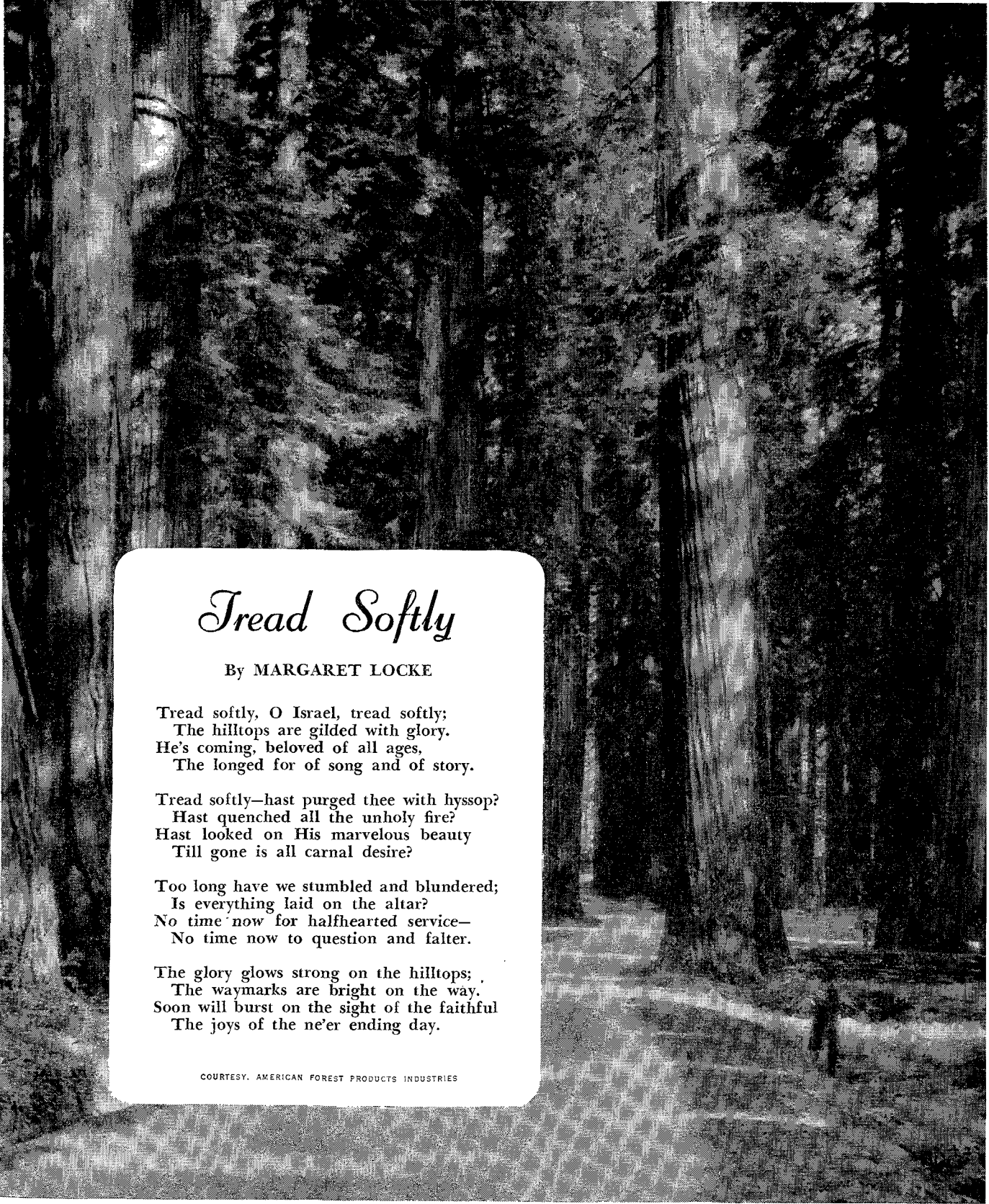


The Advent **REVIEW** AND *Sabbath* **HERALD**

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



Tread Softly

By MARGARET LOCKE

Tread softly, O Israel, tread softly;
The hilltops are gilded with glory.
He's coming, beloved of all ages,
The longed for of song and of story.

Tread softly—hast purged thee with hyssop?
Hast quenched all the unholy fire?
Hast looked on His marvelous beauty
Till gone is all carnal desire?

Too long have we stumbled and blundered;
Is everything laid on the altar?
No time now for halfhearted service—
No time now to question and falter.

The glory glows strong on the hilltops;
The waymarks are bright on the way.
Soon will burst on the sight of the faithful
The joys of the ne'er ending day.

COURTESY, AMERICAN FOREST PRODUCTS INDUSTRIES

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[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ IMMEDIATE restrictions and controls of the liquor traffic on State, county, and community levels were set forth in Minneapolis, Minnesota, as the immediate goal of the National Temperance Movement. Delegates from nineteen States and Canada attending the second biennial convention of the organization heard the challenge from Dr. Paul S. Rees, Covenant Church leader and vice-president of the United Temperance Movement of Minnesota. "Accompanying the controls must be a constructive and persistent endeavor to build anti-alcohol intelligence, conscience and self-discipline in the lives of our individual citizens," Dr. Rees declared. He called for attack of the liquor problem on all fronts—education, home, counter-propaganda, legislative, and psychological.

¶ A TOTAL of \$10,335,326 for its work overseas and in the U.S. was appropriated by the Board of Missions and Church Extension of the Methodist Church at its annual meeting in Buck Hill Falls, Pennsylvania. Of the total, \$3,538,592 was designated for foreign missions; \$2,135,270 for home missions and church extension, and \$4,661,464 to the Woman's Division of Christian Service for work here and abroad.

¶ AN anonymous donor, identified only as a "Chinese Christian businessman," has presented \$1,000,000 to the Presbyterian Board of Foreign Missions, Dr. Lloyd S. Ruland, board secretary for China missions, announced in New York. Dr. Ruland said the gift is the largest cash donation ever received by the board from a living donor. In presenting the gift, the donor specified that the entire amount must be used to set up a foundation in the United States to provide adequate housing and care for retired Presbyterian missionaries.

¶ PART-TIME religious instruction was made illegal in Saint Louis public schools by Circuit Judge William K. Koerner when he pronounced permanent the temporary injunction granted last May against the program. The decree will not be contested since the Metropolitan Church Federation is sponsoring afterschool classes at thirty-nine churches.

