suspended from poles slung over the shoulders of native carriers. It called for courage and real devotion in those days for our missionaries to penetrate into these far-off and little-known places to establish mission stations among a strange and uncivilized people. Putting their trust in God, they went forward. Soon a strong foundation was laid. Upon this foundation they and others who entered the field later have, by the help and grace of God, built up a marvelous structure. At the end of June this year the Ruanda-Urundi Mission Field had 6,241 baptized members, 3,996 candidates in their baptismal classes, and 14,017 souls in the hearers' classes, or a total of 24,254. These figures are already out of date, substantial additions having been made to the various categories during the camp meeting season, and since. There are four well-built central mission stations, one hospital, a seminary, three central schools, and 341 outschools. They have 56 evangelistic workers and 426 teachers.

Large Camp Meetings

Because of the large number of adherents and interested people who wish to attend the camp meetings, it is no longer possible to accommodate all by having one such gathering at each of the four mission stations. Therefore, it had been arranged to hold ten camp meetings this year. Some of these were small, but most of them were large, having anywhere from 5,000 to 15,000 people in attendance. In all these convocations we were made conscious of the presence and help of the Spirit of God. More than one thousand responded to the invitation to give their hearts to God and to prepare themselves for baptism and church fellowship.

Of the three men who pioneered the work in Ruanda-Urundi, one, Brother Matter, is still in the field. He and his faithful wife have built themselves a home on the shores of Lake Kivu, near our Ngoma hospital, where they plan to spend their remaining days when no longer able to carry on aggressive work. Two of their children are missionaries in Africa. Brother Delhove, another one of the pioneers, is now on sustentation fund. Though retired, he and his wife have no intention of returning to their homeland. Their hearts are in Africa. They have built themselves a home in the Belgian Congo, where they labored for a number of years, and where they are still letting their light shine. Two of their children are now engaged in the work in the land of their adoption, and a third will be before the end of the year. Another

one died in her Master's service over here. Brother Monnier, the third of the pioneers, died a few years ago, but his influence is still felt. Wherever I went in Ruanda I found his name well and favorably known. Before his death he finished the translation of much of the Bible into the Runyarwanda language.

In Ruanda we have one hospital. This is located on the Ngoma Mission station. Under the direction of Dr. Newbold and his helpers, this institution is doing a wonderful work. Would to God we had scores of such institutions scattered over Africa.

A. L. Davy, a second-generation missionary, is now the superintendent of the Ruanda-Urundi Mission Field. He has the love and cooperation of both the European and the native workers. Unitedly they are pressing forward for the completion of the task God has committed into their hands. They have a promising field. With the help of God they will soon double their membership.

From Rwankeri Mission, where our last and largest camp meeting in Ruanda was held, we hastened on to Rwesse in the northeastern section of the Congo. The road took us through the Albert National Park. This is in reality not a park but a vast animal reserve. Here the lions, leopards, elephants, buffaloes, hippos, deer, monkeys, and other wild creatures roam about unmolested. We saw no lions or leopards but great herds of the others.

At the Rwesse Mission

The Rwesse Mission Station is located right on the equator. Naturally one would expect this to be a very hot place, but it is not. Situated at an altitude of eight thousand feet above sea level, it is cool the year round. Evenings a fire is always needed for comfort; likewise in the daytime when it rains, which is often. This mission station was opened during the war, and consequently is comparatively new. Nevertheless, a good work has already been built up. In addition to the main station, they already have many outschools and groups of believers. Nearly a thousand people gathered for the camp meeting. Here also a number of souls gave their hearts to God and indicated their desire to prepare for baptism. A baptismal service that had been arranged for the last day had to be abandoned because of a heavy rain that continued from morning till night.

The Rwesse Mission is indeed a light that is set upon a hill. From its lofty summit, astride the equator, it casts its beams into both Southern and Northern hemispheres. Already it has guided many lost souls out of the darkness of heathenism into the light of God's precious truth.

The Congo Union is a big one. Its territory is said to be as large as the United States east of the Mississippi. It has a population of 16,000,000. In this territory (including Ruanda) we have about 9,000 baptized members, over 20,000 in the hearers' classes and 5,099 in the baptismal classes. At the close of 1947 their Sabbath school membership stood at 32,742. They have 520 schools with 520 teachers, and over 16,000 pupils.

The needs of this enormous union are many. The most urgent of all these is the need of a modest publishing house. All they have now is a little hand press. About all it can furnish are the Sabbath school lessons. They have almost no textbooks for their 16,000 school children, practically no books or papers to help establish our members and interested people in the message, and nothing to be sold to the general public. This is a deplorable situation, and something must be done without delay to remedy it.

While attending the camp meetings in the Congo Union we were entertained in the homes of our missionaries. Never shall I forget their kind hospitality. God bless them and their needy field.

The Challenge of the West Nile

By H. M. Sparrow

Superintendent, East African Union

FOR a long time we have heard about the people who live on the western banks of the White Nile. We knew they were a Nilotic race of people similar to the people on the east side of Lake Victoria known as the Luo tribe. These people wear no clothing. They do wear the proverbial "fig leaves" on special occasions. R. J. Wieland and I recently spent some time visiting their villages, markets, and homes, and watched them buy in the little village stores.

