

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Thanksgiving Hymn

By ROBERT HARE

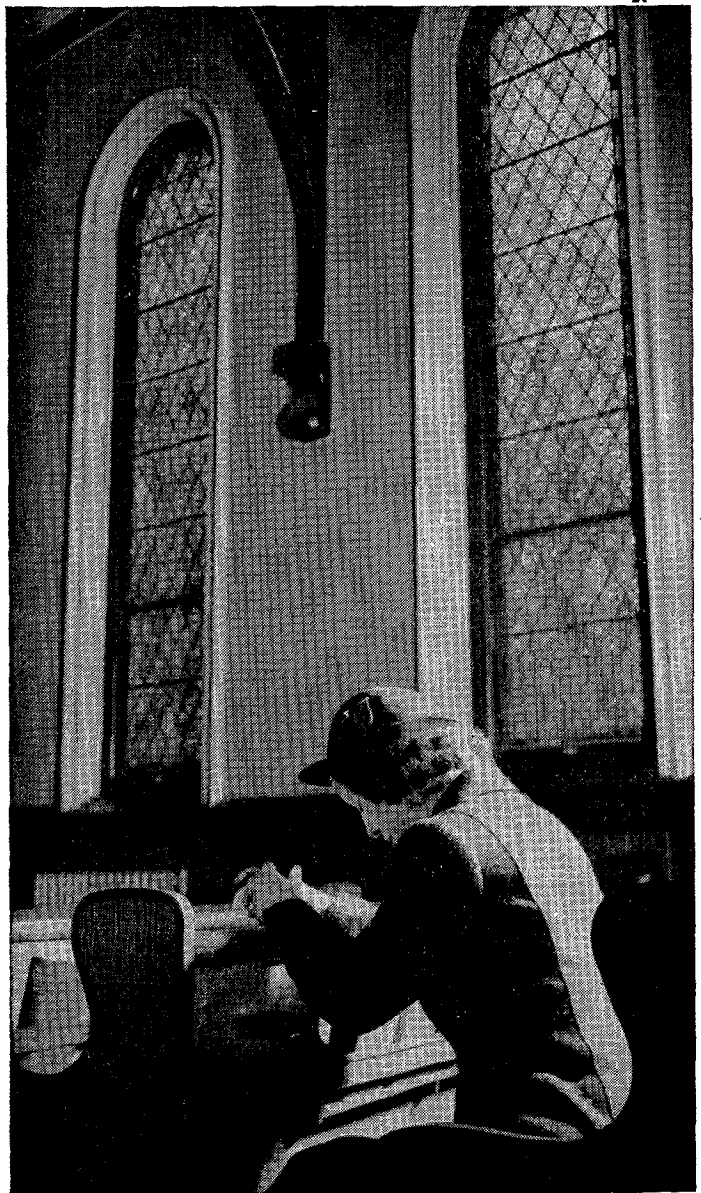
Your life is crowned with blessings,
Crowned with them every day,
But have you told their number
While marching on life's way?
And have you ever whispered
Thanks for the blessings given,
For every good that you enjoy
Comes from the God of heaven.

The flowers that blossom round you,
The star lights from on high,
The perfumed breezes blowing
That softly pass you by,
The tinting of the morning,
The quiet hush of night—
He gives, with sunlight splendors
That smile to cheer your sight.

The friendships that you cherish,
The rosy lips you kiss,
The innocence of childhood
Given to a world like this,
With all the many blessings
That follow where you roam,
And the love-joys that nestle
Around your hearth and home.

Say, have you thanked the Giver,
With love's inspiring praise—
That God whose mercy follows
Through all the passing days?
His blessed Word before you,
His stars all deck your sky,
His blossoms fall around your feet,
His soft winds pass you by.

Then bow in adoration
While days are moving on;
His love still points thee onward
To life's eternal dawn.
Let not earth-shades discourage,
God loves through winter days;
Then let life be forevermore
A joyous hymn of praise.



EWING GALLOWAY

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ITEMS OF INTEREST

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

¶ STEPS toward placing the newly constituted World Council of Churches on a fully operating basis were announced in Geneva following a meeting in Woudschoten, Holland, of the Council's Central Committee. The committee is a ninety-man group elected at the World Council's recent First Assembly at Amsterdam to deal with general issues of policy until the next assembly, scheduled to be held in 1953. It was disclosed that a tentative decision has been made to hold the second assembly in the United States, the site to be selected later. Meanwhile, the Central Committee elected officers and an Executive Committee, and approved a number of staff appointments and departmental committees. The Right Reverend George K. A. Bell, Anglican Bishop of Chichester, England, was named chairman of the Central Committee. The committee also elected Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, as vice-chairman. Named general secretary of the World Council, with offices at council headquarters was Dr. W. A. Visser 't Hooft, who held the same position for the ten years during which the council operated as a provisional organization.

¶ TERMING denominational Protestantism "obsolete," Dr. Mark A. Dawber, of New York, executive secretary of the Home Missions Council of North America, appealed in Green Lake, Wisconsin, for the establishment of a "united Church in the United States." Dr. Dawber, who addressed the Northern Baptist National Planning Conference for Town and Country Churches, said a united church in this country "would seem to be the next step for the evangelical communions to take if they desire to achieve the principles of Christianity."

¶ PARENTS of about 600 children of 489 former GI families now living in or near Morris Field, a former Army air base, held an interdenominational prayer service to offer thanks that their children have escaped infantile paralysis, although the disease is raging all around them. Thus far not a single case of polio has been reported in the district, although it is in the heart of an epidemic area, and 84 cases have been reported in or near the section.

¶ CHURCHES and religious, fraternal, civic, and patriotic groups in Miami, Florida, have been called upon by City Manager O. P. Hart to end gambling carried on in the name of charity. At the same time, Police Chief Walter E. Headley warned that racket elements were infiltrating into bingo and slot machine games and were taking in a percentage of the profits. Both Hart and Headley said that bingo and slot machines, though conducted by reputable groups, tended to create the gambling instinct in young and old.

¶ CHURCHMEN and lay groups in Phoenix, Arizona, have expressed support of the action of the Maricopa County Drug-gists Association in banning certain comics from newsstands. Falling under the association ban are comics which present communistic propaganda, racial prejudice, brutal killings, and the like. According to Newall Stewart, association president, about 40 comic publications will be affected. The association said merchants had complained that they were compelled to handle such comics in order to get other magazines. In some instances, it was said, druggists who turned down objectionable comics found their supply of other popular magazines cut in half.

¶ ITALY is witnessing a "great wave of evangelical revival," according to Dr. C. Oscar Johnson, president of the Baptist World Alliance, who paid a visit in Geneva to headquarters of the World Council of Churches. The American churchman is on a tour of Europe. . . . He said he has participated in services at which from 25 to 50 Italians were baptized each night.

¶ ONE EIGHTH of China's population, or 55,000,000 people, are homeless as the result of civil war or summer floods, the Ministry of Social Affairs has announced. Persons who have fled the fighting areas are estimated at 43,551,000, and the victims of floods and resultant famine total some 11,000,000.

75-50-25 YEARS AGO

1873

¶ THE following important item appears in the minutes of the recent General Conference: "Resolved, That we feel the deepest interest in the work among people of other tongues, and recommend to our Executive Committee to take steps for the speedy publication of tracts and periodicals in other languages; and we heartily indorse the suggestion of Bro. White, not to wait for the cause to grow so strong among them that they can pay for these works, but to move out by faith as was done in the first publication of the REVIEW AND HERALD, believing that the true method of extending the cause in that direction is to furnish them with present truth publica-tions."

1898

¶ OVER twenty are keeping the Sabbath in Hagerstown, Mary-land, as the result of tent meetings held in this place.

¶ A SABBATH school of more than thirty members has been organized at Russell, Iowa, following tent meetings held here the past summer.

¶ THE interest continues good in the meetings being held by T. H. Painter at Danville, Virginia. He is delivering one hun-dred copies of the *Signs* each week, holding Bible readings during the day, and preaching at night.

1923

¶ VOCATIONAL education is being tried out in a new way at La Sierra Academy (California) this year. The ninth and tenth grades do their industrial work in the forenoon and their literary work in the afternoon, whereas the eleventh and twelfth grades do their literary work in the forenoon and their industrial work in the afternoon. The plan seems to be working out well, giving both classes of work an equal footing.

REVIEW AND HERALD

EDITORIAL

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Let's Square Our Giving With Our Prayers and Songs

OUR readers will notice that we are giving much space to the report of the recent Autumn Council. There is good reason for this. The biennial session—so called because it is half way between General Conference sessions—was really like a small General Conference. Thanks to the speedy transportation of our very present day, leaders from every part of the world could quickly come to a meeting. But it was not simply speed of travel that explained their presence. Rather it was the urgency of many problems that present themselves in our postwar world. This was the first opportunity in a decade that the leadership in some countries had had to meet with their brethren in the councils of the church.

But there was another and even more important reason why men should come from the ends of the earth and sit down together for a number of days. This is a reason sometimes forgotten by those who look on and who may wonder why so many meetings, why such extended traveling from far ports to America, and from America to all the earth. The reason is *not* a love of travel, incredible as that may sound to those who stay at home and read glamorous stories of the beauty, the romance, the grandeur, of far lands. If there is any activity more wearying than living in a suitcase, eating every variety of strange and often indigestible food, and losing one's sleep in fast travel, no one has revealed what that activity might be.

The More Important Reason

And what was this more important reason that brought our brethren from the ends of the earth to sit in conference together? The fact that they are the representatives, the directors, of a great world business. True, it is the business of the Lord, but a business nevertheless. There are budgets of millions of dollars; there are plans for the erection of schools, hospitals, churches. There are problems of transportation, carrying workers and supplies from one troubled area to another. These are just part of the complex activities that demand the time, the counsel, and the resources of the leadership. We should never let ourselves forget the remarkable fact that the Advent Movement is one body over the whole world. There are not separate movements in each land. We are one people, one prophetic movement in the world, seeking to preach one message to all mankind.

But this very fact of the unity of our work is the source of some of our problems, strange as that may sound. It is no small thing to coordinate a program over the whole earth. And every day seems to add to the problems. If we can remember this, we will all feel more prayerfully sympathetic toward those in responsible offices over the whole field. This is a time for us to pray that the wisdom of heaven and the protection of heaven will be given to the leadership in a larger degree than ever before.

There is another problem that served also to make this Autumn Council significant. Gold is no longer the yardstick of value in the world. Paper is used instead. That means inflation, which is another way of saying that you cannot be sure from one day to another how

much your money is worth. But our schools, hospitals, evangelistic centers, and all the activities of our world work must be maintained no matter what happens to the paper money. We cannot close down the Advent Movement because nations collapse or currencies fail. We believe that the prophetic task assigned us is one that grows larger with every passing year, until we have covered the earth with the message of a soon-coming Saviour.

No Easy Answer

Yet how shall we maintain our work in some lands in view of financial chaos and political upheavals? That, of course, is one of the principal questions that perplexes the leadership when they meet in an Autumn Council in these troubled times. There is no easy answer to the question. In fact, there is no answer unless there be a strong element of faith in the souls of those who must grapple with the question—faith to believe that God's work is not dependent on any earthly factor, not even on money.

But paradoxical as it may seem, while the leadership must have this bold attitude in the face of inadequate funds, we who are in the homeland, where money is plentiful, must have a new spirit of consecration of our means to God. Shall we expect Heaven to work a miracle and provide the resources for the advance of the work in far lands if we at home hold back what we might have given? That is the very practical spiritual question for us to consider. And of that question we thought much as we watched the budget committee at the Autumn Council endeavor to stretch the available funds to cover the most urgent appeals for mission expansion. The facts are that after the basic appropriations were made to continue the existing work, there was only about \$700,000 left to meet more than \$3,000,000 worth of appeals for expansion! Does that fact mean anything to us who are at home here in America?

That \$2,300,000 Shortage

As we sat through the sessions of the budget committee we kept wishing that our laity might all be present to hear the appeals of overseas leaders—not vague appeals, but specific appeals in terms of openings, of great opportunities in various lands. One of the reasons why we are giving a summary of the reports of the overseas presidents is that our readers may gain at least a partial picture of the opportunities and the needs, as well as rejoice in the present accomplishments. It is not sufficient that we focus on the thirteen millions of dollars appropriated for next year's activities. We need to rivet our eyes on the difference between \$700,000 and \$3,000,000. The difference is \$2,300,000. And that is almost exactly equivalent to ten dollars more a year from our North American membership. Could we have averaged that much more during 1948?

Please do not hurry on past that question. It brings us to the heart of our world problem of missions so far as the membership at large is concerned. And the only way to make the question have maximum force is for the reader to restate it thus: Could I have given ten dollars more to missions in 1948, so that the brethren at Autumn Council could have met the urgent calls for expansion? We do not know what the answer of any particular member might be, but we have no doubt as to what the honest answer of the majority of North American members

would have to be. And what makes the answer so significant for each one of us is this: We sing and we pray, "Lord of harvest, send forth reapers . . . ere the harvest time pass by." And well we should. But what if we follow up the songs and prayers with, not an added sacrificial gift, but a down payment on an extra gadget for the home, a higher priced car, a luxury of one kind or another! Will our prayers register in heaven as quite sincere?

Two Steps We Must Take

Perhaps that is stating the matter very sternly. But we do not know how else to state it. Is this a day in which to speak soft words, to fill pages with bland generalities? We think not. The only way this Advent Movement will ever break the bounds of the cycle of activity in which we now find ourselves is by taking two well-defined steps: first, greater sacrificial liberality on the part of those who belong to the movement; second, greater evangelistic endeavor on the part of both laity and ministry. Successful evangelism for God means both the saving of the souls of men and the enlisting of them, with us, to prosecute more effectively the work abroad. It is such strengthening of the stakes that helps to make possible the lengthening of the cords.