¶ Two church leaders and a prominent layman agreed on America's Town Meeting of the Air in New York, that a United Protestant Church "is possible now," and advocated federal union and organic merger as the ways to achieve it. The fourth speaker, Dr. Walter A. Maier, radio preacher on the Lutheran Hour, saw little hope for a united church in the foreseeable future, asserting that it would first be necessary for the various denominations to reconcile their doctrinal differences. Dr. E. Stanley Jones, Methodist missionary to India, and Gov. Luther M. Youngdahl, of Minnesota, a member of the Agostana Lutheran church, argued in favor of Dr. Jones's plan for federal union, but Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, called for all-out organic union. Most of the applause from a capacity audience that seemed heavily Lutheran went to Dr. Maier. When, in his formal presentation, he urged "a full and uncompromising acceptance of the heart and center doctrine of our Scriptural faith—not the social Gospel, but the saving Gospel," he was interrupted by a vigorous round of clapping. The applause continued as he added that "this is the climax of Protestantism's creed—that Jesus is the Savior of sinners, the redeemer of the whole ruined race." When introduced, Dr. Maier responded by saying, "Let's get one thing straight. We want a United Protestant Church, but we insist that it must be a true God-made, not a man-made, Church."



1874

¶ "WE have been for several weeks arranging for a residence in South Vineland, N.J. Meanwhile have held meetings as the way has opened. . . . Evening after the Sabbath organized Systematic Benevolence. Fifteen, nine adults and six children, pledged \$90 for 1874. The few here desire to be united to the N.E. Conference, that they may be prepared to enter more fully into the tract and missionary work, and share in the blessings and burdens of a united effort to hold up and scatter the truth."—N. ORCUTT.

1899

¶ THE REVIEW records the death of Prof. Goodloe Harper Bell, born in April, 1832, and died January 16, 1899. Professor Bell was a successful public school educator. He accepted present truth in 1867 as a result of studying while a patient at the Battle Creek Sanitarium. He opened a private school, out of which grew the Battle Creek College. He was also the prime mover in the organization of our Sabbath school work, and the author of a series of graded Sabbath school lessons. Numerous textbooks of merit for the study of the English language were also written by Professor Bell.

1924

¶ A NUMBER have taken their stand for the truth following the effort conducted at Brainerd, Minnesota, and indications are that many more will be ready for baptism in the near future. The attendance at the meetings has been from three hundred to five hundred. A church was also recently organized at Williams, Minnesota, by Charles Thompson, with a membership of twenty-four. Others are to be added as soon as they are baptized.

The Message Brings Cleanliness Within and Without

THERE is an old proverb that says, "Cleanliness is next to godliness." It is certainly true. We think of it continually in visiting remote mission fields, where the message is doing its work among aboriginal peoples who have had little light.

Men of the World Recognize It

"Will you let me have two of your young island men to work for me?" said a businessman in the South Sea Islands to one of our missionaries who told me the story. "I will give them their Sabbath free," the man continued. "Your converts are different; they are clean inside and outside. These are the kind of men I would like to have work for me."

And that is what this Advent message of Revelation 14 does for people wherever it is accepted. Men of the world see the difference. In South America an official, and director in a city school system, wrote of the work our mission was doing among the thousands of Aymara Indians of the high Andes:

"The Indians educated in an Adventist school keep a clean house. They not only learn to read, write, and figure, but also learn to lead better lives."

One of our members in Australia told me of a moving picture film he had seen in one of the cities. A traveler returned from Africa was showing views of little-known regions. One series showed photographs of a group of the dwarf peoples of the far French Cameroons. Our brother said that the frightened villagers looked dirty, unkempt, and miserable. "Underneath the main picture of these people," my friend told me, "the traveler had printed the title: 'Waiting for the Seventh-day Adventists to Come and Clean Them Up.'"

That man somewhere had evidently seen the changes that the mission work makes among the villagers in dark places. We know that our French brethren have reached the edge of this region of the dwarfs. We are waiting to hear of the first convert to the message from among them—a people of whom "the Father of History," Herodotus, wrote four hundred years before Christ.

An Island Planter Changed His Opinion

Early in World War II the Japanese fleet came down upon the islands north of Australia. Throughout that region we have missions. Planters, traders, and missionary families, able to do so, had to flee for the Australian mainland. In those days a planter who reached Australia came to our union conference office in Sydney to see E. B. Rudge, then president of the union. The visitor explained that formerly he had had a very poor opinion of mission work and of the mission converts. But now he came to tell how his views had decidedly changed. His story, abbreviated, was this:

When the invaders came down upon the islands, it was so sudden that he could only pick up a few things and hurry, with his wife, into the bush. They made for the interior highlands.

They passed villages, where the dirty people looked at the fleeing foreigners with indifference. As they got further into the hills, there was a marked change. The islanders were clean, and showed an interest in the fugitives. They were eager to do something for them. The shoes of the planter's wife had been

cut by the stony paths, and her feet were cut and bruised. Two strong, clean young men stepped up and insisted on carrying the wife, evidently forming a sort of chair with their hands and forearms, and so carrying the lady all the way to the mountain village toward which the paths had been leading.

In the village a house was quickly cleared for the refugees. Cool water was brought from a stream to wash their hands and feet, and soon hot water was ready for more thorough washing. Ripe bananas and papaws were given to the visitors, and very soon a warm meal, cleanly prepared, was placed before them. They had found sanctuary, which was theirs until a way was found to get a boat on the other side of the island, by which they and others escaped to the homeland. In all the arrangements to connect with this launch the island helpers were the messengers and guides.

What made the difference between these islanders and those others on the coast who had been indifferent? The planter soon found out. This was a Seventh-day Adventist village, and the people in this area had been under the influence of our mission work. Now the gentleman confessed that he understood better what mission work could do for people. He had felt it his duty to come and report his change of mind and thank the mission management for the splendid work being done.

What transformations are being wrought by the everlasting gospel of Revelation 14, as it reaches toward "every nation, and kindred, and tongue, and people."

As the Name of the Church

Bound for Australasia on my first visit to the South Pacific, in 1918, my ship stopped at Suva, Fiji. Long I had known of the work there, by our Mission Board correspondence. Now I met brethren and sisters of those island peoples whose joy in the belief of this Advent faith was written in every countenance. They told me of the name the island unbelievers had given our church in the early days of our work there. "See;" the non-Christian observers would exclaim, "these people do not drink beer; they do not smoke tobacco; they do not eat swine's flesh! They are a clean people."

And so the common name for our denomination came to be the "clean church." Our missionaries told me that if I were to write a letter from abroad, addressed to the Pastor of the Clean Church, Suva, Fiji, the postman would know what to do with it. He would deliver it to the Seventh-day Adventist pastor.

And when, on that trip, I got to Australia, hundreds of miles farther on, and met our missionaries from the Solomon Islands, I learned that in some parts the heathen had invented a name for us. They knew nothing of Fiji, yet they had a name for us in their language that meant the very clean church. They saw the fruitage of the message in the lives of islanders who were coming to the light.

Suggestive of a Scripture Prophecy

Again and again the prophet Isaiah foretold with joy the transforming power that would be seen as the Gentiles came to the light of the message of the coming kingdom. Note this in Isaiah 62:10-12:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord."