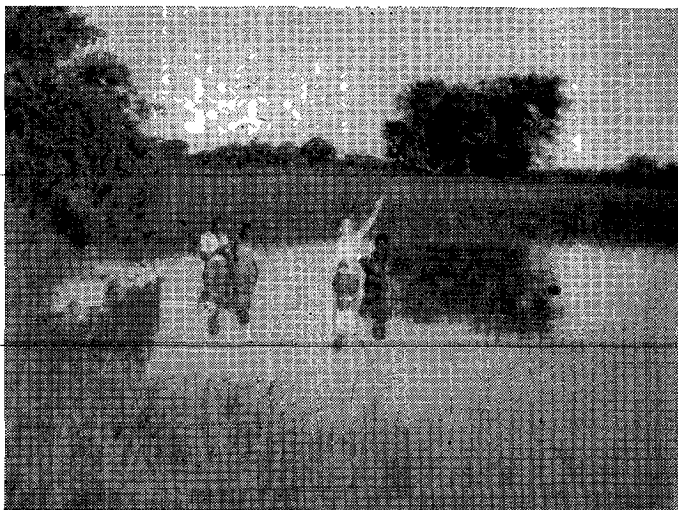
Our hearts were touched at the scenes of depravity before us. We felt condemned to know that among those thousands of people we do not have as yet a single Seventh-day Adventist. The Catholics are strong in that land, and the people are calling for us to come in and teach them our message.

While in that country we spent the Sabbath near a chief's village. He was very friendly and supplied us with firewood and water, as well as eggs and other things for our comfort. On Sabbath morning he came to visit us. He asked us all about our work, and when he learned that we were Protestant missionaries and used the same Bible as they did he was very urgent in his appeal that we come into his country and preach this message. He gathered his people together, and we had nearly seventy at the meeting. They were much impressed with the message on the second coming of Christ. At the close of the meeting the old chief asked, "When are you coming back? How long must we wait? Why have you waited so long? If you believe these things, why don't you come back immediately and tell us about them?"

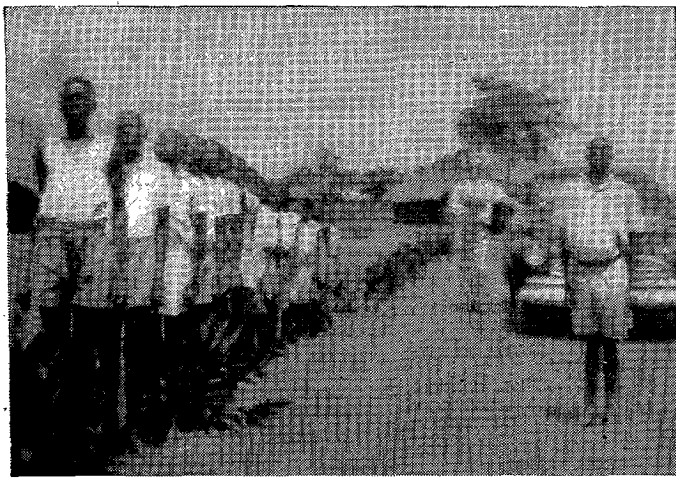
A Mission Site at Gulu

During our tour we chose a good mission site near the little town of Gulu. Since our visit we have heard from the government officials that the site is being favorably considered.

There is a work being done in that northern country, on the borders of the Sudan, by young, untrained, but consecrated men. Aariah, the faithful evangelist, with his wife, is doing his best to hold up the lighted torch of truth. At his home he has a little boarding school for boys. He has built a little dormitory, and about a dozen boys are training to be workers in that country. He appealed to us to help him start a little girl's school. "The boys," he said, "will find heathen wives, and that will not help us. We must have a few girls in training."



R. J. Wieland Baptizing Converts in Northern Uganda



Self-supporting Boarding School in Lango Country, Uganda, Where Ariah, the Evangelist Wants to Start a Girls' School

"Bwana," he said, "won't you find two hundred shillings [\$40] for me, to build a little house so my wife can take some girls in?" We said we would try, but made no promises! Then he showed us a little plow he had bought so he could grow their own food, "We'll grow the food, Bwana! Just give us a little house; that is all we ask!" I asked him, "What would pull the plow?" "Ah," he said, "my wife and I will save our money to buy oxen!" "How much will it take to buy four oxen?" "Two hundred shillings is all I need to grow all the food we want," he replied. This will be an excellent missionary investment and will bring wonderful dividends.

In the accompanying picture is a school we have lately started. The missionary who goes into that land and locates on the site we have chosen has a most wonderful opportunity of reaping one of the richest harvests of souls won through evangelism that we have ever seen in East Africa. May God touch some soul to answer the call with his life by saying, "Here am I; send me!"

A Mission Hospital in India

By Mrs. E. M. Meleen

ONE hundred and fifty miles north of Bombay is the famous old city of Surat. It is only ten miles from the Arabian Sea, and lusty sea breezes are ever wafting the lofty branches of the coconut trees. The city is spread over an extensive area south of the mouth of the Tapti River. It has a glorious history. Here Parsees, Armenians, and English tradesmen landed four hundred years ago. It was here the English started the first East India Trading Company in 1666. They built a small harbor in the Tapti, and their sailing vessels went right up to the fort they built. This fort is still in good condition and is used as a city hall. But the English have departed except for two or three families, and the whole foreign population of Surat numbers less than twenty persons, including our missionaries. Many wealthy men of India reside here today in almost palatial homes, with spacious, well-kept gardens. Schools and colleges are flourishing here, and there are two good hospitals besides our mission hospital.

Hospital Well Known

Come with me for a visit to the Surat Mission Hospital. Patients come from as far afield as Naini Tal, Poona, Bombay, Punjab, and Delhi. Arriving at Surat by the Bombay, Baroda, and Central India Railroad, we are met by R. W. Shorter, the business manager of the institution. We get into the mission car and are at the hospital after a fifteen minutes' drive through the maze of the business section of the city. We are just in time for the afternoon clinic. As we enter the gates we notice the modern

building in front of us, and over the main entrance, "Seventh-day Adventist Mission Hospital." We pause on the steps to look at the well-kept compound, the hedges, and the coconut trees.