There is no release in the warfare, no relaxation. We are enlisted in a movement that must march forward to ever-enlarging battles—and victories—for God. A spirited army, confident of its goal and of its leader, is not daunted by hardships and seeks no comforts!

F. D. N.

Heart-to-Heart Talks

"Philosophy and Vain Deceit"

In Three Parts—Part Three

SEVERAL years ago at a prayer meeting I attended, the leader, a teacher in one of our schools (then one of us, but not now), gave a study on the character of Christ. He was pictured as a remarkable man, possessing noble characteristics, an ideal worthy of all to copy. But nothing was said of Him as a Saviour from sin, as the only One by whose life and death and resurrection we might be saved.

From many pulpits of popular churches there is much preaching of a lofty yet hollow idealism only. Indeed, by many religious teachers Christ is presented as a good and noble man but lacking in the essential character of a God-man, a Deity, who took upon Himself our human nature in order that He might save from sin and eternal death all who would believe in Him as their divine Saviour.

Is there danger that any of our gospel workers will be content in preaching this beautiful idealism merely? Is there danger that some will depend upon the preaching of a sort of religious psychology, upon eloquent orations, instead of upon the convicting, converting power of the Holy Spirit to win men to Christ? Some of our church leaders are pondering these questions. From a letter written by a conference president I quote as follows:

A Warning Voice

"Another matter that concerns me very much is the kind of sermons that are delivered by some of our ministers. I have listened to some very flowery, well-arranged and delivered so-called sermons; but as I have analyzed them and tried to place them in the setting of the third angel's message, I have found it difficult to see where sermons of that kind could bring anyone to a decision for this truth. I believe that the second

coming of Christ, the judgment message, and kindred truths are so smoothed over that they lose their force. Many of our public evangelistic efforts are carried on so dramatically that one cannot help but feel that the one in charge is trying to copy the methods used by some of the worldly evangelists.

"I realize, Elder Wilcox, that we have to use different methods to attract the people to the meetings, but I do also believe that when we get them there we should have a message to present to them that will grip their hearts and bring conviction to their souls."

This president is a deeply spiritual man, an efficient executive of wide experience. His voices, I believe, a warning needed by some of our workers.

In the preparation of a sermon it is one thing to write a pleasing essay in well-rounded sentences, with a beautiful climax, but quite another thing to preach the Word of God in its vitalizing, life-giving power. The first method may bring praise to the preacher for his eloquence and versatility, but it will fail in meeting God's plan and purpose in feeding the church of Christ. Such a one has failed to preach the Word.

"Preach the Word"

As heralds of the cross, we may well heed the counsel of that prince of preachers to an associate worker:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

Our dear people long to hear from our ministers the plain, simple, convicting, comforting truths of God's Word. They should be instructed in the principles of Christian education, of healthful living, of religious liberty. They should be told of the significance of church federations, the dangers of religio-political movements in their relation to fulfilling prophecy, the evils of divorce, the dangers of worldly pleasure. They should be instructed as to faithfulness in Sabbath observance, the payment of tithes and offerings, earnestness in missionary labor. They should be led to realize the joy of Christian service, the blessed privilege of prayer and Bible study. Many of our church members need to be taught again the very fundamental principles of our faith. The kind of preaching which made them Seventh-day Adventists will keep them Seventh-day Adventists.

Simplicity of the Gospel

We are given this instruction from Mrs. Ellen G. White:

"We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart."—*Review and Herald*, March 22, 1892.

I quote again from the messenger of the Lord:

"The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ."—Undated MS. 111.

We need to give careful heed to these lessons of history. We are risen up in the place of the fathers of this movement. We need to bear ever in mind the lessons of zeal, sacrifice, and simple godliness revealed in their lives. Declares the Lord's messenger:

"The Way the Lord Has Led Us"

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." May God help us to bear these lessons in mind. Woe is unto us if we do forget, for then God will raise up others to do the work we might have done, in order that His church may be safeguarded unto the day of final victory.

The ministry of the Seventh-day Adventist Church is made up of noble, sacrificing men. I love them and believe in them. If I admonish them, I admonish also myself. If they have failed in any measure, I have failed also. There needs to be a quickening of spiritual power in my own life. Every minister of the gospel needs this. It is only as we have this impetus and inspiration in our lives that we can hold the church against the worldly influences that are creeping in upon her. F. M. W.

Someone

BY SUE M. COLE

Someone is following day by day
Just as the Saviour led the way
Into the homes where sick folk lay,
To soothe their suffering, to kneel and pray.
Is that somebody you? Is it I?
Doing the work Christ bids us do,
Doing it joyfully?

Into the streets or where'er they hide,
Seeking the lost, for whom Christ died,
With a loving voice and never a chide,
Point them to Jesus the crucified.
Is that somebody you? Is it I?
Doing the work Christ bids us do,
Doing it faithfully?

Someone will gather the children in,
Tell them of Jesus once and again,
Patiently lead from the paths of sin;
Even in childhood the work begin.
Is that somebody you? Is it I?
Doing the work Christ bids us do,
Doing it tenderly?

Someone will come to the end of the road,
Lay down the burden and heavy load,
Rejoice with those whom the way he showed,
Together rest in the blest abode.
Is that somebody you? Is it I?
Who will sing the song when the work is
through,
The song of victory?

One Wartime Lesson Twice Repeated

THE first world war so quickly swept nearly all Europe into turmoil that we who saw the storm break in 1914 took a gloomy view of what it would do to our growing work on the Continent. We could hardly see anything else but the prospect of a halting of aggressive work till the storm was over.

That war, however, taught us the lesson that the work of God on earth is not to be halted by the wrath of men. As the war progressed we watched the work of winning souls going forward all around the outer rim of Europe, outside the actual battle areas. Then when a representative of the Mission Board was able to get into Central Europe, in early 1917, before the United States entered the conflict, it was seen that there too the activities of soul winning were going on all the time, and new believers were being baptized. The hand of God was stretched down to save.

When at last we were able to survey the ten years following the outbreak of that war—five years of conflict and separation, and five years of abnormal conditions—we found how blessedly the Lord had rebuked our gloomy forecast at the beginning of the war. The membership in Europe in 1914 had been 35,000. That meant that in the forty years from 1874, when J. N. Andrews, our first overseas missionary, entered Switzerland, we had grown to 35,000. Then came the stormy times of war and postwar confusion, and in 1924 the membership stood at 75,000. It took forty years to get 35,000, then ten years of troublous times saw that figure more than doubled. God's hand was guiding amid the whirlwind.

A Glimpse at One Conference Now

It is too early to survey the whole European field now, to make up any full comparison with the standing in 1939, when the second world war broke. The area this time was wider, and the crash of powers more dreadful. Not even yet are our officers able to enter the whole field. But note what Secretary E. D. Dick recently reported as he and others visited in parts of Central Europe. He wrote as follows of the Rhenish Conference session, held in shattered Düsseldorf, on the Rhine:

"At the beginning of the war the conference had 2,282 members, associated in fifty-nine churches. Through evacuation and removal to other areas this was reduced to 1,850 at the close of 1946. Since that time many have returned to their homes; and with increase through baptisms, the membership stood at 2,883 at the end of the first quarter of 1948. . . .

"Sixteen of their chapels were totally destroyed by bombing. With the rapid growth in membership and the heavy losses of church buildings and meeting places, one of the greatest problems faced is that of finding satisfactory meeting places. The churches and chapels are crowded, and in many places it is necessary to have two services, one following the other." —*Review and Herald*, Aug. 19, 1948.

With this report from the Rhineland and surrounding districts, we have the lesson a second time that the Lord will not allow His work of winning souls to be halted by war and its destructions. That work will not stop till the work is done. At the same time we must face the fact that war and preparations for war are not elements that favor the cause of God. These things are destroying the earth, and, like persecution, they wear out the saints of the Most High, and their resources as well. The only hopeful feature is that they are signs that the Lord will quickly come to put an end to war and sin forever. W. A. S.

NEVER does the human soul appear so strong as when it forgoes revenge, and dares to forgive an injury.—CHAPIN.

Alarm Felt by Sun- Dr. R. M. BLACKWOOD, general secretary of the Sabbath Association of Western Pennsylvania, Inc., is alarmed at the flagrant violation of Sunday laws in America. He believes that America is in peril because "the nation is forgetting God and His Day."—*United Evangelical Action*, Oct. 1, 1948, p. 7.

Applying an obvious Sabbath reference to the first day of the week, he quotes the Bible, stating that "the Sabbath is always a sign. Verily ye shall keep my sabbaths; for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." No people can have a saving knowledge of God without observance of God's day."—*Ibid.*

Dr. Blackwood compares America with ancient Judah upon whom calamity after calamity fell because she abandoned the Sabbath of the Lord. "God gave them up to a reprobate mind, to vile passions and wickedness," this writer declares. "Our nation is also making history. Our attitude toward the Christian Sabbath will also determine our destiny."—*Ibid.*

Three Forces Opposing Sunday Sanctity According to Dr. Blackwood, a trinity of evils combine to imperil Sunday sanctity. They are "popular trends to convert a holy day into a holiday, flagrant violations of Sunday laws and schemes of greed and godlessness to repeal all good Sunday laws."—*Ibid.* With this Dr. Blackwood states his case and the remainder of his article, which was entitled "Keep the Lord's Day!" is an extension and application of these basic thoughts.

Now, we share the conviction that America is in peril, that the nation is forgetting God and His day, and that the Sabbath is always a sign. We concur with the secretary of the Sabbath Association in his beliefs that the attitude of this nation toward the Christian Sabbath will determine its destiny. This is stating the case clearly. But what a pity that so much that is right can be contended in favor of an institution that is all wrong. Sunday is not the Christian Sabbath, and America will never lose her collective soul because she fails to observe the institution of the Papacy. If Dr. Blackwood had made his observations regarding the true Sabbath of Jehovah, he would have shown a more commendable zeal. But even if he had defended the true Sabbath, we could not support his obvious conviction that Sabbath laws would heighten the spirituality of Americans or increase their respect for God's day of rest. Seventh-day Adventists strenuously oppose religious legislation, and would, if they were in the majority, frown upon Saturday laws that would make it mandatory upon other Christians to observe a day that they regard as obsolete and defunct.

The fact that the infant Sunday institution was nurtured to maturity by Sunday legislation in the days of the Emperor Constantine adds no glory to the pagan day, which up till this very hour has been repeatedly honored and enforced by civil law.

Let the reader secure for himself a copy of the outstanding book *American State Papers*, and read carefully parts nine and ten. Nearly all the American States are burdened with Sunday enactments which, when enforced, operate with persecuting effect upon religious minorities. In the State of Pennsylvania, where Dr. Blackwood so zealously serves his Sabbath Association, the Sunday law reads in part as follows:

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found, whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county."—*American State Papers*, p. 494.

There are other sections to this law which, by the way, is very similar to Sunday laws on the statute books of other States.

Adventists Favor Sunday-Law Repeal Now, we would like to see all such Sunday laws repealed. Most Americans would like to see them repealed. The motives prompting Seventh-day Adventists to favor such repeal is not mercenary. We have no financial holdings in race tracks, theaters, or pleasure resorts—places frequently closed by Sunday legislation. As freedom-loving people, we are sure that such laws are in direct conflict with our Constitution and the First Amendment to the Bill of Rights, which guarantees that Congress shall not respect any ordinance of religion. Man is answerable alone to God for his conscience; and the observance of a religious day is, and always should be, a matter of personal responsibility to the Creator without any interference by the state. This is plainly set forth in the Pennsylvania Constitution, Article 1. Declaration of Rights, Section 3.

Since World War II there has been much talk about religious freedom. This is all in God's providence. But prophecy indicates a turn of events that will involve our national lawmakers in the tentacles of a "gigantic ecclesiastical octopus," which will bring pressure on public leaders and secure a national Sunday law. The most prominent churches in America will soon unite "upon such doctrines as are held by them in common" and "shall influence the state to enforce their decrees and to sustain their institutions."—*The Great Controversy*, p. 445.

The Sabbath a Sign in the Crisis Clergymen of nearly all denominations are working feverishly at the present time to secure church unity. This will be attained by a nation-wide acceptance of the Sunday sabbath and the doctrine of natural soul immortality. Uniting on these two common doctrines, the churches will bring pressure to bear upon Congressmen in favor of Sunday legislation. Soon we shall see the spirit of the dragon at work against us.

But God will not forget His faithful people. In the darkest hour we are assured of the triumph of truth over error. Some of the most ardent advocates of Sunday laws will yet change and come over on the Lord's side, as did Saul of Tarsus when he saw that he was fighting God.

Men of good character in high positions in the Government will yet join with the humble people of God in proclaiming the truth. In all this the Sabbath will be the test. In a more significant manner than was supposed by Dr. Blackwood when he prepared this article "our attitude toward the Christian Sabbath will also determine our destiny." Yes, the Sabbath is a sign, and in the days of darkness so soon to break upon us the world will be able to tell the difference between God's commandment-keeping people and mere professors of religion by the spirit that is shown and the day that is kept. D. A. D.

Blessings in Adversity

By Blanche Clymer

ADVERSITIES do bring blessings. Centuries ago Shakespeare gave sublime expression to this thought when he said, "Sweet are the uses of adversity." We may have given casual assent to the truth of this poetic statement, but not until adversity walks by our side, and we have more than a passing acquaintance with it, can we fully comprehend the significance of the statement.

The morning of September 5 dawned beautiful and clear. We were eager to get started on our vacation trip. Before leaving our home, we knelt and committed ourselves to the care of our heavenly Father, asking Him to protect us on this much-anticipated journey. Little did we dream that before the day would be over we would be involved in a serious automobile accident, and that two of us would be in the hospital in a critical condition. But such was the case.