It occurred to me one day, with this island story of the clean church in mind, to look up the word *holy* in the Hebrew lexicon. And it was interesting to find that one primary definition of it was "clean." No wonder that unbelievers, looking on and seeing what the Advent message does for people, should search for an easy phrase to describe the change, and so call them the clean people, and thus call the denomination the clean church.

W. A. S.

We Sorrow Not as Do Others

Part II

IF THERE is one great spiritual mark above all others that distinguishes the holy men of old, it is their utter confidence and assurance in God. Job speaks for all the Old Testament worthies when he cries out: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. And Paul sums up the confidence of all the mighty witnesses for God in the New Testament days, when he exultantly declares: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

The test of our faith comes, not on the mountaintop, but in the valley; not in the light, but in the darkness; not in the palace, but in the dungeon. When we stand in the presence of death—and the very word chills our hearts—we who name the name of Christ may claim the same assurance as did Job and Paul. Why not? What had they more than we? They had no different foundation for faith. They had no different God. They had no different Saviour. It is when we must commit loved ones to the earth that our hearts should ring with the truth, most sublime of all truths in the universe: "I know that my redeemer liveth." "I know whom I have believed."

Recount God's Promises

Faith grows strong by the very act of recounting the promises of God. We are a people who believe that the light of heaven will soon break through the clouds that have darkened our earth for six thousand years, and that all who are in their graves shall hear the voice of the Son of God. We are not of those who are without hope and without God in the world. We have been translated from the kingdom of darkness into the kingdom of God's dear Son. We who once were far off have been brought nigh by the blood of Jesus Christ.

The reason why the apostles could face death by martyrdom was that their trust was in Him who had broken the bands of death. Their eyes had seen, their ears had heard, and their hands had handled Him who had tasted death for every man, and had come forth triumphant from the grave. They remembered the words of their Lord, words that now took on new meaning: "I am come that they might have life, and that they might have it more abundantly." John 10:10. Why should they fear death when they had firmly clasped the hand of Him who had conquered the grave? Of the first Christian martyr, Stephen, we read, "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55.

Jesus still stands on the right hand of God, ministering

in our behalf, a merciful and faithful High Priest who is touched with the feeling of our infirmities. Christ did not end His solicitude with the apostolic martyrs, or even with the Waldenses of the Dark Ages. He knows no time or place. He still stands ministering. It is His presence above that gives to us our hope and assurance forever. To His Father He declares that He desires, above all else, that those who have held His hand, either literally or by faith, as they walked the paths of earth, shall be gathered to Him above. There is coming, soon, the day when the words of our Lord are to be fulfilled: "That where I am, there ye may be also." John 14:3.

In an hour when death has claimed a loved one, we may think back to the prayers we have uttered in faith that God would bring healing and recovery. But our prayers have not been answered—that is, not in the way we desired. In such an hour as that the sorrow is not all ours. It is shared by God, the God who has declared that He will not withhold any good thing from us. The heart of our Father is torn betwixt His desire to bring us immediate release from our sorrow by placing His healing hand upon a loved one, and His desire to do that which will be best for us and for the loved one.

God's Eternal Love

God cannot safely let our lives be determined by our finite desires; then would He defeat His purposes for us. God measures the present against eternity, and always decides in favor of eternity. And why? Because He loves us, not simply for ten years or a hundred, but for eternity. He desires that we be with Him forevermore. Only as we sense this truth are we able to say with Job, "Though He slay me, yet will I trust in Him."

The more we study the Scriptures, the more we are impressed with the truth that Christ did not live and die here to ensure us one added day of life in a sinful world. He came to give us life everlasting in a new heaven and a new earth, wherein dwelleth righteousness. The holy apostles had a contempt for this world, a contempt for death. They sought to labor with zeal the years that God vouchsafed them here. But they viewed the present life as but a pilgrimage, a journey to a better land, even an heavenly.

That, we believe, must be the spiritual mood of Christ's followers today if we are to secure from the Scriptures that comfort and hope that they should give to us.

"He Giveth His Beloved Sleep"

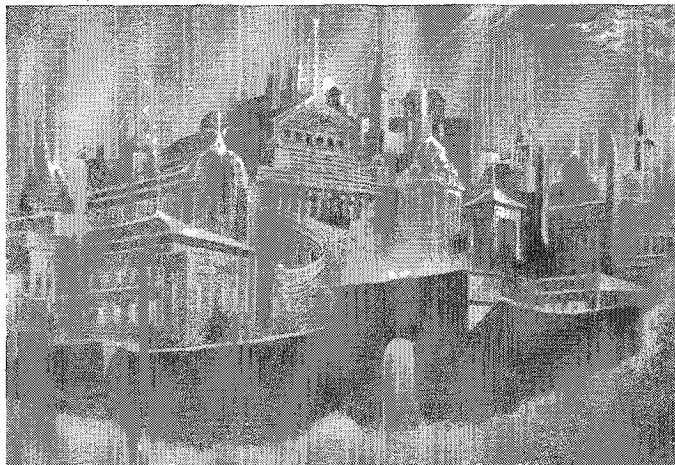
The shadows of this world's night are settling down on every side. Men's hearts fail them for fear. Calamity stalks the earth, and the specter of greater tragedy and carnage haunts the thoughts of men. All this our Father above sees and knows. And as He looks upon this sorry scene, and watches the steps of all who are His children, He decides, in His infinite love and wisdom, to lay this one and that aside for a little while until the indignation be overpast. Not only is it true that in the grave "the wicked cease from troubling," but there also "the weary be at rest." We think it no distortion of Scripture to apply here the holy words: "He giveth His beloved sleep." To each of us He gives brief periods of literal sleep, that we may wake refreshed at the beginning of a new day. To some He gives a little longer sleep, that they may wake refreshed at the beginning of that great new day that shall know no night.

Whether we wake, or whether we sleep, we are with God. That is the essence of our glorious religion. We cannot, we would not, flee from His presence. We serve

a God who is so great that the little sleep of the grave is to Him but a watch in the night. He sees us ever as if we were already in our final state of blessedness. He is the God of Abraham, Isaac, and Jacob. But He is not the God of the dead but of the living, for all live unto Him. Those ancient worthies are viewed by Heaven, not in their present state, but in their future; not in their sleeping, but in their waking. Even so with our loved ones today. Said Paul, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

A Mystery Partly Understood

What does it mean that our "life is hid with Christ in God"? We cannot fully say, for it is a mystery. But the answer may in part be found in the assurance that not even a sparrow falls without the Father's notice, and



P. J. RENNINGS, ARTIST

Hold Fast

By SIEGFRIED M. V. SANDSTROM

Hold fast, fellow Christian, don't waver,
Be strong in the Lord till He come;
Though you've been many years on the
journey,
You'll soon reach your heavenly home.

Be steadfast, dear fellow believer,
Hold on, though the way may seem long;
Continue a little bit farther,
Ere long you will sing vict'ry's song.