We enter the reception hall. It is crowded. People are sitting on all the benches and even on the tiled floor. To the left are the doctors' offices, with nameplates on the doors of Doctors Elmira and Nigel Buxton. "The doctors are away on a short vacation," says Brother Shorter; "but they will be back in a couple of weeks." In the meantime Dr. Bazleil, from Nuzvid, is carrying on." We meet Dr. Bazleil, a middle-aged, affable Indian gentleman from the Punjab who served in the war as a major, and is a specialist in surgery, particularly bone surgery. He became converted to the message shortly after the war. We see he has a busy afternoon ahead of him. To the right are the offices for registration of patients. Farther along on the right are the X-ray room, the chapel, and the laboratory room. To the far left are the examination rooms, the pharmacy, and Mrs. Shorter's office.

A Trip Through the Building

Mrs. Louise Shorter is at present the only foreign nurse, but Miss Margaret Roelke will return soon from her Gujarati language study in the language school at Mussoorie. Mrs. Shorter takes us around, and shows us the private rooms and the wards, as well as the operating rooms. She says, "This hospital is meant for forty beds, but we usually have sixty! The back veranda serves for extra beds. Come in and see Indrabai. She had an operation for tuberculosis of the breastbone and some of the ribs. Parts of both were removed and she is doing well. Dr. Bazleil has his patients sitting up by the third day, as a rule." Indrabai smiles; several of her relatives are in the room.

We proceed to another private room, where Rukiabibi is a patient. She smiles. The six or eight relatives smile too. Two are in the kitchen cooking the food. One is using the fan vigorously. It is hot. The mercury hovers around 100° F. We see more patients in other private rooms, and then we enter the men's ward.

"This is Gulam Mohammed," says Mrs. Shorter. "He is a lucky man. He came with a strangulated hernia, but since his operation he is recovering nicely." We see before us a large man spread out on the bed. As we turn, a half-grown lad stands before us. "This is Himat Lal. He has been with us two months now." Himat Lal is a Brahmin. He is fair, has an oval face, and his eyes talk to us as he smiles. His left arm and chest are bandaged. Nurse Rebecca comes and removes the bandages, and we see the most terrible burns, involving his chest, arm, neck, and face on the left side. As his burns are dressed, he keeps biting his lips, but he does not make a sound. "Brave boy, how old are you?"

"Fifteen," he says.

"Tell us how you got those burns."

"Two years ago I went to our temple to worship the



Surat Mission Hospital in Northwest India

image by the holy lamps. I was kneeling and bowing down beside the holy lamps before the image. I wanted to be pure and good, that I might be a priest someday. I was praying earnestly when I felt very hot; I looked, and my shirt was on fire. I rushed out of the temple and tore at my shirt. This is what came of it." His very soul looks through his eyes, so pure and good, as he continues. "I am now listening to your Jesus teacher. I believe Jesus can heal me." We assure him He can, and tell him that there is nothing too hard or impossible for our Jesus.

Evening Prayers at the Hospital

It is time for evening prayers in the wards. The doctor, the nurses, and the visitors are all there, standing in the doorway between the two wards. Brother Phasge, the hospital evangelist, speaks in Gujarati. Dr. Bazleil speaks in Urdu after the hymn. Both speak of Jesus, the Great Healer. Gulam Mohammed, who never would enter a gospel meeting, attend a Christian church, or read a Christian book, listens with rapt attention to the doctor speaking his mother tongue. Himat Lal's eyes sparkle. He seems jubilant. The women listen too, and everyone is in the attitude of prayer. The doctor prays, and the evangelist also prays for the patients. After this service there is a prayer band in the nurses' office. Every one of the hospital staff joins in praying for the salvation of the patients, and so ends a day's work for the Master at the Surat Mission Hospital in India.

I was once a patient in this hospital for three weeks. There are no harder working people anywhere in the world than these dear folk. The first week I was there I observed that there were emergency operations three nights running. Mrs. Shorter gives the anesthetics, and both she and Dr. Bazleil had to snatch a few winks of sleep and be back again at the hospital at eight o'clock in the morning to start the day's work again. This occurred several times. Shorthanded, always shorthanded—everywhere in India. Where are the helpers, the reapers, who will come and help gather in the harvest in this broad harvest field? May God bless the work in this hospital.

Dedication of Riverside Sanitarium

By George E. Peters

Secretary, North American Colored Department

THE dedication of Riverside Sanitarium and Hospital, Nashville, Tennessee, will live in our memories always. This hospital and sanitarium came into being from a seed planted by the benevolent act of the late Mrs. Druillard, who donated the small institution she fostered almost singlehandedly, valued at some thirty thousand dollars, to the General Conference for work among colored people. Mrs. Druillard was encouraged and ably assisted in every way by her nephew, Dr. E. A. Sutherland, founder of Madison Sanitarium, and who is at present secretary of the North American Commission on Rural Living. The institution was incorporated on December 3, 1935, as a project of the general church body of Seventh-day Adventists.

The General Conference, since taking control of the Riverside plant, has spared no pains in fostering and developing the institution. Appropriations totaling \$414,000 were made possible for the improving of grounds, installation of city water, and erection of the modern building. More than \$100,000 was contributed for furnishings and equipment by our colored churches and friends.