Friends and loved ones began to ask why. Why did it happen? Father said, "You asked the Lord to protect you. I can't understand it." My husband and I have no disposition to question the providences of God, nor have we ever had. It is sufficient to know that our heavenly Father knows, and He cares. We know in whom we have believed, and that all things work together for good. We believe that our prayers were answered, although not in the manner that we anticipated. As we look back we can see many ways in which God protected us. We can see that His hand has been over us. As a result of this experience we have been led to count His blessings even in adversity.

When one is laid on a bed of illness or suffering, he has more time to meditate—something we all need.

Resignation in the Night Watches

I was impressed with the feeling of resignation and peace that comes to one when he can place his trust in the hands of a power higher than self. The promises of His Word came like a benediction in the dark watches of the night, and with the psalmist I could say, "I will both lay me down in peace, and sleep: for Thou, Lord, makest me dwell in safety."

The uncertainty of life and the necessity of a daily, an hourly preparation, to meet Him was borne home with new force.

Although I cannot recall the words or thoughts that were uppermost in my mind before going into unconsciousness, I know that those would have been the words and thoughts that would have come to me on the morning of the resurrection had my life not been spared. In fact, they would have been the thoughts and words that would have determined whether I would have a part in the first or the second resurrection. Hence, I pray with increased meaning: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."

As a result of this enforced stay in the hospital the words of several hymns have become precious to me. Again and again I was reminded of God's love and mercy to us. I know He is a prayer-hearing and a prayer-answering God. Our family circle was not broken, as we feared it might be. The strength and the tenderness of family ties are appreciated more than ever. There came

a deepening of the spiritual experience and a sweeter, deeper trust in a loving heavenly Father. I can sing with conviction:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

* * * * *

"There's no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given."

Acts of Sympathy and Love

As soon as friends and loved ones heard about our misfortune, letters and cards expressing sympathy and telling of the many prayers that were ascending in our behalf came in every mail. Not to be forgotten are the flowers that brightened the hours of pain, and the many other acts of kindness and of love. Only those who have gone through such an experience can fully realize what an encouragement and inspiration these messages of love were. They came from the north and the south, from the east and the west—an eloquent reminder of the fact that as Seventh-day Adventists we truly are members of the same family; we are the children of God on earth.

And with almost every mail there passed through my mind the meaningful words—

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

* * * * *

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

I can heartily endorse the sentiment of Longfellow when he wrote from a full heart:

"Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

Yes, sweet are the uses of adversity. Even though it brings pain and suffering, adversity also has its blessings.

The Way to God—No. 3

God Forgives Confessed Sin

By W. H. Branson

BE IT known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts 13:38. God has promised to forgive sins that are truly repented of and confessed. Jesus died on Calvary to make this possible. It was for this that He left heaven and came to earth.

The completeness of God's pardon granted to repentant sinners is clearly set forth by the prophet Isaiah when he says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

The marginal rendering of this scripture speaks of God's "multiplying" pardon. We confess all the sins we

can remember, and He forgives them, but also in addition He forgives those we cannot remember. We ask for a little, and he gives much.

God is able to do "exceeding abundantly above all that we ask or think." Eph. 3:20. Weymouth's translation of this verse reads: "Now to Him who, in the exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts—to Him be the glory in the Church and in Christ Jesus to all generations, world without end! Amen."

This is an illustration of the abundance of God's love and grace. Sin may abound in our lives, but if and when heartfelt confession is made, God's grace far exceeds the guilt. Thus God's "love covereth all sins." It was this great truth that led Paul to exclaim in ecstasy: "Where sin increased, all the more was grace abundant." Rom. 5:20, Weymouth.

The Bible abounds with illustrations of how God grants full and complete pardon to those who come to Him in contrition and faith, and cast their sins upon Him. There was Mary Magdalene, out of whom Christ had cast seven devils. On one occasion she was taken in the act of adultery. She was vile and laden with sin. But as the result of her contact with the Saviour, she had been entirely cleansed of her spiritual defilement; and when Jesus came forth from the tomb she was present, and the first to greet Him. It was by her that He sent His first message to His sorrowing disciples, telling them of His resurrection. Her sins had been washed as white as snow, and now she stood before her Redeemer in the possession of full pardon for all her guilt. God had multiplied pardon to her.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36. In the parable of the prodigal son Jesus represents the young man as saying, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Luke 15:18, 19. This was as far as his faith could reach. He felt that his wrong was so great that he could not ask more than that. The hired servants were not recognized as members of the family. Possibly his father would relent and forgive enough to be willing to hire him as a servant. Even that would be bliss compared to his present state.

Complete Acceptance With the Father

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:20-24.

What a picture of God receiving a repentant sinner! Take away his rags and put upon him the best robe in the house. Put shoes on his feet. Make a great feast. Invite in the neighbors. Let us eat and be merry. Why? Because "this my son was dead, and is alive again." That was reason enough for rejoicing.

Sin had abounded, but grace overflowed. Pardon had been multiplied. He was fully reinstated in the heart and home of the father. Just so it is with the repentant sinner. "I say unto you," declared Jesus, "that . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke 15:7.

The thief on the cross next to Jesus longed for pity and pardon, and this led him to cry out, "Lord remember

me when Thou comest into Thy kingdom." Luke 23:42. He dared not ask more. But the response of the Redeemer went much further. He would not only remember him but take him with Him. He was to be with Him in Paradise.

A man who was sick of the palsy was brought to Jesus and asked to be healed. But Jesus did not stop there. He saw before Him a sinner with a repentant heart, and said to him, "Thy sins be forgiven thee." Then He healed him of the palsy.

David Assured of Pardon

Then there was king David's great sin. He was guilty of adultery with Uriah's wife. He had caused Uriah to be killed in order to get him out of the way. These sins blackened his life. They ruined his glorious reign. Nathan said that David had given "great occasion to the enemies of the Lord to blaspheme." They haunted him as a phantom of the night. But the repentance of David was heartfelt and sincere. In great contrition he poured out the confession of his guilt:

"Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Behold, I was



Who Are the Saints?

By R. E. Loasby

IN ONE short article we spoke of God's graciousness (*chesedh*), depicted by a particular word used over two hundred times in the Old Testament. Another form of the same root is the word *chasidh*, found more than thirty times in the Hebrew Bible, and often translated "saints." The literal meaning is "the kind ones," "the pious ones," with emphasis on the active practice of gracious kindness. Graciousness is an attribute of God; to be one of God's saints, one must be graciously kind.

This is the word found in Psalms 16:10, and translated "Holy One." As a matter of fact, *chasidh* never means "holy," but has all the connotations of gentle, tender graciousness in action; it also has the primary meaning of "beloved," with Jesus as the Beloved of God, precious; on the active side it is used of one who cherishes inward love to God. God's "saints" are godly, pious, lovingly disposed toward God and man; they are precious, and exemplify a compassionate graciousness—all of which was so beautifully seen in the life of Jesus.

It is not difficult to understand God's attitude toward these saints of His as expressed in the following promises:

"He will keep the feet of His saints." 1 Sam. 2:9. The Hebrew written text has the singular, "His saint"—the one lovingly disposed toward Him. The singular number is then more forcible; He will guard the steps, the earthly course, of *each one* that loves Him.

"Gather My saints together unto Me." Psalms 50:5. These are the ones loved of God; they have found graciousness in His sight. They are further described by the parallel: "Those whom I have taken into covenant with Myself." Those who in love have kept God's covenant will be gathered to Him, for they are His saints.

"He keepeth the path of judgment, and preserveth the way of His saints." Prov. 2:8.

This is the only use of *chasidh*, "saints," in the book of Proverbs. Here is pointed out in what way God is the Protector of those who love Him. The first clause means "to defend, to preserve from danger." So God is He who defends the paths of judgment, for He alone has the power to do so. Here the abstract is used for the concrete, and the phrase means the path in which the righteous walk—those who walk righteously. This expression is in apposition with the second one: "And preserveth the way of His saints," again the abstract for the concrete, pointing to the protection of those who walk in His ways because they cherish *chesedh*, "inward love," in their hearts to God. The "saints" of God, then, are the ones who actively love God, and manifest it by doing His will from the incentive of love. That is very much of a New Testament ideal.

shapen in iniquity; and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." Ps. 51:1-6.

This confession is followed by a plea for cleansing and pardon:

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness." Ps. 51:7-14.

The Fruit of Confession and Repentance

In response to his full confession of guilt and plea for forgiveness, God sent Nathan the prophet to assure David of pardon and cleansing. "The Lord also hath put away thy sin," declared the prophet; "thou shalt not die." 2 Sam 12:13.

Some eighty years later, when the Lord was chiding the wicked Jeroboam for his sins He said: "Thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes." I Kings 14:8.

How could God say such things regarding a man who had committed such grievous sins as had David? It was because David's sins had been confessed and forsaken and cleansed. His life of sinfulness had been covered with Christ's life of righteousness. God had cast his sins behind his back to remember them against him no more. They had been blotted out as a thick cloud. He had been saved to the uttermost.

Just so it is today with those who come to Christ for pardon and cleansing. The vilest sinner may come and find cleansing and purity. "Whosoever will" may come, and coming, he shall find the arms of Christ outstretched to receive him.

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 67.

Full Release From Guilt

This is complete transformation. It is full release from guilt of past sins. It is the complete taking away of our filthy garments of sin and reclothing us with the garments of salvation. Sins that were as scarlet are now as fleecy wool. Guilt that was red like crimson has been made as white as snow.

"We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift. It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: 'Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer: 'I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.'"—*Testimonies to Ministers*, pp. 519, 520.

Not only does God forgive sins, but He forgets them. He refuses to remember them and hold us responsible for them. "I, even I, am He," the Lord declares, "that blot-teth out thy transgressions for Mine own sake, and will not remember thy sins."

How comforting is this heavenly message. Only God could be big enough to do that. We may forgive each other, but we do not forget. We keep the sins of others against us ever fresh in our memory. But not so with God. When He forgives He puts them entirely out of mind. Forever afterward when He looks upon the pardoned sinner He sees him clothed in the righteousness of Christ, and He can say of him as He did of David, He is "My servant . . . who kept My commandments, and who has followed Me with all his heart."

"In ignorance I thought

(In silly fear, and foolishness and dread)

God doth remember all the sins I wrought,

And doth forget how needy is my lot,

But lo, instead,

When I His message read.

I found it was my needs on which He thought

My sins, that He, because of Christ, forgot."

—Selected.

Give Christ Your Best Effort

By Fenton Edwin Froom

THE other day as I was walking down the street, a common sight greeted my eyes—a young man engaged in the familiar task of sweeping a walk. His indifference, lack of enthusiasm, and complete disdain arrested my attention. It seemed to be an extreme effort for him to push the broom the complete distance across the five-foot sidewalk.

Fortunately he was working, or rather standing, in the shade of a large, spreading oak. I question what his attitude might have been had he been sweeping in the hot, midday sun. Certainly there was no trace of ambition upon his countenance. The thought of work even appeared repulsive to him. After pausing and resting a few moments on the broom handle, he continued his dreary duty of slowly attempting to clean the walk.

This experience seemed to remain in my mind, and later these questions arose: Do I reflect such an unambitious spirit in contacts with my fellow men? How can a person accept remuneration when manifesting such marked indolence? What kind of material is such an individual putting into his life structure?

Ambition is something which can be cultivated and developed, but usually it comes from within. Christ's example and pattern was one of unselfish, untiring labor. He declared, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.

Do the Best You Can

Every Christian should be extremely zealous to do his best in his work, whether it be a menial task or some greater position of trust and responsibility.

Christ's method was to do His utmost. If our work is humble, let us put all the life and purpose into it that there is in us. Even if men do not recognize our achievements, God does. His eyes are ever watching the sincere, earnest workman.

What does He see in you? Is your life filled with ambition to work more determinedly for Him? Are you desirous to work "while it is day"?

If our eyes are fixed upon the goal, Christ Jesus and eternal life, our whole being will cry out, "Lord, I want to give you all there is of me, every day, every hour." May our love for Him who gave His all inspire us to give undying service to Him each day.

"A CONCEALED disgrace is a moral cancer gnawing away the sinews of self-respect."

ECHOES OF THE AUTUMN COUNCIL

Survey of the World Field—Part II*

By E. D. Dick

Secretary of the General Conference

OUR Sabbath schools throughout the world minister to us from the cradle to the grave. The membership of our 14,852 Sabbath schools reached an all-time high in 1947 with 766,484 members. This was 122 per cent of the church membership of the same year. Besides the spiritual benefits received by its members, through them rivers of blessings flow on to others, made possible by the offerings given in the Sabbath school. These offerings in 1946 amounted to \$4,030,919.03, and in 1947 reached the splendid total of \$4,314,115.33, or a total of \$8,345,034.36 for the eight quarters; almost \$1,050,000 for each quarter for the two years. This is surely a wonderful attainment.

Traveling close beside the Sabbath school in our interests and affection is the Home Missionary Department, which likewise has made a great contribution to our work through the years. The interests sponsored by this department are varied and important. Besides the promotion of general missionary activities in the local church this department gives strong leadership to the Ingathering and Famine Relief, which includes both clothing and food, and lay evangelism. All are important.

The Ingathering flame has been kindled in well-nigh every land where we carry on work. New highs in Ingathering receipts have been recorded in each successive year—1947 topping the record with \$3,355,588.86. Of this, \$2,311,450.30 was received in North America, and \$1,044,138.56 in other lands.

Phenomenal returns have likewise been attained in relief work as the result of the enthusiastic efforts of the Dorcas Societies and other similar groups. From our warehouses in the United States alone, 154 tons of clothing were shipped in 1945—386 tons in 1946 and 613 tons in 1947. Shipments have been made from many lands.