Consider how long God has led you,
Your courage must not fail you now;
The furrow is nearing completion,
Keep a firm, steady hand on the plow.

Be faithful, dear brother, dear sister,
Slacken not in your living for Him;
God's blessing your pathway will brighten,
No matter how gloomy or dim.

Have courage, be strong, O ye faithful,
Soon trials will forever be past;
The glorious coming of Jesus
Is near, O beloved, hold fast.

that we are of more value than many sparrows. And again, the answer, in part, is found in the assurance that even the hairs of our heads are numbered. Even the dust, the precious dust, of those loved "long since, and lost awhile," is under the protecting eye of God. Does a mother know where her babe lies sleeping? But though a mother may forget her child, yet, declares our God, "I will not forget thee."

We sorrow not as do others who have no hope. We weep over partings, but rejoice in the assurance of glad reunions. We are bowed with grief, but not cast down. We are smitten sore, but not rebellious against our God. Instead, we find in our hearts new resolves to be ready to meet loved ones who now sleep. God has provided some better thing, that they without us should not be made perfect. They and we are to be caught up together in the clouds to meet the Lord in the air. That is, if *we* are ready!

God designs that a solemn hour of parting shall be a time when the living make new and stronger resolves to be ready to clasp hands with those who shall rise in the great day, and to journey with them to a land where no graveyard mars the green hillside; no funeral train, the shining highway. If, by a rededication of our lives, we permit sad partings to be used of God to ensure glad reunions, then, indeed, shall we be among those who will cry triumphantly, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

F. D. N.

The Refuge We Need

IN GENESIS, chapter seven, we read these words: "The Lord said unto Noah, Come thou and all thy house into the ark. . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, . . . as God had commanded him: *and the Lord shut him in.*"

What wonderful assurance it must have given that little group of faithful ones to know that God's hand was upon the door that shut them in. What feelings of security and repose that must have given them when the lightning flashed, and the thunder rolled, and the first storm ever unleashed upon humanity burst over them in all its fury and terror.

Have you ever felt the cheer and relaxation of entering a lighted room, warmed by a blazing fire on the hearth, and shutting the door on a cold and blustery night? Shelter is what men need in the time of storm.

I will long remember one winter day when I was traveling in China many years ago. The fine rain that began in the morning soon turned to sleet. The narrow foot-paths became icy, and we had great difficulty making headway. By nightfall we were chilled to the bone, and still far from our destination. As we came near to a little village we saw an inn, and decided to stop there for the night. I still remember what a sense of peace and security I felt as I sat upon my cot set up in the center of a large room surrounded by friendly fellow travelers. "Let the chill winds blow," I said to myself as I felt the warmth from the burning cornstalks before me on the floor. We were very happy to be *shut in* in this humble place of refuge on that dreary night.

God's Shut-ins

"And the Lord shut him in." These words ring in our ears like a comforting refrain amid the clashing sounds of conflict that echo and re-echo through the world. They remind us that we, too, may be shut in by the Lord when the coming storm breaks about our heads as it is sure to do. But there is something we must learn before that storm breaks.

We often speak of certain people as shut-ins. They are

those who, because of age or infirmity, find it necessary to be shut away from the world of activity. We sometimes pity them, but how often those who have yielded to such a necessity have developed beautiful characters from whom we may learn lessons of serenity and trust. These may be called "God's shut-ins."

What does it mean to have God shut us in? There are some people who seem to be living in a spiritual shelter. Their home may be a mansion or a basement apartment. That matters not. Afflictions do not seem to lay them low. Annoyances do not upset them. Under all circumstances they are able to maintain a poise that is astonishing to others and a cheerful outlook that is a great blessing to themselves.

Like Job these people are able to rise above their trials and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Satan complained that God had put a hedge about Job. But God demonstrated that that hedge was not material blessings but an inner grace that even the enemy of Job's soul could not touch by his evil darts.

Yes, God does put a hedge about us. But He does it with our cooperation. It was Job's confidence in God and his complete trust that God would always do right that helped him build that hedge.

A Spiritual Refuge

It is not some modern ark, or a refuge perhaps in the mountains, or a bomb-proof shelter in the city, in which we are to seek refuge now. It is a serenity of mind that comes from a consciousness that all is well between us and God, and an unflinching faith in God's promises. It is only a spiritual refuge that will keep us safe in the last days.

This is a shelter that must be erected before the storm breaks. Noah and his family were called to enter into the ark seven days before the Flood came. The call to us now is:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as a chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

What does this experience of entering in include? David tells us in these words:

"O how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31:19, 20.

Overcoming Daily Trials

"The pride of man." "The strife of tongues." How often such things as this cause us to lose our Christian composure. How disturbed we often become over something we have seen or heard. In petty trials of daily living we often need a shelter where we may be shut away from things that trouble us. This does not mean that we are to withdraw from the world on such occasions. But it does mean that in the midst of our activity, even when we are face to face with annoying situations, we have a shelter unknown to others to which we may resort, where God can shut us in away from the slights and criticisms, the trials and irritations, that would otherwise destroy our peace of mind.

We need daily to cultivate the habit of seeking such a refuge. Then when great trials come, it will be natural to turn to that refuge rather than seek some human way out of our difficulties and disappointments that may fail us.

The challenge to us now is best described in the words of Jeremiah:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedest, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

When we contend with the footmen of daily trials, let us not grow weary, for in so doing we are fitting ourselves to contend with the horsemen of greater trials. If we become troubled and anxious when life is going along in a comparatively peaceful way, how can we expect to be calm in the flood tide of Jordan?

Too many people are worried about what will happen to them in the time of trouble. They should be more concerned about finding a spiritual refuge now, for those who have learned lessons of faith and confidence in God now need not fear the future.

A Call to Enter In Now

So let us enter into this experience. This is what God bids us do. "Come, My people," He says, "enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20. These words may have an application to the day of the Lord's wrath. They also have a spiritual application for us now. It is only those who have learned what it means to enter the inner chamber of the heart where one may be shut in alone with God even though he may be walking the crowded streets, or performing his round of duties in some office or factory, who will be hid in the day of final judgment.

To build within ourselves such a spiritual shelter should be our daily task. There are four pillars it should have: (1) *Surrender*—which will lead us ever to say, "I am thine, O Lord." "My times are in Thy hand." Ps. 31:15. (2) *Resignation*—which helps us to declare, "If God wills it then it is good." (3) *Obedience*—which causes us to exclaim with Christ, "I delight to do Thy will, O My God: yea, Thy law is within My heart." (4) *Trust*—which inspires us to proclaim, "In God have I put my trust; I will not be afraid what man can do unto me." Ps. 56:11.