On September 5, 1948, more than one thousand persons gathered on the beautiful grounds of Riverside to witness the dedication of the eighty-five-bed hospital and sani-

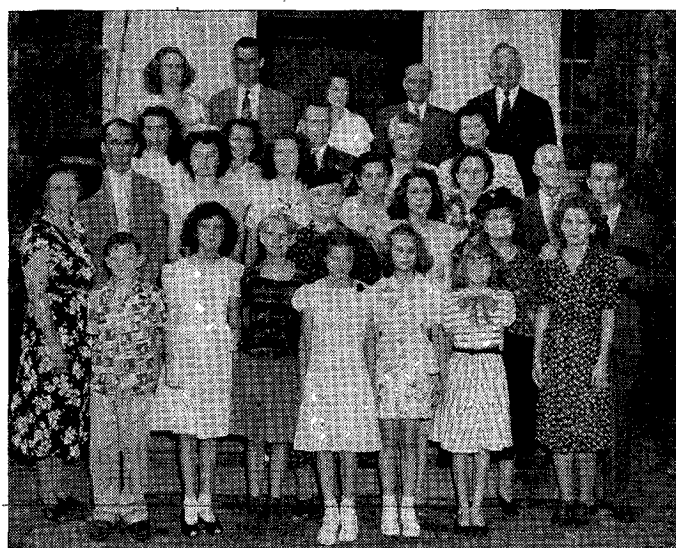
tarium, modern in every detail. Riverside Sanitarium is the dream of the fathers of yesteryear, and the product of faith and sacrifice and prayer.

From 8 A.M. to 12 noon there was open house, consisting of tours through the building. The program was opened with a half hour of organ music by Leon Cole, national radio artist. A very fine electric organ was installed on the front porch of the building to serve the occasion. At 2:30 P.M. the national anthem was rendered by the audience, followed by the invocation by H. T. Elliott, associate secretary of the General Conference. A fitting welcome was extended by V. G. Anderson, president of the Southern Union Conference and vice-chairman of the Riverside board. Elder Anderson, who also introduced W. H. Williams, chairman of the board, and each board member, served as master of ceremonies. After the presentation of guests, T. R. Flaiz, M.D., medical secretary of the General Conference, presented our world medical program. Dr. J. Mark Cox, medical director of Riverside Sanitarium and Hospital, presented the Riverside medical program.

General Conference Officers Present

We were greatly favored in having J. L. McElhany, president of the General Conference, deliver the dedicatory address. The dedicatory prayer was offered by N. C. Wilson. G. E. Peters read the act of dedication and followed this with a recital of the history of the institution. Then he formally received the new building on behalf of Negro constituents. The program was interspersed by vocal solos. Others who participated in the program were Mayor Thomas L. Cummings, of the city of Nashville; Dr. M. J. Bent, of Meharry Medical College; Dean A. A. Taylor, of Fisk University; and John J. Leutz, M.D., director of health of Davidson County. These, among others, extended congratulations on behalf of the city and two of its most prominent institutions for the recent accomplishments of Riverside.

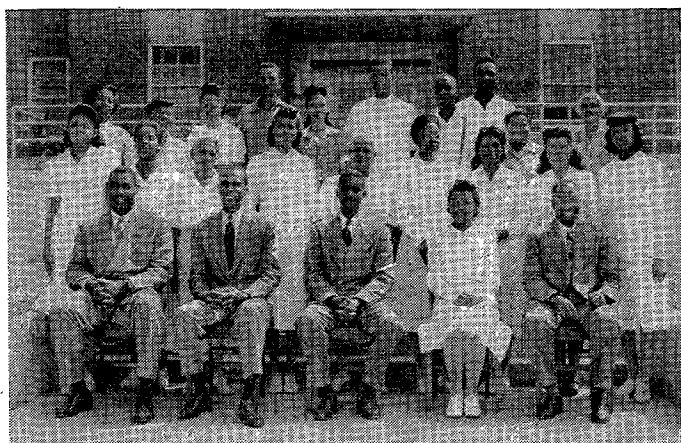
G. E. Peters, in his remarks, thanked the General



BAPTISM AT COLUMBUS, GEORGIA

Eighteen people were recently baptized in Columbus, Georgia, by O. D. Cardey, who is conducting an effort in that city. Sister Cardey, Mrs. H. W. Smith, and Milton Connell, who assisted in this effort, all worked untiringly to lead these dear people to make their decision to keep the commandments of God and to have the faith of Jesus. Those who were present at this baptism to hear the testimonies of the converts who have walked step by step in the light of God's Word were convinced that they have carefully weighed every point of doctrine. Many others are studying the message and are expected to be baptized in the near future.

So far this year well over 100 have been baptized in the Georgia-Cumberland Conference.



Personnel of Riverside Sanitarium and Hospital. J. M. Cox, Medical Director, Seated in Center

Conference for the liberal gifts to this institution and lauded our churches throughout the United States for their unprecedented work in making this dream a realization. Mention was made of the many rooms completely furnished by individual contributions. In several cases specific gifts were made by persons not of our faith. Worthy mention was made of the late Harry E. Ford, first manager of Riverside to be appointed to the institution, in 1935. During Brother Ford's lifetime he served for twenty years as an outstanding figure in our medical program. His arduous labors at Riverside, in the formation of the present institution, will constantly live on in our hearts and minds.

If present plans carry, Riverside will conduct a nurses' training school next year. This addition to the present medical program will fill an intense need in medical missionary work, and our young people will be made to rejoice in this forward undertaking.

We greatly appreciate the faithful and most successful labors of Dr. J. Mark Cox, medical director, and the entire staff and personnel who have given themselves in devotion, consecration, and sacrifice to make Riverside Sanitarium and Hospital serve the right arm of the third angel's message.