The promotion of lay evangelism has brought encouraging results. Physicians, builders, factory men, mechanics, farmers, and men of a wide variety of occupations are leading out in community meetings. Latest reports show 192 churches in North America and 1,268 in overseas fields holding regular classes in lay preaching.

Publishing and Youth Departments

Like the leaves of autumn, our literature pours from our forty publishing centers in 190 languages. Our Publishing Department enlisted in supervision of the production and the promotion of the circulation of this literature throughout the world field reports all-time sales records. Retail sales of books and periodicals in 1947 amounted to \$11,477,499.76.

In all lands our people are becoming increasingly conscious of the need of saving our youth and guiding them in service. This is the work of the church assisted by our Educational and Missionary Volunteer departments. The providing of adequate educational facilities for the increasing numbers of youth in the homelands, for meeting of the educational demands of the children of new converts in the mission fields, and for the rehabilitation of our schools in the lands ravaged by war has forced upon

the leadership the greatest educational building program ever faced by this denomination.

Our Missionary Volunteer Department is entering new areas of endeavor for consecrated youth. Since the nation-wide Youth's Congress held in San Francisco, 40 other similar meetings have been held, principally in the United States and Europe, where other thousands have caught the vision of the place youth may fill in the finishing of the work.

Expanding Medical Work

Our Medical Department workers have rendered helpful service in counseling our leadership and medical workers in both our overseas fields and in the homelands. New vistas of opportunity are developing for our medical workers in self-supporting effort in our mission fields.

Our College of Medical Evangelists is moving forward in at least three new phases of development—first, the Postgraduate School, which is now offering postgraduate courses in a number of lines of work; second, a relocating and rebuilding program already approved of and for which an extensive fund-gathering campaign has been launched only recently; and third, a proposed School of Tropical Medicine.

Undergirding and supporting the work of the General Conference are four departments, or commissions, operating in different fields, which are being used of God to interpret our message to the world. I refer to the Religious Liberty Department, the Temperance Association, the Radio Commission, and the Press Relations Bureau.

The Religious Liberty Department, with its well-edited *Liberty* magazine, for the English-reading public, with a circulation of 205,000; and the new publication, *Conscience and Liberty*, in French, published in Europe, hold up the torchlight of liberty of conscience before leaders of thought and influence.

The American Temperance Society has brought out its first two issues of the departmental organ *Listen*. The reception of this publication by those interested in temperance education is encouraging, giving promise of much direct results—and broadening our influence.

The Radio Commissions are charged with the responsibility of broadcasting the message by radio. Without doubt this is a divinely appointed agency for the dissemination of the message, which is due the world at this time. Operating under the caption of the "Voice of Prophecy," the message is broadcast weekly over not less than 668 stations throughout the world: 448 in the United States and Canada, 75 in Inter-America, 55 in South America, two in Europe, 52 in Australia, 20 in China, four in the Philippine Islands and Far East, one in Madagascar. To these may be added hundreds of broadcasts weekly by our local pastors and evangelists in this and other lands. There are 275 such in the United States and Canada.

The Bible Correspondence School Development

Probably the greatest single development in our ranks in recent years in method of the presentation of the message is the Bible correspondence school. The total enrollment in our North American Voice of Prophecy Correspondence School stands at approximately 600,000 with 50,000 current active pupils. In the Southern African

* Report presented to the Autumn Council, October 19, 1948.

Division 165,000 students have been enrolled. Southern Asia enjoyed an enrollment of 20,000 the first year. China has enrolled 60,000, and is perplexed to know how to care for the rapidly swelling tide of applications.

Our Bureau of Press Relations is operated to create better understandings of our work, to allay prejudice, and to bring before the public reports of the work of the church. Those most closely in touch with the situation are constantly amazed at the increasing space newspapers are giving to Seventh-day Adventists. Coverage that was considered generous even a year ago is now far exceeded.

Our Theological Seminary and the leadership of the Ministerial Association are cooperating to provide for the field a better trained and stronger ministry. The first extension course of the Seminary was conducted in England during the past summer. Workers from the British Isles, the Continent, and some furloughing missionaries were in attendance.

The Unfinished Task

I turn now to the great unfinished task. There remaineth yet very much land to be possessed—yes indeed! Even here in the homeland of the message, where we have labored more than one hundred years, much must yet be done.

Let us heed the admonition of the Master: "Lift up your eyes, and look on the fields."

In Mexico, with her population of 22,000,000, there are 53 Indian tribes. We have work in fifteen. Thirty-eight remain untouched. There are 467 cities in Mexico with populations of 10,000 or more. We have church buildings in eight. In Guatemala, chiefly Indian, there are 30 tribes. We are working in two. In Colombia an area where 3,000 or more people live is called a municipality. There are 706 municipalities in Colombia. We are working in 58. Other countries of South and Inter-America are comparable.

Concerning Africa, long referred to, and rightly so, as the Dark Continent, some have without reason stated that it is no longer the Dark Continent. True, much work has been done. God has blessed the work there. Probably 143,000 are baptized or are in baptismal classes. But Africa is large. Great distances separate our missions. In Central Africa there are contiguous areas the size of the United States which we have never entered.

Look still farther to the east. India, one-fourth not entered, has huge areas that we have entered but not occupied. I turn to China. Our oldest work is in Honan. Honan has 120 counties. We have entered 20. Yunnan has 140 tribes. We are working in ten.

The power to finish the task must come from heaven. May each one in this hour so yield himself to God that the work given us of God may be quickly finished.

The Inter-American Division*

By E. F. Hackman

President, Inter-American Division

WE HAVE a very interesting field, with twenty-six different nations and its many nationalities. We preach in English, French, Dutch, and Spanish. We have nearly 70,000,000 people in our field, most of whom have not yet heard the sound of this message.

In 1918 we had 6,325 members. Since that time the membership of the Inter-American field has doubled every ten years. In 1928 the total was 13,122; in 1938, 33,296; in 1948, 67,000. It may go to 70,000 this year. In our winter council the superintendents set their goals for 1,000 baptisms per month in 1948. We now have about 850 organized churches, with a membership of approximately 67,000. We have 1,650 Sabbath schools with a membership of 85,000. What possibilities for church organization are there! Most of this remarkable growth has come about in recent years. In the past eight years we have baptized 50,000 people in the Inter-American field! That represents 500 churches of 100 members each. All lines of work have contributed to this remarkable growth in this division.

I wonder how you would feel today if suddenly a blazing torch were thrown through the window into the middle of this audience. That is what happened in San Salvador. Orley Ford wrote us: "In Santa Ana we have had 500 to 800 in attendance each night for many weeks. One night a lighted broom soaked with kerosene was thrown into the crowded hall. Fortunately little damage was done. Another time 2,000 people carrying images of the saints started toward our hall to stone it and abuse us, but the police turned them back, refusing to give them permission to pass by the church. 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 one soul, but today the people of these Latin American countries are stretching out their hands for the bread of life."

* Report given to the Autumn Council, October 22, 1948.



Mission Scenes in Africa



Above: General View of Malamulo Mission Station, Nyasaland. This Representative Outpost Is Typical of Mission Stations Throughout the Southern African Division. Left: A Diligent Class of Homemakers at Work on the Grounds at Malamulo

E. E. Jensen, superintendent of the Honduras Mission, told of a certain young evangelist who was holding a series of meetings in one of their small towns. At the same time this meeting opened, the circus moved into town. Naturally the evangelist was worried about the outcome, but, strange to say, he had a larger crowd than the circus. The second night the circus man put on more advertising, but instead of the circus getting a larger crowd, the Adventist preacher had a larger one. On the third night, in desperation, the circus man closed up, and he and his wife and the whole troupe came over to the Adventist meetings. It's a new day when an Adventist preacher will draw a larger crowd than a circus, even in Latin America. That indicates the wonderful way in which people are reaching out for the message in our field.

My heart was greatly touched not long ago when word came to us that we had established our first church on Devil's Island. Devil's Island was a penal colony operated by the Republic of France. It was a despicable place, where the most notorious criminals were brought and kept. Some of them are still there, just human derelicts; but now France has given up that penal colony, and so we thought it was time to hold an effort there. I am happy to tell you that the first Protestant church ever to be organized on Devil's Island has been established by Seventh-day Adventists. We can thank God for that, and we hope to reach many of these poor souls, who must be longing for a better way of life.

Remarkable Growth in Jamaica

We never think of progress in our division without thinking of Jamaica in the British West Indies. You have heard much about it. You would have to see it to appreciate it. But if you can think of an island only 140 miles long, with 185 churches in that short distance, one every half mile, you have a picture of what is happening in Jamaica, where we have 12,000 baptized members. In 1948, 2,000 more will be baptized. They have done that as a regular thing. I think they are getting in the habit, and I hope they will keep it up. On a recent visit to the island in three days I visited 73 churches! Last year we dedicated 47 new churches in Jamaica. This represents phenomenal growth.

The reason we are having such phenomenal growth there is that every Seventh-day Adventist is a missionary. We have more than 300 lay preachers on the island. I was talking with A. C. Stockhausen, one of our district leaders. He had 25 churches under his care. I said, "Brother Stockhausen, how many of your churches were raised up by lay preachers?" His answer was that 17 of the 25 had been raised up by lay preachers.

The other day I received a letter from Wesley Amundsen in which he stated that we now have 1,012 lay preachers in the Inter-American Division; and 532 lay efforts are being conducted. There are 2,000 people in the baptismal classes, and since January 1 we have baptized 626 as a result of the lay preachers' activities. You can see why we believe in lay preaching in Inter-America.

Colporteur Heroism

Most of our evangelistic work is accomplished under great opposition. I walked into our little mission office, and there was a pile of books that had been returned from one of our colporteurs. They represented a delivery that was to have been made by a young man only nineteen years of age. While he was out delivering his books, two men slipped up behind him and struck him down and killed him. There he died a martyr to our colporteur work. He is buried 300 miles away from our mission office, but our faithful army of 632 colporteurs in the Inter-American field are not dismayed by experiences like this.

One colporteur in west Cuba was out delivering his books, and the word spread around that he was a Protestant, that he was a "deceiver," that he was selling dangerous books, and finally five policemen were sent out to find him. When the police brought him to the station, the chief of police saw them coming and said, "What has happened? It must be you have caught a notorious criminal." But when he came through the crowd and saw our colporteur he said, "Why, this is a good man. Only the other day I bought a book from him, and that book has changed my life. I recommend that all of you get this book. He has done nothing wrong." And he shook hands with him, and warmly welcomed him. It changed the whole picture. The colporteur went out afterward and sold more books than he had ever sold in a long experience.

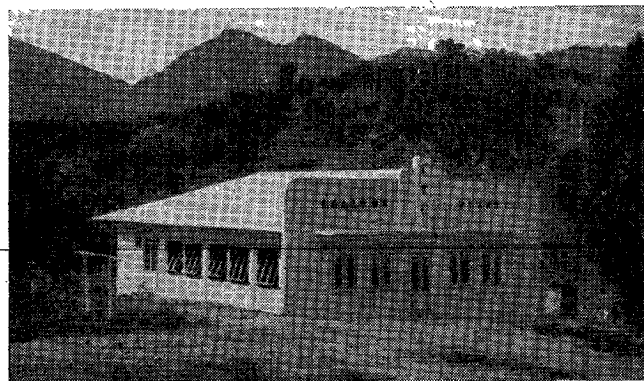
Scene at a Baptism

A. C. Stockhausen tells of baptizing in a little mountain stream in Jamaica one day when a group of ruffians drew near with their leader, and while our group of people were singing, these men would sing their worldly songs. When the time came to conduct the baptism, Elder Stockhausen went down into the stream and began to baptize. Every time he would baptize a candidate the leader of the mob would plunge one of his group under water. All the way through these wicked men conducted a mock baptism, only 50 or 75 feet away. Our brethren went on, finished the service, and returned to their homes. Three weeks later Elder Stockhausen heard a rap on the door, and there stood the leader of that band of ruffians. The man was shaking all over. He said, "I haven't had a restful night since that experience. I'm a lost man. Is there anything you can do for me?" Brother Stockhausen read to him the promise of God and followed it up with other studies. He finally had the great privilege of leading that man back to the same spot where he had conducted the mock baptism and baptizing him.

Ten Medical Units

Our medical work has really been growing by leaps and bounds, until today we have ten hospitals and dispensaries in the Inter-American field. Our first hospital was established in Kingston, Jamaica. Two doctors are employed. We have a training school, with 36 nurses. A new hospital building has just been completed.

Speaking of the radio, we have 70 radio stations broadcasting the message in our division in English, Spanish, and French, with 140,000 people enrolled in the correspondence course. We have one class of hundreds of men in a penitentiary in Puerto Rico, receiving the message from the Voice of Prophecy. Literally hundreds of them have finished the courses. We have baptized quite a num-



Caribbean Union Printing Plant at Port-of-Spain, Trinidad, British West Indies. This Efficient Institution Is But One of Many Publishing, Educational, and Medical Units in the Large Field of Inter-America

ber already. The entire prison choir is made up of Voice of Prophecy graduates. So we thank God for the Voice of Prophecy in our field.

We have grave needs. I have a list here of 76 churches in Haiti without a building. I know of 22 churches in Martinique without a building. In fact, we own just one building in that island.

God is going before us in Inter-America. Despite all difficulties, we look forward to greater successes than ever before.

Report of the Central European Division*

By A. Minck

President, Central European Division

THE Lord has done great things for us. Under a despotic regime, where every earnest follower of Christ was considered a hindrance, God has guarded His cause against great harm and destruction.