How wonderful it is to know that "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

F. L.

In the Forefront of the Battle

THERE was a day when Seventh-day Adventists gave more time and money per capita to temperance work. We are getting back to those days as any one of our conference temperance secretaries will agree, who was present at the first National Convention of the American Temperance Society held at the Sligo church in Takoma Park, Washington, January 2 to 6. The executive secretary, W. A. Scharffenberg, had arranged for the best temperance speakers in America, including, besides our own excellent doctors and ministers, Dr. George W. Crane of Chicago—outstanding psychologist, lecturer, and radio commentator; Dr. Haven Emerson, distinguished professor of public health at the College of Physicians and Surgeons, Columbia University School of Medicine; and Sam Morris, America's foremost dry campaigner. These representative experts presented facts, figures, techniques, methods, challenge, inspiration, hope, and enthusiasm to all who listened to their keen, dynamic, and forceful presentations.

We were interested to know how our workers in attendance felt about the convention and what they expected the net results would be, as they returned to their fields across America and converted these challenging

messages and instructions into practical weapons of warfare against the wet forces. In answer to these questions one General Conference worker stated, "It is a new day for temperance work! The press has taken the messages of these speakers and prominently displayed the story of temperance in the newspapers. Public response is much better now than it was two years ago. Times have changed." Another General Conference representative remarked that the convention was "historic and monumental! These temperance secretaries will go home from this meeting with something to think about."

Conference President Greatly Inspired

A conference president in attendance was enthusiastic. "I have been greatly inspired," he said. "We are all enlisted in a cause we need not be ashamed of. We belong to a great temperance movement that throws us into contact with non-Adventist leaders with whom we may work in the dry cause and to whom we may bring the Advent message. I feel as though I would like to go to work lecturing on temperance in churches and public schools everywhere." A union conference temperance secretary was spontaneous in his remarks: "This temperance convention has broadened our vision and brought into sharper focus the instruction of the Spirit of prophecy along temperance lines."

We were thrilled most of all as we talked with the men and their wives who will be responsible for putting the new and enlarged temperance program to work in our churches throughout North America—the local conference temperance secretaries. "They are really giving us something that we can use in promoting temperance," said one. The wife of another remarked that "the convention dealt with the temperance question from every angle. It was well planned. We have come to see that the temperance department should be a major department in our work."

Rebirth of the Temperance Work

Our churches will be hearing more about this first National Convention of the American Temperance Society. Watch for a report in an early issue of the Review. There seems to be a rebirth of the temperance work among us. The enthusiasm kindled at this convention was thrilling to behold, but this great meeting will accomplish little for the cause of God unless every Adventist church in North America is organized into working groups to educate and agitate along temperance lines. This is the essential follow-up work. This involves a program of scattering pamphlets, papers, and books on the dry question by the millions throughout the length and breadth of the land. It includes what the old-time Adventists called the influence of "the ballot box," or votes for dry political leaders and temperance legislation. It is a fatal philosophy to say now that "it is of no use to do anything because the wets have stolen a march on us."

God Still Rules

It is not too late. God rules the world, and there are thousands who can be rescued from the curse of inebriety, and thousands of others who can be educated to choose the course of the total abstainer. When the appeal to co-operate by "voice and pen and vote" comes to your heart, leap to the opportunity. Volunteer for service in the temperance cause. Get into the thick of the battle for sobriety and decency, and let your sword fall heavily upon the shoulders of the demon alcohol. Our constant association with beer parlors and liquor stores, our frequent experiences with drunken drivers, women who "cocktail," and men who "booze," may have accustomed us to intemperance, and blinded our eyes to its great evil. If this is so, let us stir ourselves to get off the devil's

ground, and fight the vice that threatens our homes, our families, our churches, and our nation.

Coming down to the very heart of the problem, we mention the home as of vital importance in the temperance program. It is here that the work of temperance reform must begin. The work must go deep and be thorough, we have been told, and the ax must be laid at the root of the tree. "The roots of intemperance lie deeper than mere liquor drinking. In order to make the temperance movement a success, the work of reform must begin at our tables."—*Signs of the Times*, Jan. 6, 1876. Regarding this, the servant of the Lord has said, "In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not."—*Ministry of Healing*, p. 335.

We would do well to organize community classes in good homemaking and healthful living, conducted by physicians, ministers, nurses, and teachers, working together to educate their Adventist and non-Adventist friends in the principles of Christian life at home. We have these words of counsel:

"If half the efforts that are put forth to stay this giant evil were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result than from the present course of combating only the full-grown evil. The unnatural appetite for spirituous liquors is created at home, in many cases at the very tables of those who are most zealous to lead out in the temperance campaigns."—*Signs of the Times*, Nov. 17, 1890.

Christians to Be Free

We should never forget that temperance is one of the fruits of the Spirit (2 Peter 1:6), and that drunkards shall not inherit the kingdom of God (1 Cor. 6:10). From such things as intemperance, says the apostle Paul, we have been washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of our God. The freedom we know in the gospel we are to present to those who are slaves of liquor. We have a work to do for alcoholics, but our chief responsibility is to labor to prevent the enslavement of millions of our youth in this land and thousands in our own church to the arrogant king alcohol who now threatens their very lives. There is a great work to be done.

"Shall there not be among us as a people, a revival of the temperance work? Why are we not putting forth much more decided efforts, to oppose the liquor traffic which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform."—*Counsels on Health*, p. 432.

"Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so to-day." *Gospel Workers*, p. 384.

Said one of the speakers at the convention, "This is our day of opportunity. Shall we take our heaven-assigned place in the forefront of the battle in this 'holy war' to which God has called us?" What will your answer be?

D. A. D.

THE Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us.—*Ministry of Healing*, p. 489.

No Crisis With God

By C. S. Longacre

WHEN the angel came to Sarah in her old age—she who had been barren all her life—and told her that she was to have a son, she laughed. The angel, witnessing her unbelief or skepticism, asked, “Is anything too hard for the Lord?” Gen. 18:14. This is a pertinent question. Jeremiah answers it thus: “Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” Jer. 32:17.

I have heard some people say that we have just begun our task of warning the inhabitants of the world; and, at the rate we are working, it will take a long time yet to finish the task committed to our hands. They figure up how many millions of souls there are in India and in China and in Africa who know nothing about the plan of redemption. All such estimates of the number of people unwarned are wrong. We must continually say, “There is nothing too hard for God.”

The Lord, speaking through Isaiah, says, “For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. 55:8, 9. The Spirit of prophecy says, “Our Heavenly Father has a thousand ways to provide for us, of which we know nothing.”—*The Desire of Ages*, p. 330.

The Lord is depending upon His church to give the warning message to all the world. This work will be done, but the Lord is not altogether dependent upon human instrumentality in saving the honest in heart out of the world. We read:

“Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.”—*Ibid.*, p. 638.

The Promise of the Latter Rain

God has promised to pour out His “Spirit upon all flesh” when the promise of the latter rain is fulfilled, and as a result those who “yield to its promptings,” “that sit in darkness,” “even among the uneducated, now proclaim the words of the Lord” with convincing power.