Canadian Camp Meetings

By H. L. Rudy
President, Canadian Union

ANOTHER series of camp meetings in Canada has been recorded in history. In each of the five Canadian conferences biennial sessions were held in connection with the annual camp meetings. The existing officers were re-elected in each field. Eight young men were ordained to the gospel ministry: J. W. Bothe and G. M. MacLean, of the Maritime Conference; André Rochat of the St. Lawrence Mission; Otto Ritz and Ira D. Follett, of the Ontario-Quebec Conference; E. Nachreiner and Conrad Samograd, of the Manitoba-Saskatchewan Conference; and A. G. Streifling, of the British Columbia Conference.

About 5,200 of our members (half the membership) attended the camp meetings this year. The total contributions to God's work at home and abroad came to \$27,800 during this period of annual gatherings. In addition, our people purchased \$13,800 worth of literature. There were 141 camp meeting baptisms.

C. B. Haynes and E. J. Johanson, from the General Conference, covered all our Canadian camp meetings. In Western Canada, A. C. Harder, recently from South America; E. J. Lorntz, from the General Conference; and M. S. Krietzky, recently returned from Poland, were among the guest speakers. Together with the union con-

ference staff, we were able to supply good and ample help at all the services. The Oshawa, Ontario, and Hope, British Columbia, gatherings had the pleasure of enjoying the ministry of the Voice of Prophecy group.

A few figures gleaned from the various reports revealed an encouraging degree of progress in most features of the work of God. There were 3,029 baptisms in the last five years, leaving a net membership gain of 1,190. At the beginning of the five-year period the union conference membership stood at 9,325. At the end of 1947 the membership was 10,515.

Both the tithe and mission offerings doubled in amount during these five years. In the Ingathering, for instance, the results increased from \$57,401.24 in 1942 to \$116,981.36 in 1947. During the last three years (1945-47) \$55,442.29 were contributed to rehabilitation and \$85,554.76 to European relief. The colporteur sales increased from \$57,323.23 to \$299,702.53 during the five-year period under consideration.

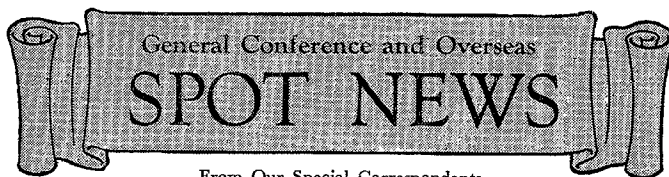
The Manitoba-Saskatchewan and British Columbia conferences have purchased and equipped their own campgrounds since 1944. The grounds in Saskatoon were the first to be acquired in the union. A number of very excellent buildings have been erected. Some of them are used throughout the year for church school and other purposes. The campground in Hope, British Columbia, is situated in one of the beauty spots of the province, and is also very well equipped. Both these grounds accommodate more than 1,500 people each very comfortably, and have room for further expansion over a period of many years.

Physical Improvements Noted

The Alberta and Ontario-Quebec conferences convene their camp meetings on the campuses of the colleges located in their respective territories. This year the Alberta Conference erected a well-constructed and spacious auditorium on the campus of Canadian Union College. The Ontario-Quebec Conference is planning on erecting a similar structure for its camp meeting purpose in the very near future.

The Maritime Conference already has a campground at Pugwash, near Amherst, Nova Scotia. It is planning on having this site ready for camp meeting purposes within the next two years.

These annual camp meetings and biennial conference sessions brought new strength and courage to our believers in Canada. Two more annual meetings in the Canadian Union this fall, one in Montreal, for our French believers, the other in Saint John's, Newfoundland, will be reported later.



From Our Special Correspondents

General Conference

● Good representation from abroad is promised at the Autumn Council in Denver, Colorado, which will be in session soon after this appears. Meetings of the Home and Foreign officers of the General Conference are scheduled to begin in Boulder, October 5. The following leaders have arrived in the United States: G. A. Lindsay, president of the Northern European Division; W. R. Beach, president, Marius Fridlin, secretary, and Robert Gerber, treasurer, from the Southern European Division; C. W. Bozarth, president* and E. A. Moon, treasurer, from the Southern African Division; W. H. Branson, president of the China Division; A. Floyd Tarr, secretary-treasurer of the Southern Asia Division.

● FOR some time arrangements had been going on to bring to the council a few of our leading brethren from Central Europe. On the evening of September 23 they arrived: Adolf Minck, chairman; Otto Schildhauer, secretary; W. Mueller, of the educational work; and A. Vollmer, of the Hamburg Publishing House. In addition we definitely expect to welcome at Boulder and Denver, A. L. Ham, president of the Southern Asia Division; R. R. Figuhr, president, and O. A. Blake, secretary-treasurer, of the South American Division; V. T. Armstrong, president of the Far Eastern Division, with the treasurer, P. L. Williams. R. H. Adair, treasurer of the China Division, will join W. H. Branson in this country shortly. Five representatives will be over from Australia, including W. G. Turner, president, and W. L. Pascoe, treasurer. The Inter-American Division will send E. F. Hackman, president, with W. E. Murray, secretary, and L. F. Bohner, treasurer.

● FOUR union conferences and mission fields are unattached to any division. The leaders of these fields plan to meet with us. They are E. B. Rudge, of the British Union Conference; E. L. Branson, of the Middle East Union Mission; N. B. Nielsen, of the Ethiopian Union Mission; and William McClements, of the West African Union Mission.