As you may imagine, the saving of souls and the care of our churches were greatly hindered by the events of recent years. In general we had freedom to proclaim the message, but the cause had to endure many grievous restrictions and losses. The drafting of 300 ministers and 7,000 laymen for military service handicapped our church work tremendously. But the remaining old ministers, including the sick and retired workers, gladly stepped into the breach and volunteered for active service. Thanks to their sacrificing efforts, together with the missionary zeal of our church members, 6,519 persons were added to the church by baptism during the seven years from 1939 to 1945 inclusive. We must bear in mind that this was done at a time of great upheaval. But the Lord kept His protecting hand over His cause and blessed it.

To list but a few of the aggravations and restrictions to which we had to submit, I refer to the cessation of the canvassing work in 1940, the closing of our missionary seminary in 1943, and the transfer of the publishing house and food factory to private ownership. There were 32 chapels and meeting halls confiscated for war purposes; 104 were totally destroyed by bombs; and 29 more were heavily damaged. But our workers and church members did not lose courage or confidence—even when conference sessions were no longer permitted, or when our church services in many places were controlled by the Gestapo and lastly when no quarterly lessons could be supplied for the Sabbath school. The reason given was lack of paper. For the same reason religious periodicals had to be discontinued. I might say here that missionary activity was labeled "religious propaganda," and therefore prohibited. But in spite of all hindrances, our evangelists and church members witnessed for the Lord and won souls.

Church Youth Service

Ministry for the children and youth was made especially difficult, because all young people, even the juniors, were claimed by political organizations of the government. Through our Church-Youth Service and religious instruction we, nevertheless, succeeded in winning our children and youth for the Saviour, and helped them to grow in the faith. Many a young Adventist has set an example in faithfulness and fortitude in those years of hardship. A young brother was urged daily by his superior officer before the assembled troops to give up his Adventist belief. Each time he responded, "I will rather die than be disloyal to my faith!" The attitude of our young people after the German collapse is proof that

love for the truth is deeply rooted in their hearts. We have fine, promising youth and children.

Still more trouble than the restrictions mentioned was caused by the prohibition of the work in some places. In Danzig-West Prussia, in Polish Upper Silesia, in Alsace-Lorraine, and at some places in the Warthe district all meetings were forbidden. In Alsace-Lorraine all houses and chapels were confiscated; the other territories listed were spared this severe measure. In the Sudetenland too our denomination was forbidden, but we succeeded in having this order revoked. A high official in the Ministry of Cults characterized this cancellation as a miracle, and we too accepted it as a miracle and were comforted by it. Once before we had experienced such a miracle—after our denomination was forbidden in 1933 in former Prussia. At that time all our meeting halls and chapels were closed, church services were forbidden, and the church funds and to some extent our literature were confiscated.

By the providence of God and the intervention of influential men and women, this decree was annulled after a short time. But this earlier rather inconvenient event taught our Advent people, our ministers, and the leading men in the cause to guard our faith more carefully, and made them alert to the fact that our denomination in Germany was under special observation.

In this extremely serious situation it is natural that the leading men of the work often were called to account by the authorities, above all by the representatives of the Nazi party. To many men in the government the Advent believers and their attitude to the Sabbath commandment were stumblingblocks and obstacles to their plans. One interrogation followed another. No man who was called for an examination could be sure of not being imprisoned at once. Often it meant not only freedom and health, life or death of the individual and his family, but the fate of the whole denomination. Fully aware of the consequences and looking to our Lord Jesus Christ, we tried to save the work from prohibition and annihilation. The success is not our merit, but is due to God's gracious protection.

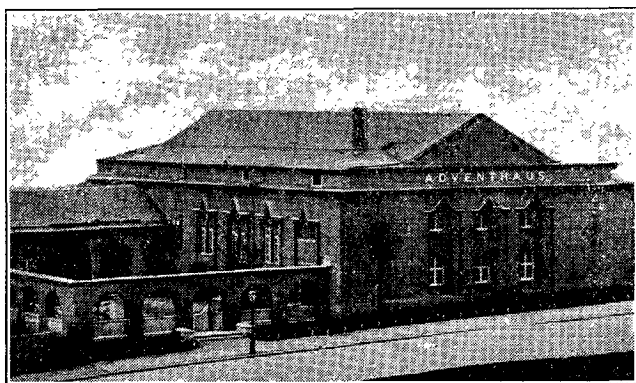
In spite of all our efforts to act wisely, it was inevitable that some of our faithful workers and church members did become martyrs. For instance, eleven ministers and colporteurs, while proclaiming the message, were imprisoned for their faith. They were taken into concentration camps, where some of them perished. A number of church members in all parts of the country had to share the same fate.

After the War, 1945 to June, 1948

The collapse of Germany seriously affected the work in this country. With the provinces and districts assigned to other countries, our division lost 11,261 members. A number of these returned to our territory in course of time as refugees. But the losses were more than compensated by an encouraging increase of new members. In 1946 we baptized 3,014 souls; in 1947, 5,573 were added to the churches. We have already baptized 3,353 persons during the first six months of 1948, and I learned from the presidents of the unions that we may expect a further good harvest of souls. With the help of God, we hope for an increase of more than 6,000 members in 1948. When we keep in mind that of 388 gospel workers 86 ministers with their families are refugees, and 113 lost nearly all their homes and their belongings by bombs, we must acknowledge that these tried instruments of God have manifested real courage to start their work anew.

The state of our finances may be considered as a further proof of the grace of God. The monetary reform in June, 1948, with one stroke has made us almost completely poor within the whole territory of our division. But now the loyalty and self-sacrificing spirit of our be-

* Report given to Autumn Council, October 22, 1948.



Adventhaus in Chemnitz, East Germany, Was Damaged During the War but Has Since Been Restored. Large Meetings Are Conducted in This Commodious Church Building

lievers is again displayed. The salaries of our workers and employees can be paid, though in most of the organizations only by installments. However, it was not necessary to dismiss any workers. To be sure, the financial situation at present causes us much worry, especially in view of the reconstruction of destroyed buildings and chapels, and, last but not least, the repair, maintenance, and development of our mission seminaries in the three unions.

When talking of the reconstruction work, it may not be out of place to report here our losses in chapels and meeting halls during the war—133 altogether (32 owned by the denomination and 101 rented). Of these, 104 were destroyed, and 29 were damaged. By the time the new currency was introduced last June, 49 of these buildings were rebuilt or repaired (27 of them in rented quarters).

Present Situation of God's Work

With the help of God we hope to reach the 50,000 mark in membership within the next two years. After an interval of many years we now can plan again for the education and training of gospel workers. In July, 1947, our Missionary Seminary Friedensau was reopened; and in May, 1948, a number of the rooms in our former Missionary Seminary Neandertal could be restored to their original purpose as our school in the West German Union.

Thanks to the energetic support of the secretary of the Educational Department of the General Conference, the United States Military Government has released the buildings of our former Missionary Seminary Marienhöhe. We are very grateful to God that these three schools are in operation again.

The publishing work also shows a good beginning, and we may expect greater things. In 1947 title to the publishing house in Hamburg was restored to the denomination from private ownership. This branch of our work likewise has passed through hard times. In 1943 one building was totally destroyed, but by the providence of God the building with the precious printing machines remained intact. The General Conference kindly supplied paper in larger quantities so that the house can again publish literature, though only to a limited extent. We plan to begin shortly with the canvassing work. Thus the publishing work too is advancing step by step. Circumstances have made it possible to start a second publishing house at Munich, Bavaria. Soon after

the cessation of hostilities permission was granted there to publish a periodical *Der Botschafter* (The Messenger). At present the monthly edition is 30,000 copies. This house is also planning to supply colporteurs with literature.

The food factory was badly damaged in 1943 and is now under reconstruction. The blessing of God is upon this institution, which despite the general difficult economic conditions, is developing nicely.

The Sanitarium and Hospital Waldfriede remained intact in a miraculous way. In May, 1944, during an air raid seven large explosive bombs and many incendiary bombs fell on the grounds around the hospital without hitting a single building.

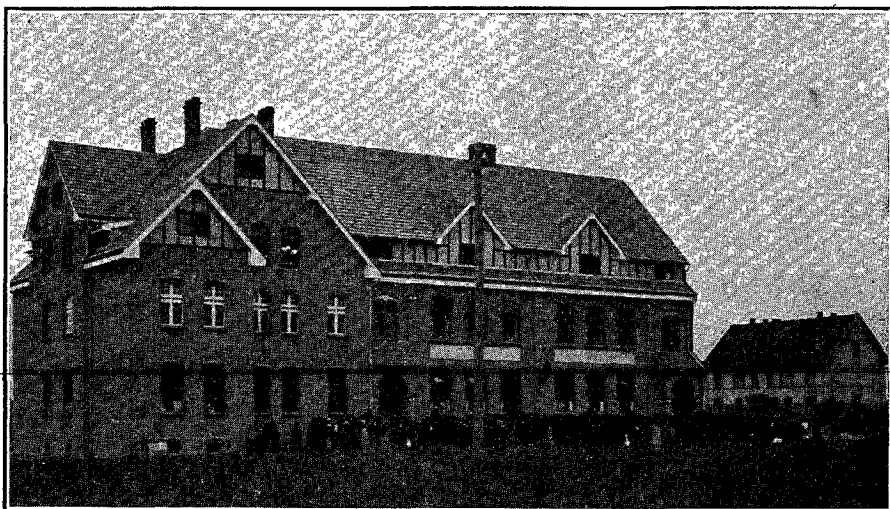
The Sabbath school presents an encouraging picture. The attendance, not including the children, is 83 per cent of our church membership. In the home Sabbath school more than 4,000 members are cared for. The total membership of the Sabbath school in 1947 was 44,171, with a church membership of nearly 40,000 for the division. We have 6,191 young people organized into 397 groups. The number of young persons baptized in 1947 was 1,212, and already 705 have been baptized in the first six months of 1948. Our young people helped to win 331 persons in the first half of 1948.

Of our children 4,783 are reported as members of the children's Sabbath school. In addition we care for 4,932 more children in our Sunday schools. These children are mostly of non-Adventist parents.

Our task is to bring to the population in the territory of our division the gospel and the Advent message. But in the Advent Welfare work we bring, especially to our members, the message through love in action—112,541 persons were cared for in 1947.

But the need is still very great. Of our own constituency the 7,646 fugitives, with 7,011 who were bombed out, cause us much concern. Thanks to the liberal help of the General Conference and the sacrificing spirit of our loyal brethren and sisters, the greatest distress could be checked, so that most of these severely tried members are now looking more confidently into the future.

The Lord has done great things for us, whereof we are glad! That is our experience and our belief. With these words I thank God through Jesus Christ for all His mercy and kindness toward us. The marvelous guidance of God, past and present, gives us the certainty and hope that He will be with us also in the future, helping us victoriously to accomplish our task in the Central European Division.



Friedensau Seminary in the Eastern Zone of Germany. This Attractive Building Is Again in the Possession of Our School Officials

The Fine Art of Dining

By Wilma Ross Westphal

SINCE the dining room is one of the chief gathering places of the family, it should be made so home-like, cheerful, and attractive that all who enter may lay aside the cares and perplexities of the outside world, and enjoy to the full the bounties that have been skillfully and artistically prepared and served. If one's surroundings are bright and cheerful, they lend enjoyment to the meal, stimulate interesting conversation, whet the appetite, and aid digestion.

If one is not able to furnish the dining room in the manner desired, the lack will not be felt if there are neatness and order, taste and cheerfulness manifest. It is far more desirable to have plenty of sunlight and fresh air, a few plants, gleaming windows and fresh curtains, and a few pieces of inexpensive but sturdy furniture well arranged, than to possess the most expensive dining room suite with surroundings lacking care and the essentials of good taste. A few inexpensive but appropriate pictures well placed on the walls and a bowl of freshly cut flowers on the buffet or in the center of the table never fail to add a note of cheer and refinement.

The table linen and appointments should always be as fresh and gleaming as time permits. For everyday use, the linens may be protected by the use of transparent plastic cloths, which are available nearly everywhere. Sparkling silver, which has been carefully polished; gleaming glassware and china, which show care in washing and polishing, also add a certain fresh dignity and attractiveness to the table and foster greater incentive to etiquette and good behavior. Time and care should be given to the placing of the silver and china on the table, for about a tastefully arranged, well-set table there is a definite refining influence which all families need. Growing children learn to love and look forward to such a pleasant, refined atmosphere surrounding the mealtime, and the influence follows them through life.

Meals Served Attractively

A well-ordered meal hour should be a part of the household regime and education. There is certainly no cultural influence about soiled table linen, a carelessly laid table, and a disorderly dining room; and there is little tendency to refinement and good manners in such surroundings. The meal itself may be ever so simple—and simplicity in the preparation of food is always the most desirable—yet if it is served attractively and tastefully, it takes on an air of festiveness and appeal which even more lavish, rich, and complicated dishes will certainly lack when served carelessly and haphazardly. Furthermore, a disorderly room and a carelessly prepared and unattractive meal can actually foster discontent and fretfulness, both in the conversation and in the mental attitude. These in turn disrupt and retard digestion. Worry and disagreeable subjects should be dropped before reaching the door of the dining room. If one is inevitably overcome by a state of anxiety which he is unable to throw off, it is far better not to dine for a meal

or two than to partake of food under these circumstances and have indigestion added to the existing grievances.

Bickering and scolding, complaining and criticism should never be tolerated at the table. The health of a whole family may be affected by such a course. Any good doctor will agree that the moment there is a strain on the nervous system, digestion is immediately retarded and often stopped altogether.

Some parents, unfortunately, take up matters of discipline at the table, and the children become resentful, disrespectful, and even ill-mannered as a result, not only at the table, but in all other family relationships and often at school. It has been said that children follow the parents' example in spite of their good advice. If a child accidentally upsets his milk at the table in spite of his efforts to be careful, the matter should be treated as lightly as possible and little or nothing said about it. If the children need to be talked to concerning their grades at school, remember that mealtime is not the proper time or setting for such a session. The child will show much better cooperation if these personal matters are kept strictly confidential. Likewise, the parents' harassing financial and business worries should be kept for discussion at a more opportune time and place.