“Not to any class is Christ’s love restricted. He identifies Himself with every child of humanity. . . . He is the Son of man, and thus a brother to every son and daughter of Adam. . . . Angels of heaven are passing throughout the length and breadth of the earth, . . . to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.”—*Ibid.*, pp. 638, 639.

“By thousands of voices, all over the earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined

against the truth, a large number take their stand upon the Lord’s side.”—*The Great Controversy*, p. 612.

“God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.”—*Review and Herald*, Dec. 15, 1885.

“He [God] will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9:28. When the latter rain is poured out in all its fullness, culminating in the loud cry of the third angel, the earth will be lightened with God’s glory. Pentecost, we are told, will seem “as nothing in comparison.”

Brethren and sisters, have faith in God. With Him there is no crisis. When the Lord turneth the captivity of Zion He will “bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Isa. 52:10.

The Historical Setting of the Testimonies—3

The Times of Volume Three

IN 1872, when the first testimony of volume three was written, the entire denominational effort of Seventh-day Adventists was in the United States, and largely concentrated in the Central and Northeastern States. There were eighty-six ordained and licensed ministers preaching the message and supervising the work. We owned and operated one publishing house and one small medical institution, both at Battle Creek, Michigan. For a quarter of a century God had led His people as rapidly as they could advance intelligently and in unison, first into a clear understanding of the doctrines taught in the Word, then into a sense of their responsibility to publish the message, then to organization of the church, and then to better ways of living. But there were new experiences and great opportunities for advance before the church. The counsels of volume three paved the way for these.

Through the preceding twenty-five critical years, James White had been the leader of the new cause. He had started the publishing work, labored tirelessly for church organization, built up the medical work, and had stood at the head in both administrative and editorial lines. He had pioneered the way. With his keen business foresight and his entire devotion to the growing church, he was recognized as the leader. This being the case, it was but natural that others should fail to see that they should step in and assume responsibility in the various enterprises of the growing denomination. This volume opens with a discussion of this problem and with an appeal for burden bearers to shoulder the work at the headquarters, relieving James White, who was breaking under the load. Again and again, through the volume, reference is made to the expanding work, the enlarging responsibilities, and the need of younger men to take hold and bear the burdens. The hazards of looking to one man as the great leader were clearly enunciated.

A Growing Work

The experiences of this period are akin to that of the eagle teaching its young to fly—first bearing the fledgling upon its back and then leaving it to develop its strength, but with the parent ever near enough to render aid when needed. James White’s own failing health, his conviction that others should be stepping in to lift the burdens, and his frequent calls to duty elsewhere, all tended to separate

him from the administrative interests at Battle Creek. Although Elder and Mrs. White continued to maintain their home midway between the sanitarium and the publishing house in the headquarters city, we find them often in distant parts. In the summers of 1872 and 1873 they spent periods of rest in the mountains of Colorado, and were also for some months in California. A still longer period was spent by them on the West Coast in 1874, at which time Elder White began the publication of the *Signs of the Times*. Thus others were forced to assume responsibilities of leadership at the headquarters, and the work gained strength.

This was a critical period too, for, during the time when the church was finding its way in the question of leadership and organization, some were inclined to unduly stress individual independence and were in danger of repeating the experience of Korah, Dathan, and Abiram in rebellion against properly constituted authority. Scattered through volume three are counsels providing a definite steadying influence through these experiences. Here and there are enumerated in magnificent statements some of the great principles of organization and leadership.

The three-year period of the times of this volume also marked the close of the first decade in the teaching and practice of health reform. Counsel was given to guard against extremes on the one hand and indifference on the other. Again and again, in general articles and personal testimonies, Ellen White pointed to the great principles of temperance and right living, and called the people to advance in their new and helpful health reform experience.



The God of Truth

By R. E. Loasby

A VERY attractive root-word of the Hebrew Old Testament is *aman*. It has many engaging and lovely meanings. As a verb it means "to confirm," "to support," "to nourish," "to establish," "to trust." As a substantive it presents such meanings as "faithfulness," "steadfastness," "support," "trust," "foster father," "nurse," "truth"—an overwhelming treasury of meanings. It is the same root that is translated "amen" a number of times, in such texts as Nehemiah 5:13; Psalms 41:13; 72:19. We get our English word *amen* from it through the Greek.

Isaiah uses this root when he says to God, "Thy counsels of old are faithfulness and truth." Isa. 25:1. This is part of a hymn of praise to Jehovah as a personal God: "Thou art my God." The praise—and Isaiah became the "choral leader of the church of the future"—swells into a great volume as the thought of the faithfulness and incomparable truth of God, the deliverances and redemption of the church, overwhelms Isaiah. He lived in the joy of personal relation with God. Isaiah read the history of God's faithfulness and truth in the church as embracing support, nourishment, steadfastness; for all of those meanings are behind the root word *truth*.

Twice in Isaiah 65:16 the prophet speaks of Jehovah as "the God of truth." This is the same form of the root given in the texts above, and translated "amen." This is a beautiful thought to hold on to: Our God is the God of amen; that is, He keeps His covenant, and all His promises; He is the divine nourisher and supporter. The word *amen* was the strongest formula of consent and affirmation. Similarly the apostle John takes this same word and calls the Master "the Amen, the faithful and true witness." Rev. 3:14.

So when we read the little word *truth* in the Old Testament, let us ever recollect that against the background of human fickleness and inconstancy the Lord of men shines forth in all the radiance of self-consistency, the "God of the amen," the "faithful and true witness." He stands in a sacramental and solemn relation to us; He is the nourisher, the divine father, and all His ways are truth and verity. There is a deep mystical bond between Him and us. We can trust Him.

All this was laying the foundation stones for wider expansion. It was in this period that the believers began to get a glimpse of the entire world as the field of labor. It was a staggering view. It presented a challenge. They did not then see the significance of the little church school started in Battle Creek by Goodloe H. Bell, an experienced teacher who had accepted Adventism through his contacts at the sanitarium as a patient. It was in the early summer of 1872 that he began this schoolwork. A little later that year a beginning was made in laying plans for a more advanced school to train workers. In December, as Testimony number 22 reached the hands of our people, they found that it opened with an appeal for such a school and instruction as to how it should be conducted. "Proper Education" is the title of the thirty-page article setting forth the great basic vision on the training of our youth. How could we compass the world with our message unless we had an educated ministry? How could there be an educated ministry unless we had a school? Rising to heed the instruction and meet the challenge set forth so clearly in this volume in pages 131-160, our forefathers established an educational system beginning with Battle Creek College. Its main building was dedicated on January 4, 1875.