● THIS does not complete the list of foreign visitors to the Autumn Council but indicates that it will make available to this important gathering a breadth of counsel and a wealth of experience which is needed to plan under divine guidance for the interests of the remnant people in these portentous times.

Southern Europe

● H. G. STOEHR, of the Voice of Prophecy in Glendale, assisted the Southern European Division this summer in the preparation of a German radio program. This program was broadcast over Radio Luxembourg the first Wednesday of October.

● THE first educational convention for the Southern European Division since 1938, at which O. Schuberth presided, was held recently at Florence, Italy. E. E. Cossentine and K. J. Reynolds, of the General Conference Department of Education, were present and gave valuable help and counsel. Approximately forty delegates from the various schools in the division were in attendance.

● BAPTISMS have taken place during the last few weeks in various capitals of the eastern territories of our division. Twenty souls were baptized in Prague, 46 in Vienna, and 92 in the principal church of Budapest.

● A NEW chapel building was dedicated September 11 at Angers, one of the largest cities in the North France Conference. W. R. Beach, the division president, was in charge of the dedication services.

● WE were happy to welcome to our division staff C. G. Cross, who was appointed secretary of the publishing department a few months ago. Brother Cross was formerly the publishing department secretary of the Central Union of North America.

● W. R. BEACH, R. Gerber, and M. Fridlin, officers of the Southern European Division, left Switzerland in mid-September to attend the Autumn Council of the General Conference.

● THE union meeting of the Italian Union Mission took place at Florence, September 1-5, and was marked by an attendance of 550 delegates and members of the Italian field. It is the first time that such a large number have met together in Italy. Eleven persons were baptized during the Sabbath services at this important meeting.

● WE were happy for the two weeks' visit of L. Halswick, of the Home Foreign Bureau of the General Conference. Elder Halswick attended the annual meeting of the Danube Conference in the Austrian Union, and gave inspiring talks to the large number of members gathered in Vienna.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● AT the opening meeting of an effort held in Buffalo, New York, 1,500 were present. O. F. Locke is assisted in this effort by L. S. Barnes, W. W. Smith, A. D. Livengood, B. F. Hartman, and W. F. Skilton.

● J. BRANSON CHRISPENS, assisted by Mr. and Mrs. J. M. Barnes and Mrs. Olivia Cooke, began an effort in Bridgeport, Connecticut, on October 3. Elder Chripens is also conducting on Sunday mornings a radio program entitled "Bread of Life."

● THE colporteurs of the metropolitan area of the Northeastern Conference recently met in institute at the Bethel church in Brooklyn, New York. S. L. Clark, publishing secretary of the union, was the instructor. The colporteurs of the Northeastern Conference have delivered over \$76,000 worth of literature so far this year.

Canadian Union

● ROBERT MEHLING, formerly of Walla Walla College, has accepted a call to serve as science teacher at Oshawa Missionary College for the ensuing school year.

● A FINE new two-room church school building recently erected on the campus of Oshawa Missionary College, has now been officially opened with an enrollment of 52.

Central Union

● TWENTY-FIVE men, the majority of them Nebraska Conference workers and faculty members of Platte Valley Academy, spent several days in Kansas recently dismantling two buildings purchased from the War Assets Administration. The material from these two buildings will be used at Platte Valley Academy for a physical education and auditorium building, and for a farm mechanics and machine shop.

● A BAPTISMAL service for 5 candidates was conducted at Ottawa, Kansas, by R. E. Browning on September 11. Four of these were from a family who studied the Voice of Prophecy course.

● TEN members of the Beacon Light church in Kansas City, Missouri, have just completed the teachers' training course.

Columbia Union

● A SABBATH SCHOOL has been organized in Schuyler, Virginia, as a result of the work of J. M. Anderson, a colporteur who sold *Bible Readings* in the community and left in each home enrollment cards for the 20th Century Bible Course. The Sabbath school was organized July 24 by H. J. Detwiler, president of the Potomac Conference.

● TWENTY-SEVEN persons have been baptized as a result of meetings being conducted by H. E. Metcalfe in Clarksburg, West Virginia. The meetings began April 18. Three were recently baptized as a result of the study of the 20th Century Bible Course.

● ROBERT A. TYSON is conducting meetings in Lincoln Park, in downtown Newark, New Jersey, every Sabbath afternoon. Beginning September 26, he inaugurated a series of meetings in the Masonic Hall in Newark.

Lake Union

● THE Lake Region Conference raised \$28,248.17 in the In-gathering, a total which gives them a per capita of \$10.27.

● DURING the first eight months of this year 265 members were taken into the churches in Indiana by baptism and on profes-

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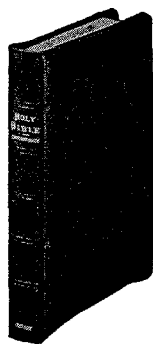
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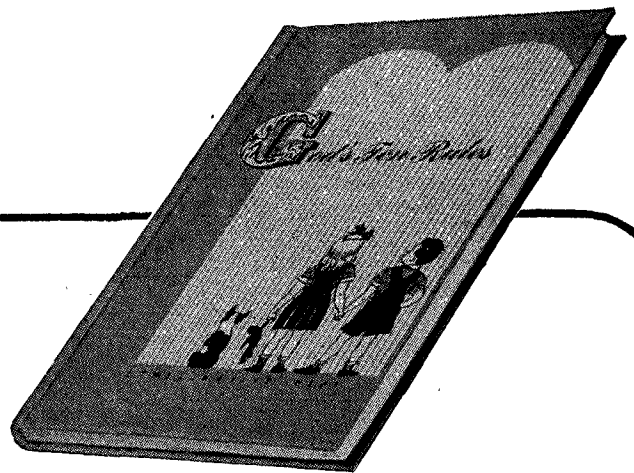
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by ETHEL M. NEFF