Subjects of interest to all the family should be discussed at mealtime. Children should be taught not to interrupt a story or conversation, and adults should also give occasional respectful audience to the younger members of the family. The children thus learn the importance of respectful listening in good conversation.



Laughter is a form of exercise which should be indulged in with great frequency during mealtime. I once knew a charming family who took turns at bringing some amusing incident to the table to share with the rest of the family. Although the meals were extremely simple, they were always greatly relished amid laughter and mirth. The guests who frequently shared their simple fare remarked about the lovely family, rather than the elegant menu.

"Laugh and grow fat," is a common proverb, but

whether we wish to grow fat or not, we should learn the art of laughter. Frank Crane once said, "Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sin for us to substitute excessive drug-taking for laughter. Laughter increases the blood circulation." So, why not take our sense of humor to the table with us?

Among my cherished clippings I ran across one not long ago which contains the very essence of a formula for successful dining. Since it has inspired me, I shall pass it on to other housewives who might catch a gleam of inspiration from the lines:

"Most of us are plain men, fond of our dinner, as a healthy man should be, but fonder still of our sweethearts and wives, let us hope. Try us. A moderately cooked dinner, let us even say a not-too-well-cooked dinner, with you looking your best, laughing and talking gaily and cleverly—as you can, you know—makes a pleasanter meal for us after a day's work is done than that same meal cooked to perfection, with you silent, jaded, and anxious, your pretty hair untidy, your pretty face wrinkled with . . . anxiety concerning the omelet."

Overcoming Bad Eating Habits

One should never come to the table in a state of feverish, hurried anxiety. Make haste, if you must at any other time, but never at mealtime. Says Horace Fletcher, "Unless a person has a pressing engagement with his own funeral, what sense is there in hurrying with his meals?" Still another has wisely stated that "galloping consumption at the dining table, is one of the national disorders." So, why not slow down somewhat and take it easy at least at mealtime? If the time for eating happens to be limited on occasion, it is preferable to cur-

tail the amount of food, rather than eat it too hastily. A small amount of food properly eaten and masticated nourishes the body more than quantities when bolted. "At meal time," says Ellen Gould White, "cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings."

The habit of eating regularly should be cultivated early in life. Ordinarily it is estimated that the stomach requires four or five hours to digest a meal. When food is crowded into the stomach with great frequency it overtaxes the digestive system and causes dyspepsia and a long list of other diseases. We are also told by those in authority that one should never overeat. Naturally the amount of food required depends upon the age, occupation, habits, and physical condition of the individual in question. Growing children require much more food to sustain wastes and maintain growth and development than does the average adult who has only to maintain the daily requisites of his body. But regularity even with growing children is necessary. The habit of eating too frequently and too much can be unwisely formed during childhood, and the foundation for poor health is laid for later life. Furthermore, if the family is allowed to go to the icebox or pantry between meals, good, wholesome food served at mealtime loses its appeal. Thus much of the benefit of good, simple food is lost. "A stomach that is seldom empty despiseth common food," says Horace.

There is an old French proverb which says, "To rise at five and breakfast at nine; to dine at five, to bed at nine, will make you live till ninety-nine."

PEACE in the HOME

By EDGAR A. GUEST

A little path to a little gate,
A shout of glee when the children wait;
A simple meal when the day is done,
Good appetites when the food comes on,
With love to rule at the table fair
Oh, what excelleth this anywhere?

Count your riches and boast your fame,
But more than these you can never claim:
The faith and love of the little few
Who watch and wait in the dusk for you.
If your home be glad at the long day's close,
You have all that any man ever knows.

If peace be yours when the shadows fall,
They can have no more in a marble hall,
And a king by his queen is never met
With a warmer welcome than that you get,
And the kiss she gives when you come from town
Would be the same if she wore a crown.

For whether you're rich or whether you're great
Doesn't matter at all where the children wait;
If love is there when the day is spent,
And you sit down to your meal content,
If there's joy in your home, then while you live,
You have all that life on this earth can give.



GALLOWAY

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"Into Earth's Remotest Places"

By Erwin E. Roenfelt

Associate Secretary, General Conference

IT WAS a very touching scene on the wharf that evening at Boliu, Mussau, as twenty-three teachers with their wives and families came aboard the *Ambon* for transport to Lae, from which port they would proceed to inland New Guinea for active mission service," writes R. E. Hare, secretary of the Australasian Division, who was visiting our missions in the Bismarck Archipelago, north of New Guinea.

From the huge primitive populations of inland New Guinea, discovered only during the years of the war, earnest calls have come which require a thousand native teachers besides many European families to answer them. Never before in the history of our work have we faced such a challenge.

Native Sacrifice and Efficiency

From our training schools in other islands young people only a few years removed from heathenism of the darkest, vilest, and most superstitious kind, are being taken and sent into these interior regions as missionaries to pioneer our work. The amazing transformation wrought in these young men and women, their rapid growth and development in Christian life and experience, and their willingness to leave their own islands, their homes, their loved ones, to go as missionaries to these almost unknown regions and to these primitive peoples comprise one of the most thrilling stories of modern missions.

The teachers mentioned by Secretary Hare and many others who are being recruited from the coastal regions of New Guinea and in the Admiralty group, on Bougainville and in the Solomon Islands will be carried by plane from Lae into the great inland of the world's largest island. They will then be distributed over this vast area, where the gospel of Christ has never before been preached, to serve as lights among the dense populations who there sit in heathen darkness.

Thrilling indeed it is to see the message, in its onward sweep around the world, making its way to the last tribes and tongues hidden away in the most remote places of the earth!

The New Launch *Luminar*

By R. R. Figuhr

President, South American Division

EARLIER this year another medical launch on one more of Brazil's large and important rivers set out on its career of rendering help to the needy. The *Luminar* headed north from Pirapora with C. E. Lambeth, president of the East Brazil Union, and the Seidl family aboard. P. S. Seidl had been courteously given proper documents by government authorities authorizing him to take command of the launch and to navigate it on the São Francisco River and its tributaries. The river winds hundreds of miles through a vast and neglected territory. It is also a territory of much promise. Brazil looks to it as a future productive agricultural region and is encouraging its development. Here, largely along the riverbanks, live thousands of people entirely cut off from medi-

cal help. They live and die without seeing a doctor, nurse, or medical worker of any kind. Recently I spent several days on the *Luminar*. Though the work of this launch is of late origin, everyone throughout the entire country seems to know about it and about "Dr. Paulo," as Pastor Seidl is called.

One late afternoon as we tied up for the night, people began coming out of the brush and asking for help. How they learned the launch was there and that help was available we could not figure out. For some who came there was no hope. One elderly man asked for medicine for his wife who was paralyzed. Another sought remedy for his eyes, which were slowly being covered by cataracts. Throughout this vast region there are thousands of sufferers from malaria and other infectious diseases, who, with a little attention and simple treatment, could be relieved. One cannot but be deeply touched when one realizes fully the utter helplessness of the many who suffer.

Strange to say, this work of love, which is so urgently needed, is stirring up bitter opposition. Enemies are passing through the towns, warning the people not to go near the launch. "The medicines," they say, "are false and are no good." The people, however, say, "Here we have been neglected for years. Now as soon as someone comes to help us he is attacked and criticized." So the people keep coming. Not only do they ask for medicine, but they attend in large groups the illustrated lectures given at night on health and on the message. The launch is equipped with a small motor and generator, which supplies light for the projections, for most of these little towns are without electricity.

Gift of the Portland Sanitarium

Some three years ago the Portland Sanitarium, hearing of the great need on the São Francisco River, generously gave, through the General Conference, \$7,500 for the construction of a medical launch. It was not possible to go forward with the project at once, since the construction of a launch far back in the interior presents quite a problem. Securing an individual qualified to operate the launch and carry on the work was another perplexity. However, about a year ago a solution was worked out, and the construction of the launch begun. Although the gift of the Portland Sanitarium did not entirely pay for the construction of the launch, it covered about three fourths of the cost. South America feels deeply grateful for this generous gift on the part of the sanitarium, and we cannot but believe that this donation will return in rich blessing to this institution which has seen an urgent need in a far-off land and has so materially helped to provide relief for the thousands of silent sufferers.

Pastor Seidl and his wife are both trained nurses and devoted to their work. "I would rather be here," he told me, "than any other place I can think of." During the first six months of this year he has baptized seventy-four. An equal number or larger await baptism, if he can get to them. This fruitage is largely from the sowing of our faithful colporteurs.

Recently Brother and Sister Seidl were talking with a Baptist lady. She told them of a widow of some means who was observing the seventh day. Looking her up, they found her with a good stock of our books. Years ago she secured a Catholic Bible; and reading it and our books, she found the Sabbath, and began observing it. Later she was enrolled in the radio school. For four years she had been keeping the Sabbath. One of the first ques-

tions she asked Pastor Seidl was, "Why have you been so long in coming?"

In six months the *Luminar* has traveled over 2,800 miles, and more than 1,000 people have received treatment. In addition, many meetings have been held on health and Bible truth. The sowing and the reaping are going on together. We look for an ever-increasing fruitage in this needy but promising field.

Conference Session in Australia

By Reuben E. Hare
Secretary, Australasian Division

THE fifty-second annual session of the South New South Wales Conference was held on their own campground at Blacktown, New South Wales, from September 21 to October 3, 1948.

This was a very important meeting of the conference because the question relative to the division of the conference in order to fit in with the new Inter-Union Conference organization was on the agenda for discussion and decision. This division of the conference was unanimously agreed to, and the present officers of the conference were all re-elected, pending the necessary changes that will need to be made at the next special session when the whole field will be reorganized and staffed.

The camp meeting established a record for attendance. More than four hundred family tents were pitched, and the big pavilion with its five masts was filled to capacity at the week-end meetings.

On the afternoon of the first Sabbath of the camp four young evangelists were duly ordained to the gospel ministry. These were C. D. Judd, E. H. Clark, E. S. House, and J. S. Wallace.

The mission appeal on the last Sabbath afternoon was most inspiring. The people responded in a wonderful way, and in a few minutes the sum of £2,182 (approximately \$7,200) was given for missions. The children marched down the aisle and put their pennies in a large Buka native basket; their offering came to £15 (\$50). Added to this is the Sabbath school offering of £302 (\$1,000), and we have a grand total of £2,484 (\$8,200). This constitutes an all-time record for the South New South Wales Conference.

East African Missions

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

[In this article Elder A. V. Olson continues his report on his recent visit to the missions of East Africa.—Editors.]

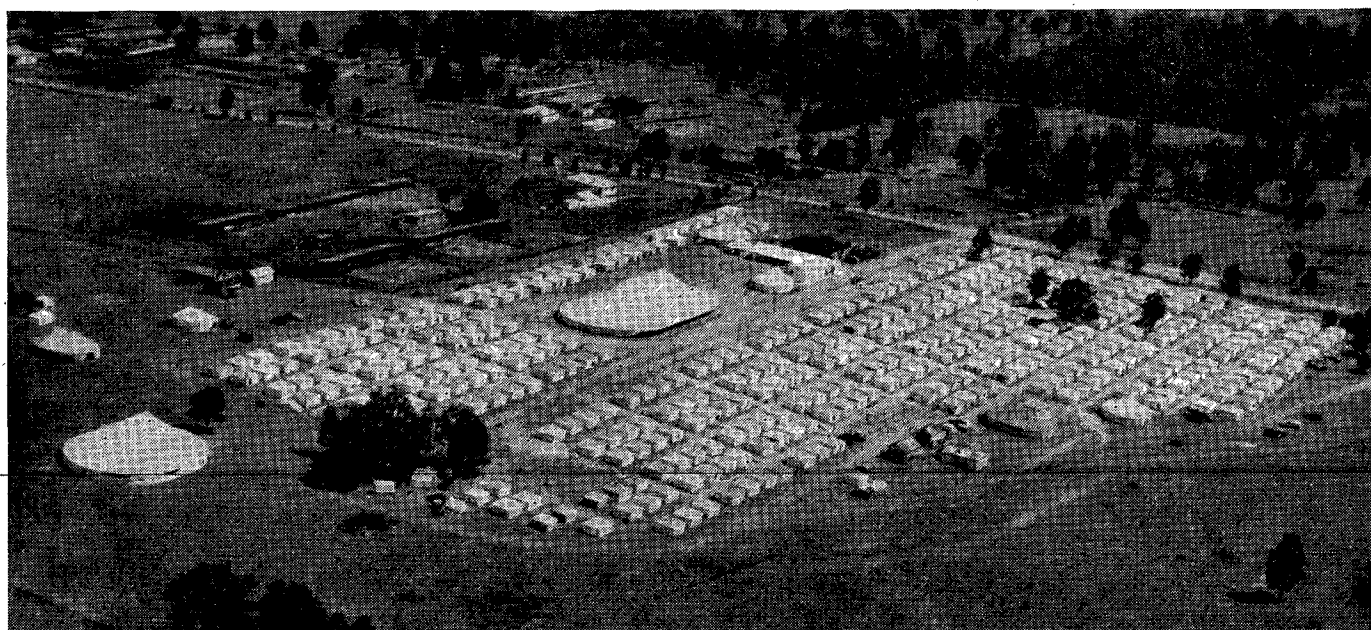
FROM the Rwesee Mission we were escorted to the Uganda border by P. K. Wiley, H. W. E. Beavon, and B. R. Bickley. Here R. J. Wieland, the superintendent of the Uganda Mission field, and his wife met us and gave us a hearty welcome to the East African Union.