The Need of Missionaries

Only a few months before this epic occasion, John N. Andrews, one of our leading ministers, was sent to Switzerland to pioneer the heralding of the message in Europe. In the counsels of a few months earlier, Ellen White had written of the need of missionaries "to go to other nations to preach the truth in a guarded, careful manner."—Page 204. With the sailing of Elder Andrews in the autumn of 1874, Seventh-day Adventists began to turn their eyes to other lands.

The timing of the messages of instruction and counsel which have come to us down through the years is interesting. From the year 1859, Seventh-day Adventists had made advancement in assuming their obligations to God as they discerned their stewardship in systematic benevolence; but they did not at the outset perceive the full obligation of the tithe, the tenth of the income. Now in two articles, in the heart of volume three, the basis of reckoning the tithe obligation was clarified as the messenger of the Lord wrote of a "tenth of the" "income" and of the "ninetenths" which remained. Not until 1879 was this broader concept of systematic benevolence to become a part of denominational policy, but that step which has done so much to assure a steady and much-needed income for a growing work had its roots in these counsels of the two chapters, "Tithes and Offerings" and "Systematic Benevolence," which were published early in 1875. The fuller concept of true stewardship was discerned as we were led to see that the calls for benevolence were designed by God, not merely to raise money, but as a means of developing and perfecting character in the giver.

Pointing Out Certain Dangers

As might be expected, an aggressive evangelistic program led to conflict with other religious groups, who often challenged us to debate and argument. Ten years earlier Moses Hull, one of our ministers, had lost his way in placing himself on the enemy's ground by such discussions. Now repeated counsels presented guidance as they pointed out the dangers and the small fruitage of such contentious efforts. Volume three abounds in such counsels.

So the topics of this volume are varied, ranging from counsel to the wealthy farmer and his uneducated wife to instruction for the minister and the executive. The general articles fill the larger part of this volume. Here and there are found personal messages, published for the bene-

fit of all, because, as Ellen White wrote, so many of them have to do with experiences "which in many respects represent the cases of others."

A few outstanding revelations form the basis of the larger part of this volume. During this period the outstanding visions were less frequent, but more comprehensive. Again and again reference is made to the comprehensive visions of December 10, 1871, and January 3, 1875. The latter is described by James White in a footnote on page 570. The circumstances of the first will be described more fully here: It was at Bordoville, Vermont, that this vision was given. A report of the meeting held at that place, December 9 and 10, was sent to the REVIEW by Elder A. C. Bourdeau, in whose house it was held. From it we learn that Mrs. White had labored "especially for the church." At one evening meeting "special testimonies were given to individuals present; and as these were endorsed [by those spoken to], light and freedom broke in." Sunday afternoon two sons of one of the believers and the wife of one of them came to bid Mrs. White good-by. They had been "in a backslidden state." Then Elder Bourdeau gives a vivid picture of what took place:

"At this point, Sister White felt the real burden of their cases, and a special yearning after them for their salvation, and gave them rich instructions. She then knelt down with them, and prayed for them with great earnestness, faith, and tenacity, that they might return unto the Lord. They yielded and prayed, promising to serve the Lord. The Spirit of the Lord drew nearer and nearer. Sister White was free, and soon, unexpectedly to all, she was in vision. She remained in this condition fifteen minutes.

"The news spread, and soon the house (Eld. A. C. Bourdeau's) was crowded. Sinners trembled, believers wept, and backsliders returned to God. The work was not confined to those present as we have since learned. Some who had remained at home were powerfully convicted. They saw themselves as they had never done before. The angel of God was shaking the place. The shortness of time, the terrors and nearness of coming judgments and the time of trouble, the worldly-mindedness of the church, their lack of brotherly love, and their state of unreadiness to meet the Lord, were strongly impressed upon the minds of all."—*Review and Herald*, Dec. 26, 1871.

Such were the times of volume three.

THE TRUSTEES OF THE
ELLEN G. WHITE PUBLICATIONS.



"I Will Come Again"

By H. B. Taylor

OF ALL the wonderful promises in Holy Writ there is nothing more comforting, more assuring, more hopeful, than the precious words spoken by the Saviour to His troubled disciples during the last part of His earthly ministry. We have read them over and over again, and they have soothed our souls. We have read them many times to the troubled, the weary, and the bereaved; and each time these words come to us with new power, and freshness, and life. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

In Christ's conversation with His disciples He had

told them that He was going away. He was their Lord, their master, their friend, their teacher; and the thought of separation from Him filled them with sorrow. Among other marvelous promises, Christ stated to them, "*I will come again*." Though these words were spoken to His immediate disciples on that occasion, those divine words have come ringing down through the centuries, giving courage and hope to the Christian in each succeeding generation.

On the Mount of Ascension

Afterward when Christ had died upon the cross and had risen from the tomb, in company with eleven of His disciples He went with them to the Mount of Olives, and while speaking to them He began to ascend. Then out of that scene we gather these words:

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Jesus had been away from His Father's house for more than thirty years, and now He was returning to His Father accompanied by the angels of heaven. "All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train."—*The Desire of Ages*, p. 833. Although this glorious heavenly reception was awaiting Jesus in the courts above, His heart went out to those lonely disciples there upon the mountaintop, and He dispatched two angels to inform them anew of His return, which words were but an echo of those spoken to them on a former occasion when He said, "I will come again." We have not only Christ's personal promise of His second coming but that of the angels as well.

Christ's First Advent

As we study the Bible concerning Christ's second coming, which subject is mentioned in the New Testament alone more than 290 times, not to say anything of the Old Testament teachings in this respect—it is profitable and heartening to note the precision with which the prophecies and promises regarding the first advent were fulfilled.

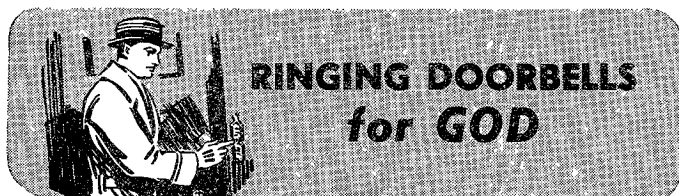
In Genesis 3:15 we have the promise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." In Galatians 3:16 we read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ." The seed of the woman in Genesis 3:15 is Christ. That same promise of the coming seed was repeated many times; for instance, to Abraham in Genesis 12:3, to Isaac in Genesis 21:12, to Jacob in Genesis 28:14, to Judah in Genesis 49:10, to Jesse in Isaiah 11:1, 2, to David in Psalms 132:11; and when Christ came, He came exactly in the lineage and in the manner outlined in God's Word. These and many other details were fulfilled in Christ's first advent.

The apostle Paul wrote, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." Gal. 4:4. In the "fulness of time" the seed of the woman (Christ) came according to God's promise and plan. Christ's birth, and life, and death, and resurrection—all in their various details—met the specifications of the promises and prophecies in the Holy Scriptures. So it will be with His second coming.