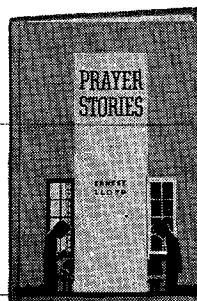
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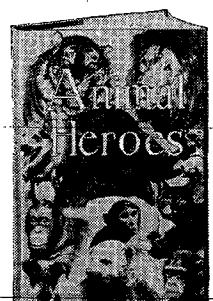
Here is a new compilation of stories about children talking with God, by Ernest Lloyd, editor of *Our Little Friend*. With faith and devotion the little child approaches God, and his simple, believing prayer is rewarded. This is a character-building volume teaching children important lessons of faith and dependence on God.



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sion of faith. During the Indiana Conference workers' meeting, August 24 and 25, extensive plans were made for fall and winter evangelistic programs.

● H. K. HALLADAY, Lake Union home missionary secretary, conducted nightly meetings at the Mattoon, Illinois, church, September 4 to 11. This was climaxed with a district-wide rally, in which C. R. French, home missionary secretary of the Illinois Conference, assisted.

● A HIGHLY successful youth congress was conducted for the Illinois young people in the auditorium at Broadview Academy, Friday night and Sabbath, September 10 and 11. The Voice of Prophecy radio group was featured in the Friday night and Sabbath morning presentations. Sabbath afternoon a symposium of soul-winning experiences was conducted, and Saturday evening Theodore Carcich told a thrilling story of his life. The crowd was greater than at camp meeting.

North Pacific Union

● UNDER the leadership of Elizabeth Richards, the Voice of Youth have been sponsoring a Sunday evening evangelistic campaign at Siletz, Oregon, with good attendance.

● THE new church building at Chehalis, Washington, was opened September 11. The Washington Conference president and treasurer and the Bible Prophecy Speaks quartet were present. The church, which has a seating capacity of 300, with its fixtures cost \$65,000, and only a small indebtedness remains. F. A. Wyman is the district leader. Dr. Steck was chairman of the building committee. F. G. Roper began a series of evangelistic meetings in the church Sunday night, September 12.

● R. J. WINDERS baptized 8 believers on Sabbath, September 11, as a result of the effort held in Sedro Woolley, Washington, this summer by three Walla Walla College students.

Pacific Union

● A SERIES of evangelistic meetings began in San Francisco Sunday evening, September 19. This effort is being conducted in the Central church by C. S. Prout, assisted by Paul Nelson, Helen Clark, and Mary Vornholt.

● THE Fortuna church has the record among churches in northern California for conducting a community Bible school (Sunday school) for the longest period of time. For two years the leader, Mrs. Walter Spear, has enthusiastically carried on the school. Two of the children now attend the Fortuna Sabbath school. A second community Sunday school is sponsored by the same church in another village.

● A GROUP of members of our recently organized Meadow Vista, California, church give a weekly radio program to the patients of a tuberculosis sanitarium in that area. The first program was given in November, 1946, and they have faithfully carried on every week since. A number of the patients have given their hearts to the Lord.

Southern Union

● SUMMER meetings conducted by the Southern Missionary College School of Evangelism in Asheville, North Carolina, have resulted in a first baptism of 11 persons, one of whom plans to prepare for the ministry. This field school was conducted by E. C. Banks, evangelist; H. A. Miller, music director; and Dr. Wayne McFarland.

● STANLEY WILL, who until recently was pastor of the Saint Petersburg, Florida, church, is the new Sabbath school and home missionary secretary of the Florida Conference, filling the vacancy created when R. H. Fickling accepted a similar call to the Carolina Conference.

● THE newest church in Paris, Tennessee, where our work has long been established, is a Seventh-day Adventist church building which was dedicated on September 4. Present for the occasion were W. B. Ochs, of the General Conference; the

mayor of Paris; W. E. Strickland, president of the Kentucky-Tennessee Conference; and others. W. G. Ambler is pastor of the church.

Southwestern Union

● DONALD MACKINTOSH, with his wife and son, left the Oklahoma field for a nine weeks' stay in Washington, D.C., where Elder Mackintosh will take some advanced work in the Seminary. He will be back in the field by the first of December. Howard Weeks is looking after the work in the Lawton district during Elder Mackintosh's absence.

● SOUTHWESTERN JUNIOR COLLEGE reports at this time more than 300 students enrolled for further training in God's work.

● THE Southwestern Union Conference Youth's Congress held in Houston, Texas, September 1 to 4, was a great success. About 2,500 were in attendance. The central theme of the congress was "Share Your Faith." We received a new vision of how to share our faith with others. Several young people reported how they were sharing their faith. The Voice of Prophecy group was present on Friday night and Sabbath. George Vandeman was with us, and we greatly enjoyed the inspiring messages he gave in his sermons and in one of the workshops which he helped conduct.

CORRECTION

On page 9 of the issue of September 23, in the article by LeRoy Edwin Fromm, is found this line in comment on a prophetic period: "The ten days of Revelation 2 accomplished during the Diocletian persecution, 203 to 313 (or 202 to 212)." The dates in this line should read, "303 to 313 (or 302 to 312)." We regret this purely typographical error.