This union is composed of Uganda, a British protectorate; Kenya, a British colony; and Tanganyika, now a British mandate, but before the first world war a German possession. These three countries have a combined population of 16,000,000. Along the sea coast and in certain low, swampy sections in the interior, the climate is hot, humid, and debilitating. Otherwise, the climate is reasonably good and in many parts ideal. Certain areas are dry and as barren as the hills of Gilboa, while other sections are well watered, fertile, and as lovely as a garden. Up in the highlands near Nairobi, the capital of Kenya, there are many European settlers. They have beautiful farms and are doing well. Their butter is famous all over East Africa.

Seventh-day Adventist work in this field was first undertaken shortly after the turn of the century under the direction of the old European Division. In 1928, when Europe was divided into three divisions, this territory was assigned to the Northern European Division. There it remained until the last world war, when it was turned over to the Southern African Division. All these divisions have done their best with the means at their disposal to give the message to the benighted millions of these lands. God has blessed their efforts. Today we have a strong work established in the entire field of the East African Union.

Pioneer Workers in Tanganyika

The pioneer missionaries in Tanganyika were from Germany. They laid a solid foundation. Unfortunately, they were forced to leave the field during World War I, which made it necessary to send in workers from other lands to take their places. Kenya has always been a British



Air View of New South Wales Conference Camp Meeting at Blacktown, New South Wales, Australia, September 21-October 3, 1948. Four Hundred Family Tents Were Pitched About the Big Five-masted Pavilion



Public Evangelism in Providence

In the fall of 1947 W. E. Priebe and his evangelistic group started a series of meetings in the Masonic Temple in the city of Providence. In spite of snow and cold weather the meetings continued regularly twice a week with good interest for six months until the first fruits of the effort were baptized. They are shown in this picture.

Considerable opposition was manifested, but in spite of all opposition many victories were won. Some of those who were baptized were large-salaried men and had to give up their jobs because of accepting the Sabbath truth. As a result of this effort a large interest has been awakened. The city has been stirred with the message. The Bible instructor and ministerial intern are kept busy from day to day giving Bible studies and preparing others for baptism. We are glad to know that the work in Providence is onward.

There are influences at work in this city today which considerably hamper the preaching of the gospel. Roger Williams would have the surprise of his life if he could be called back to preach his gospel of soul freedom. Since his day there has been a great change, but in spite of this the gospel of Christ will continue to make progress in this large metropolis.

R. R. BIETZ,
President, Southern New England Conference.

mission field, but Uganda was for a long time regarded as Scandinavia's special sphere of action. Since the field became a part of the Southern African Division, the new missionaries have, by force of circumstances, been drawn largely from America and South Africa. It is encouraging to see what a large part our white constituency in South Africa is playing in supplying workers for the many mission fields within the division.

Attending Four Camp Meetings

It was our privilege to attend four camp meetings, two in Uganda, and two in Tanganyiki; and to participate in a ministerial institute in Kenya. These were all blessed occasions. Here, as in the Congo Union, the Spirit of the Lord moved men and women to give their hearts to God. We especially enjoyed the privilege of spending a little time with the laborers in the workers' meeting at the Nyanchwa Mission.

Kenya has a fine group of native laborers. They love the cause of God and manifest a real desire to become more successful soul winners and better shepherds of the flock. The same is true of our missionaries who are leading out in the various lines and departments of our field and institutional work.

While the evangelistic workers were meeting at Nyanchwa, the teachers of the Kenya Mission Field were assembled at the Kamagambo Training School, fourteen miles away for a teachers' institute. These two important gatherings, being held in such close proximity to each other, made it possible for us to render service in both. On the Sabbath all met together at Nyanchwa for the last and great day of the feast.

The work of God in the East African Union has grown to large proportions. At the end of 1947 their baptized church membership stood at 13,649 and their Sabbath school membership at 28,735. They have four training schools, 14 mission station schools, and 281 village schools, or a total of 299 schools, employing 446 teachers and having an enrollment of 15,781 pupils. In addition to this, they have a 74-bed hospital and a small publishing house. By far the larger part of this work is situated around Lake Victoria—Uganda, Kenya, and Tanganyika—all bordering on this large inland sea. Most of the institutions and mission stations in this area have beautiful locations and a favorable climate.

At present a new union training school, or seminary, is being built at Bugema, about twenty-five or thirty miles to the north of Kampala, the capital of Uganda. This institution is being developed on a six-hundred-acre tract of land in the hills north of Lake Victoria.

Nearly 4,000 Attend Camp Meeting

One of the Tanganyika camp meetings was held on the old German mission station called Majita. During the week the services were conducted in the large stone chapel erected by our German brethren about forty years ago. This chapel, seating over a thousand people, was crowded to the doors every day. On the Sabbath, when the attendance reached nearly four thousand, the services had to be held out of doors in the shadow of big, wide-spreading trees. By the side of the church several of our pioneer workers are sleeping, unconscious of the large harvest that has already been gathered as a result of their toil and sacrifice. Great will be their joy when the trumpet of the Lord shall call them forth from their dusty beds.

This mission station is now under the direction of L. D. Brown. He and his wife came to Africa originally as missionaries for another Protestant mission society. Today they are stanch Seventh-day Adventists and splendid missionaries. It was a real pleasure for P. J. van Eck and me to spend a few days in their peaceful home.

At the Kamagambo Training School, where the teachers' institute was held, I was delighted to meet V. E. Robinson, the director, and his family. He is a third-generation missionary, both his father and his grandfather having spent many years in mission service over here. The grandfather, A. T. Robinson, now ninety-eight years old and residing in California, was among the first missionaries sent to Africa by the General Conference about sixty years ago. It is a joy to find generation after generation loyal to their God and faithful in His service.

On our way from Kisumu, where the East African Union office is located, to the workers' meeting at Nyanchwa we visited the Advent Press at the Gendia Mission Station, and the Kendu Hospital a few miles beyond.

The publishing house has outgrown its quarters. It must have more room and more equipment if it is to meet the growing demand for our publications.

Kendu Hospital

The Kendu Hospital was started many years ago by Dr. G. A. S. Madgwick, of England, assisted by two nurses, Karen Nielsen and Carentze Olson, from Skodsborg, Denmark. Dr. D. H. Abbott, the present medical superintendent, and his staff are doing a noble work. The two Skodsborg nurses are still at their posts of duty in Kendu. Dr. Madgwick has been called to Johannesburg, where he is at the head of our Nokuphila Hospital.

Traveling from one gathering to another, I had the pleasure of meeting H. E. Kotz, the present superintendent of the Tanganyika Mission, at one of the lake ports. Brother Kotz was born in East Africa, his father, one-

time associate secretary of the General Conference, having been one of the pioneer German missionaries in Tanganyika. Another son is the medical superintendent of one of our mission hospitals in a different part of Africa. I knew these men when they were boys living in Bern, Switzerland. It did my heart good to find them now rendering valiant service for God in the land of their birth.

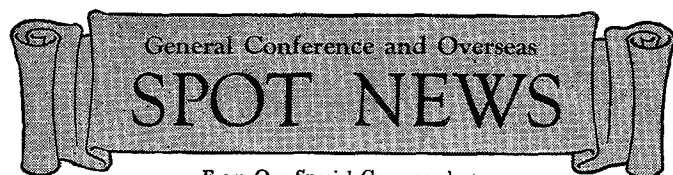
The burdens and responsibilities of the director of a mission station are generally heavy. Take for example D. K. Short, the director of the Gendia Mission Station. He has under his charge more than 3,000 baptized members, about an equal number of adherents in hearers' and baptismal classes, and the central school and 30 village schools, with 62 teachers, five African district leaders and 17 African evangelists. Some of the stations have as high as one hundred outschools. All these schools must be visited. Because roads are few and far between, much of the traveling must be done on foot. On these visits schools have to be inspected, baptismal candidates examined, and many other matters cared for. On some of the stations there is a European school inspector to assist the director.

An Evening at Nairobi

Our last night on Lake Victoria was spent at Kisumu, where the union office is located, and where we enjoyed the hospitality of H. M. Sparrow and C. T. Bannister, superintendent and treasurer respectively of the union, and their wives. The following morning T. F. Duke, the director of the Ranen Mission Station, took us in his car to Nairobi, where he had to go on business. The distance of 230 miles through the beautiful, scenic highlands of Kenya was covered in less than six hours. By train, it would have taken more than eighteen hours.

In the same car with us were Will Raitt, director of our mission station near Nairobi, and his wife. This gave us an opportunity for a good visit with these friends of former years.

In Nairobi a pleasant and profitable evening was spent in the home of R. A. Carey, the secretary-treasurer of the Kenya Mission field. Here we also had the pleasure of meeting Brother and Sister F. B. Wells, a young Canadian couple, now in charge of one of the mission stations in Tanganyika.



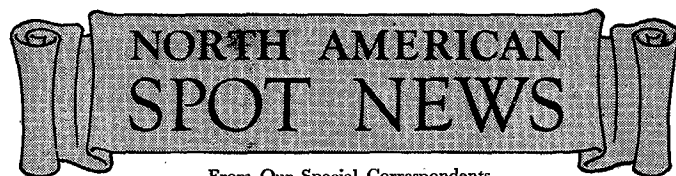
South American Division

● **STANDING** like a lighthouse for the cause of God are two new churches recently organized in the Parana-Santa Catarina Conference. One is located at Bom Retiro, and the other one is at Rio do Sul. These churches are well constructed and are a credit to our denomination.

● **E. N. LUGENBEAL**, superintendent of the Inca Union Mission, reports that the colporteur deliveries of the Inca Union have increased more than 50 per cent during the first eight months of this year as compared with the year 1947.

● **THE** River Plate College, located at Entre Rios, Argentina, celebrated its fiftieth anniversary in September. During its fifty years of service this institution has trained more than 200 workers for the South American and Inter-American Divisions. The actual enrollment of the school is about 300.

● **THE** Sabbath school membership of the South American Division is 45 per cent more than the baptized members.



From Our Special Correspondents

Atlantic Union

● **A SABBATH SCHOOL** has been held in the Clinton Prison in Dannemora, New York, for over a year. L. F. Myers and R. W. Hover have led out in these services. The men attending the school are taking the 20th Century Bible Course, and have been visited from time to time by J. F. Bohner, director of the Bible correspondence school for the New York Conference. As a result of these contacts, 3 members of the class have recently been baptized.

● **THREE** new church schools are operating in the Greater New York Conference this year. These schools are Kingston, taught by Mrs. Mary Belle Thompson; Woodside, taught by Mrs. June Gorman; and Middletown, taught by Mrs. A. R. Lawson.

● **THIRTY-TWO** pupils are attending the church school in Southampton, Bermuda, under the instruction of Andrian Simons. A new room has been built adjoining the schoolroom.

Canadian Union

● **FAITHFUL** missionary endeavors on the part of C. Stanley, E. A. Abbey, and others in the Lamming Mills, British Columbia, church resulted in baptism of 14 souls.

● **FOUR** boys of the Rosebud, Alberta, church were welcomed into church fellowship on a recent Sabbath. The local elders, Bernhart Kranzler and William Suelzle, are ably leading the church in missionary endeavor; and a series of public meetings will shortly be held there.

Columbia Union

● **DONALD S. ROBBINS** recently opened Sunday night meetings in Roselle, New Jersey.

● **THE** Martinsburg, West Virginia, church was recently organized. A church building campaign has been launched to provide a house of worship.

● **THE** first evangelistic effort this year by students of Washington Missionary College was begun recently in Dayton, Maryland, under the direction of Ivor Hagar, William Nesbitt, and Archie Rawson, all religion majors at the college. Students of the radio evangelism class have put two radio programs on the air this year, one in Annapolis, Maryland, and the other in Silver Spring, Maryland.

Lake Union

● **TWO** new members have been added to the Emmanuel Missionary College staff. H. O. Olson, former secretary of the South American Division, will teach in the department of religion. Miss Dorothy Ferren, who comes from the Theological Seminary library in Washington, D.C., will be an assistant in the college library.

● **THREE** very successful Ingathering field days were held recently. The one at Emmanuel Missionary College brought in a total of \$7,500. The Cedar Lake Academy group raised \$1,960, and Adelphian Academy solicited \$2,107.

North Pacific Union

● **THE** young people of the Sutherlin, Oregon, Missionary Volunteer Society launched a series of meetings in their church, with two speakers, Sister J. Lorne Pine and Robert Poulton, alternating to give the picture-illustrated lectures. After six weeks they reported an attendance of 75, which included 26 non-Adventists. A number have begun to attend the Sabbath services.



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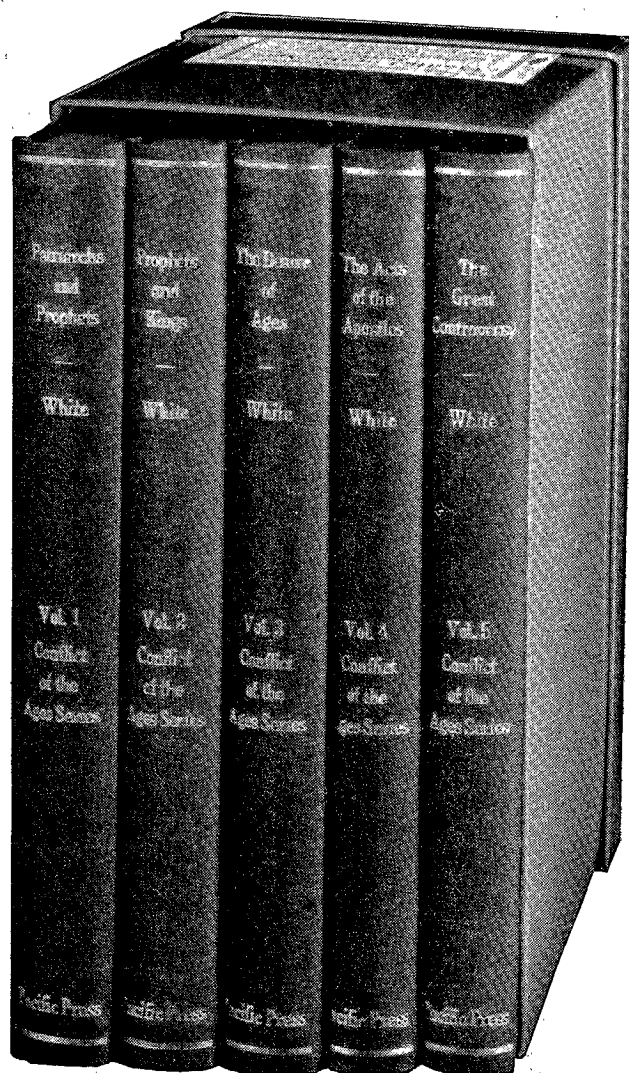
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● SUNDAY night meetings are being held in south Boise by the laymen of the Boise, Idaho, church.

Pacific Union

● FOR the past two years students of La Sierra College have conducted a Bible class at the Sherman Institute, a school for Indian boys and girls. October 30 they began a combined Sabbath school and Missionary Volunteer program. Progressive Class studies will follow each weekly program. About 40 students will have part in this endeavor, with Edward Heppenstall as faculty sponsor.

● TWENTY-FOUR have been baptized, and a baptismal class is studying our message as a result of an effort conducted by R. E. Berry and his company of workers in Fresno. These new members will bring new strength to the West Side church.

● HEADQUARTERS of the Nevada-Utah Conference is now located at 185 Martin Avenue, Reno, Nevada.

Southern Union

● THE Dorcas Federation of Mississippi gathered in Jackson, Mississippi, on October 16 for their semiannual meeting. Reports given indicated increased activity throughout the territory.

● A BRANCH Sabbath school, with 36 present, is the result of the work of Mrs. Olene Shaw, a colporteur in Cumberland County of Kentucky, who combined personal work and health ministry with her colporteur work. Mr. and Mrs. O. R. Henderson have now gone to this county to carry on the work developed by Mrs. Shaw.

● WHILE W. J. Keith, pastor of the Atlanta first church, was assisting J. L. Everett in getting evangelistic meetings under way at Griffin, Georgia, two of the Atlanta members, W. Taylor Hammond and O. B. Crary, conducted a series of meetings in the city church, with good attendance.

OBITUARIES

KEATE.—Reginald Irving Keate was born in Chicago, Ill., March 29, 1881; and died at Madison College, Tenn., Oct. 2, 1948. He was converted at sixteen and began studying for the Methodist ministry at seventeen. In 1904 he was baptized into the Seventh-day Adventist Church and spent the next two years in enthusiastic colporteur work in Alabama. In 1906 he was made publishing department secretary of the Alabama Conference, which position he held until 1912. He was married to Miss Helen McKinnon, then secretary-treasurer of the Alabama Conference, Sept. 14, 1909, and they happily served the cause of God together for thirty-nine years. Following his ordination to the gospel ministry, he served as pastor of the Birmingham church for two years.

Elder Keate was called to executive work in 1914, in which line he served the cause of God efficiently for thirty years: first as president of the Kentucky Conference, 1914-19; of the Carolina Conference, 1919-26; of the Cumberland Conference, 1926-32; of the Alabama-Mississippi Conference, 1932-36; and finally of the Georgia-Cumberland Conference, 1936-43. After giving up executive work he acted as pastor of the Madison church and chaplain of the Madison Sanitarium, until a few months ago when severe illness compelled his retirement. He is survived by his wife, one sister, and one brother.

ROGERS.—Jessie Edna Hocker Rogers was born in Indiana, May 13, 1872; and died in Durban, South Africa, Sept. 26, 1948. While teaching at Walla Walla College she met J. C. Rogers, who was also a teacher there, and they were married in 1893. After a few months of special training at Battle Creek Sanitarium, they went to Africa in 1894.

For a short time Sister Rogers taught in the old Union College (now Helderberg) and started the church school in Claremont Village. When the Boer War broke out, they returned to America on furlough and remained till after the war. While in America she served as personal secretary to A. G. Daniells, president of the General Conference.

In 1907 they returned to Africa, going to Nyasaland, and built up the station now known as Malamulo Mission. They built this station from almost nothing to more than sixty outschools. After several years of labor here they went farther inland to open a new station near Lake Tanganyika. After a period of service at Spion Kop Mission and school at Ladysmith, they moved to Durban, she retiring from the work, and Elder Rogers continuing as pastor.

Sister Rogers considered herself a missionary to the last. She was the honorary representative of the Nyasaland Government in Durban; and thus while helping boys from Central Africa with legal matters, she had opportunity to point them heavenward. She is survived by her husband in South Africa and one brother in the United States.

LUDE.—Helen Lude was born Sept. 3, 1908, in Argentina while her parents were missionaries there; and died in Glendale, Calif., Sept. 23, 1948. She taught public school in Colorado for ten years, and then finished the nurses' course at Loma Linda Sanitarium in 1940. The following year she responded to a call to connect with the Malamulo Mission Hospital, where she rendered faithful service till 1946. She then returned to the States and obtained her B.S. in Nursing Education. The funeral took place in her home town of Collbran, Colorado.

POTTER.—Adda May Elder Potter was born in Pennsylvania, Oct. 10, 1861; and died at Loma Linda, Calif., Sept. 12, 1948. She was a loyal Seventh-day Adventist over forty years, engaging in Bible work a part of this time. She is survived by one son.

LARSON.—Peter L. Larson was born in Denmark, Jan. 4, 1864; and died at Madison, Wis., March 11, 1948. He was baptized by James White in 1881 while in attendance at a camp meeting on Doty Island. One fall was spent as a colporteur evangelist among the Welsh people north of Fox Lake, Wis. On Dec. 22, 1885, he was married to Miss Lillie M. Harriman, who preceded him in death only three years ago. For a period of time he was business manager for the Madison (Wis.) Sanitarium, and later for a sanitarium at Chamberlain, South Dakota. He was an active worker in church activities for over thirty years. He is survived by his daughter, five sisters, and two grandchildren.

SPENCER.—William A. Spencer was born Feb. 3, 1880, at McIntyre, Pa.; and died July 24, 1948, at Blossburg, Pa. He joined the Seventh-day Adventist Church at the age of fifteen, and was a member until his death. He is survived by his wife, Alice Alma Austin Spencer; two brothers, R. M. Spencer, a minister in the Columbia Union, and Edgar M. Spencer; and one sister, Mrs. Ward Phelps.

CARMICHAEL.—Ida Pace Carmichael was born in Richmond, Va.; and died at Glendale, Calif., Aug. 5, 1948, at the age of ninety years. When the message came to her in 1894 she gladly accepted it, and loved it throughout life. She is survived by one son, twin daughters, two grandsons, and four great-grandchildren.

AUSTIN.—John M. Austin was born at Monticello, Ind., March 20, 1855; and died in Niles, Mich., Oct. 3, 1948. He had been a faithful Seventh-day Adventist for many years.

SINCLAIR.—Loren H. Sinclair was born May 11, 1867; and died in Berkshire, Vt., at the age of eighty-one. He is survived by one brother and one sister.

BULLOCK.—Almira Hannah Conway Bullock was born in Meigs County, Ohio, Dec. 24, 1860; and died in Rivera, Calif., April 24, 1948. She joined the Adventists in 1895 and held firm to the faith to the closing words of her life. She is survived by one son, one daughter, five stepchildren, and fifteen grandchildren.

McWILLIAM.—Elsie Ann McWilliam died near Garland, Wyo., Oct. 5, 1948, at the age of ninety-eight years. Since the death of her husband thirty-two years ago, she has been cared for by her youngest son Claude and his wife.

Notices

Request for Prayer

A CALIFORNIA sister requests prayer for a son-in-law and daughter that their home may be preserved and that they may return to God and the church.

Literature Request

ROBERT E. DUNTON, Far Eastern Island Book and Bible House, P.O. Box 149, Agaña, Guam, M.I., states that the native population in his field is English speaking, and requests clean copies of evangelistic literature for missionary work.

CHURCH CALENDAR

Nov. 6-27 Review Campaign Dec. 25 13th Sabbath
Nov. 25 Thanksgiving Day (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 REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Grand Rapids Youth Gather

GRAND RAPIDS, MICHIGAN, Missionary Volunteers, under the leadership of Mr. and Mrs. Kenneth Andrews, conducted a successful Sunday night mass meeting recently in John Ball city public park. Over two thousand attended. Young people spoke on "Why I Am a Seventh-day Adventist" and "Youth and the World Crisis." Music was appealing and effective. Literature was presented to each one attending. A large interest was shown by the citizens of Grand Rapids.

L. A. SKINNER.

Christian Education in Belgium

RECENTLY it was my privilege to preach the dedicatory sermon of our first denominational school in Belgium. It is located in Brussels. The school is of primary grade and will cover the work usually given in the Belgian elementary six-year school. Religion is a part of the public school curriculum, and because we enjoy complete religious freedom in that country we shall be able to conduct the school and teach the Word of God according to the plan given to this people. The teacher, Leon Lienard, is qualified to teach according to Belgian standards; and in addition to his studies to meet government requirements he has taken teacher-training in our Adventist college in France.

It is quite an undertaking for the Belgian Conference of 776 members, and the two Brussels churches with a combined membership of about 250; to undertake the expense of operating a church school. But the brethren have worked with faith and courage, and the members have loyally supported the project. Now they are thinking in terms of another school to be established in the near future in Antwerp, where there is a strong church of about 150 members. Already the conference officers have plans, when the first school is established on a sound basis, of adding a middle school, and eventually the athenee, or secondary level, according to the Belgian pattern. Our prayers should go with these brethren as they go forward in faith to carry out the instructions given to this people to "educate for the future immortal life."

KELD J. REYNOLDS.

Recent Missionary Departures

MR. AND MRS. C. R. OLMSTEAD and two children, Lois and Lucille, sailed from Galveston, Texas, September 17, returning to Puerto Rico from furlough.

Mr. and Mrs. Richard G. Dutro and their three children, Glenn, Jeanne, and Thomas, of Walla Walla, Washington, sailed from New York for Belém, Brazil, September 30, on the S.S. *Moore McReed*. Brother Dutro is connecting with the North Brazil Union Mission as treasurer.

Mr. and Mrs. Glenn Houck and two children, Evelyn and Duane, returning to Cuba from furlough, left for Santa Clara early in October.

Mr. and Mrs. H. C. Alexander and their four children, Gertrude, Irvella, Everett, and Norman, returning to India from furlough, sailed from New York October 11, on the S.S. *Queen Mary*.

Dr. R. G. Turner, of southern California, called to connect with the Inter-American Division for self-supporting medical missionary work in the Bahama Islands, left with Mrs. Turner and their three children for Nassau about the middle of October.

Mr. and Mrs. Clell H. Franklin, of the General Conference office, called to connect with the work in the Belgian Congo, sailed from New York October 15, on the S.S. *Templar*. Brother Franklin will serve as secretary-treasurer of the Ruanda-Urundi Mission Field.

Miss Ruth May Wightman, of Mount Ellis Academy, Montana, appointed to the Southern African Division in response to the call for a teacher for the Songa Mission, in the Belgian Congo, sailed from New York October 15, on the S.S. *Templar*.

Mr. and Mrs. A. Tyson-Flynn and two children, Carol and Bruce, of Oshawa, Ontario, left New York for Johannesburg October 18. Brother Tyson-Flynn will serve as accountant and printer at the Malamulo Mission in Nyasaland.

Mr. and Mrs. A. K. Davis and little daughter, Arlene Marie, left San Francisco for Shanghai, October 20, Brother Davis having been called to serve as departmental secretary of the East China Union Mission.

Elder and Mrs. E. D. Willmott, returning to India from furlough, sailed from New York for Madras, October 27, on the S.S. *Nazareno*.

Mr. and Mrs. Hartley B. Ludden and their little son, Norwyn Lee, of California, left Seattle for Tokyo, October 28, Brother Ludden to connect with the Japan training school as industrial superintendent.

H. T. ELLIOTT.

Many Studying Truth in Japan

HEARTENING word reaches the International Radio Commission concerning the Japanese people's reception of the Voice of Prophecy Bible Correspondence Course that was introduced last November. The few thousand lessons printed were expected to last six months, but they were exhausted in a matter of weeks. Workers have been struggling early and late to keep abreast of the demand. Three new teachers have been added, so that now there is a teaching staff of five. This creates a desperate need for extra office space to house all these and the other workers of the Voice of Prophecy.

As of August 16, enrollments reached 13,078 and there were 860 who had been graduated from the course. We look for the day when a broadcast can augment our radio school in Japan.

PAUL WICKMAN.

What You Get for \$3.75

By present inflated values \$3.75 is a rather small sum of money. It will buy a very small sack of groceries. It will pay for your daily newspaper for about three months. It will buy a good white shirt. It will buy a tankful of gasoline. It will buy a gallon of paint to re-finish a room. And how often we spend \$3.75 for one of these purposes!

But \$3.75 will also buy a year's subscription to the REVIEW, fifty-two issues, with four of them beautiful color numbers, a total of 1,280 pages. Besides, a subscription sent in at this time will include a beautiful premium, your choice of either (1) an illustrated story of Mrs. E. G. White or (2) a large chart showing the origin and relationship of the E. G. White books.

Your church missionary secretary will receive your order. To all our pastors and church leaders we give this word of appeal: Your cooperation can mean much to the success of the denominational goal of a REVIEW subscription in every home.