CHURCH CALENDAR

Oct. 16-23	Message Magazine Campaign	Nov. 20	Week of Sacrifice Offering
Oct. 23	Famine Relief Offering	Nov. 25	Thanksgiving Day
Nov. 6-27	Review Campaign	Dec. 25	13th Sabbath
Nov. 13-20	Week of Prayer		(Middle East, W. Africa, Ethiopia)

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Full Schools in Philippines

A RECENT letter from A. M. Ragsdale, educational secretary of the Philippine Union Mission, to the General Conference Department of Education, reports the opening of the five senior academies with record enrollments totaling nearly eleven hundred, of whom approximately three hundred are in the senior classes. A new academy is being started this year in northeast Luzon, with twenty-two students in the freshman class. One grade will be added each year until the school reaches senior academy status.

The elementary schools in the union are also showing large enrollments, and good progress is being made toward the goal of having every elementary school teacher a high school graduate with at least six hours of professional education. There are many problems in connection with the educational work there, where so much damage was done during the war years, but the workers are pressing forward with good courage.

E. E. COSSENTINE.

A New Day in Southern Europe

THE hearts of the readers of the REVIEW will be cheered by the following report by Elder W. R. Beach, president of the Southern European Division, as publication of the *Quarterly Review* was resumed in June, 1948:

"The cause of God in Southern Europe presents an inspiring picture today. When the development of war operations spread an impenetrable black-out over large areas of Southern Europe, the total membership of this division stood at 32,955. By December 31, 1947, it had grown to 50,830. At the end of the first quarter of 1948, the total membership must have approached 52,000. During 1946 and 1947 nearly 18,000 baptisms were reported, and I am sure this figure is incomplete. . . . We have come to a new day in Europe. . . . Our fields have set themselves to the task of winning 12,000 souls in 1948."

N. W. DUNN.

Recent Missionary Departures

ELDER AND MRS. C. J. RITCHIE and three children, Joyce, Dorothy, and Lois, left for Port-of-Spain, Trinidad, the latter part of August, returning to the Caribbean Union Mission from furlough.

Mrs. D. J. Sargeant and little daughter, Bonnie Rae, of Seattle, Washington, sailed from Galveston, Texas, September 17, on the S.S. *Jean Lykes*, to join Dr. Sargeant in Mayagüez, Puerto Rico. Dr. Sargeant, responding to an urgent request, left for Puerto Rico the middle of July.

Miss Annie Laurie Gifford, of Louisiana, called to connect with the faculty of the Far Eastern Academy, in Shanghai, China, left San Francisco for Shanghai, September 15.

Mr. and Mrs. O. V. Schneider and their two children, Kimber Lee and Valerie Kay, of Maplewood Academy, Minnesota, left Miami for Jamaica, en route to the Cayman Islands, September 20. Brother Schneider has been appointed superintendent of the Cayman Islands Mission in the British West Indies.

Miss Evelyn Welch, of New York, responding to the call to connect with the Baghdad hospital as director of the training school and of nursing service, sailed from

New York for Beirut, September 24, on the S.S. *Marine Carp*. Miss Welch spent some years in service in the Kendu Hospital, in East Africa, before returning home a year ago.

Miss Irene Grove, of the Saint Helena Sanitarium, left Tacoma, Washington, for Hong Kong, China, on the S.S. *Bougainville* September 25. Miss Grove is responding to the call for a nurse for the Chungking Sanitarium.

Mr. and Mrs. B. J. Williams, of Takoma Park, sailed from New York September 27, for India, where Brother Williams is joining the faculty of Spicer Missionary College as commercial teacher.

Mr. and Mrs. A. I. Krautschick and their little girl, Segrid, of California, left San Francisco for Bangkok, September 28. Brother Krautschick was one of the workers in the Netherlands East Indies who was interned in India during the war. He has been called to connect with the Far Eastern Division as treasurer of the Siam Mission.

Mr. and Mrs. M. M. Rabuka and three children, Madeline, Mickey, and Martha, of Missouri, left Miami for Port-au-Prince, Haiti, September 29. Brother Rabuka is being called to serve as industrial teacher in the training school in Haiti, located at Port-au-Prince.

W. P. BRADLEY.

Large Summer Congresses

THE Columbia Union Youth's Congress at Philadelphia, the Southern Union Youth's Congress for colored youth at Oakwood College, and the Southwestern Union Youth's Congress at Houston completed a series of seven congresses held this summer from August 26 to September 4. There were 12,500 youth who signed the "Share Your Faith" pledge, "I will do my best to share-my-faith with someone every day." More than 1,100 young people volunteered for foreign mission service. At least one revival meeting was held at each congress. Scores gave their hearts to Christ for the first time and hundreds gathered at the altar of contrition in a rededication of their baptismal vows.

"This is a program so simple, that I can carry it out by beginning where I am with what I have," was the testimony on the hearts of thousands of youth as they returned from attending these outstanding congresses.

L. A. SKINNER.

"Give Ye Them to Eat"

A LARGE oil painting depicting nationals from every land reaching for the bread of life was prominently displayed at one camp meeting in South America. The appeal, "Give Ye Them to Eat," based upon stories of mission needs, stirred workers and members to sacrifice.

The São Paulo Conference set its Ingathering goal for this year at 1,000,000 cruzerios, almost 400,000 cruzerios more than was raised in 1947.

The Rio Grande do Sul and Uruguay conferences set as their Ingathering objective the doubling of their 1947 returns. Chile is tripling her 1947 record. The consecrated workers and faithful members of these South America conferences consider it a privilege to sacrifice their service and means for the spiritual feeding of the unsaved.

The spirit of Argentina is characterized by an old sister who asked on Ingathering Victory Sabbath in her church, "I want to raise 100 pesos (\$25). Can't I go on now?"

J. ERNEST EDWARDS.