REVIEW AND HERALD

Let us now look at some of the inspiring messages pertaining to Christ's second coming. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7. His going away was witnessed by the disciples upon the Mount of Olives. His return will be a literal, visible appearing in power and great glory. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

When the Master returns the second time He brings His reward with Him. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. One of the most distressing scenes of the confusion and anguish of the lost in that day is described in the following verses: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:



Finding the True Church

THERE are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

The colporteur, who is a house-to-house evangelist, finds many honesthearted people who are waiting for someone to come and tell them of the truth of God. Mrs. C. T. Hosler, one of our colporteur evangelists of the Wisconsin Conference, recently had the following experience which illustrates in a very definite way that many souls are really longing for light:

"Two weeks ago I canvassed a young mother, showing her the Health Service, *Bedtime Stories*, and *Bible Readings*. She was very much interested, but said her husband gave her very little money.

"She said, 'My only desire is to start to church and bring my two boys up the Christian way.' But she said, 'I don't know which church to go to; there are so many, and I don't know what the right one is.' I asked her to hand me her Bible, and we would soon learn from the Bible which was the right church. We read a number of scriptures and finally the Ten Commandments. I asked her whether all the churches kept all the Ten Commandments. She read them the second time, and then said, 'The Bible says the seventh day is the Sabbath, and only the Seventh-day Adventists keep that day, and according to the Bible the seventh day must be the right day.' I told her that is what the Bible says, and it also states that if we break one of the commandments, we are guilty of breaking all. She said, 'Oh, I am so happy, that I have found the right church.' I asked her whether she would like to come to Sabbath school and church, and she said she would. This was on Wednesday, and Sabbath morning she and her two boys were there. She has been there two Sabbaths, and enjoys it so much.

"I had prayer with her before I left. I did not sell her any books, but I consider this experience worth more than all the books I sold that week. I spent two hours with her that day, and it gives me great pleasure to know that I have found a soul longing for the truth."

D. A. McADAMS, Associate Secretary,
General Conference Publishing Department.

for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

Christ will have a church that is waiting for Him. His coming to them will be a welcome glorious appearing. Those who are asleep in Christ will be raised at that time. Those who have accepted Him as their Saviour will be translated and all taken to heaven together. (1 Thess. 4:16-18.) Christ wants His people with Him where He is, therefore He said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." "Be ye also ready." Matt. 24:44.

The Message of Romans—No. 5

The Struggle With Sin

(Based on Romans 7)

By L. H. Christian

FEW chapters in the entire Bible—and certainly none in Romans—have been studied more, disputed more, and, may we say, misunderstood more than Romans 7. Concerning this chapter there is a difference of opinion among godly people, and also between believers today and in earlier decades. Some hold that the chapter deals with men in their natural unconverted state. Some again teach that it sets forth the experience of a converted person who does not have full victory because he has not surrendered all to God. Many affirm that Paul described his own experience after he accepted Christ and before he attained to the full life of faith. As the Lord has led His church into clearer and clearer light, the latter view, which certainly is the true one, has come more and more to be accepted.

There are three marked sections in the chapter. The first six verses bring us a parable of a woman who, when her first husband died, was married to a second, a situation which we are told was in harmony with the law governing the marriage relations. The first husband is spoken of as "the oldness of the letter," and the second husband as the "newness of spirit." This first husband represents the old life in sin as lived by nominal professors, whose religion consists of outward forms in self-righteousness, without the new birth and genuine sanctification. The second husband typifies Christ—Christ as He is manifested and is lived in a genuinely converted person. No simile or parable can be applied in every detail; but if anyone asks who is represented by the woman in this illustration, it should be said that the woman married to the first husband is a worldly person, and the same woman married to her second husband is the same person after a true conversion.

Relation of Human Beings to God's Law

The apostle uses this homely illustration to make plain the relation of human beings to God's moral law. The question is not whether we are under obligation to obey the law. Barnes in his *Notes on Romans* writes that Paul "does not say that we are dead to it (the law) or released from it as a rule of duty or as a matter of obligation to obey it; for there neither is, nor can be, any such release but we are dead to it as a way of justification and sanctification." That is what Paul means when he says that true believers "are become dead to the law by the body of Christ." Verse 4. We are "delivered from the law," not because the law is changed or abolished but because "that being dead wherein we were held." Verse 6. Unconverted people living in the "oldness of the letter" are under the condemnation of the law, for the sentence of the law is that they must die. Truly converted people are free from that sentence, since the law approves of the righteousness of Christ imputed to them, so that they are not only not

"guilty before God" (Rom. 3:19), but the law declares that they have a right to live.

Romans 7 is one of the very few chapters that try to explain the mystery and "deceitfulness of sin" in its inward essence and power. The intrinsic nature of evil with its effect on human minds is too little known.

The power of sin is personified and called a "body of this death." Verse 24. It is said that sin "wrought in me all manner of concupiscence." Verse 8. It "deceived me," and "it slew me." Verse 11. It should be repeated that the law of sin is more than mere ways, or courses, of sin. It is the commands of sin. The drunkard has an irresistible desire, or drive, to drink. Sin is more than mere words; hatred, envy, and covetousness are driving forces that compel submission.

The Strength of Sin

When we think of this, we can understand Paul's words in 1 Corinthians 15:56: "The strength of sin is the law." In holy beings the law works holiness; in fallen beings the same perfect law works wickedness; not that the law in itself works sin, but sin does it by the power of the law. "Sin, taking occasion by the commandment, deceived me." "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good." Rom. 7:13. A man's character may really be measured by what the law of God does in him. If the law works holiness, he is holy; if, on the other hand, the law through sin in him works evil, then he is evil.

The chapter speaks of the "law of sin which is in my members." Verse 23. This law of sin is against the "law of my mind." Paul said that with his mind he served "the law of God," but with his flesh, "the law of sin." Verse 23. The word "law" in "law of sin" is not merely the manner and method of sin; it means the compelling urges or commands of sin.

The origin and nature of sin cannot be fully comprehended by either men or angels. We read that when sin began in heaven even "Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. . . . Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity."—*The Great Controversy*, pp. 496, 497.

Life on Probation

Many godly people who have studied the way of salvation, as outlined in the Scriptures, ask: "Why do Christians have to be tempted, and why is it possible for them to fall and then again be accepted and forgiven? Why does not God in the new birth do a perfect work all at once?" The work of grace is perfect at every stage. When He accepts us in Christ He gives us eternal life for, he that hath the Son hath eternal life. But He does not give us immortality. When we are born again we become "new creatures," and we are placed on trial as was our first father, Adam. He too had eternal life, but not immortality and had he stood true, he would have gained immortality and would have become a glorified being for all eternity.

As converted people, we have a living Christ to forgive us and to dwell within and to give power to overcome, so that we need not fall when tested. It is of this test that Paul writes in Roman's 7:8-20. These verses constitute a forceful description of the struggles of those who have not entirely given up to Christ. They make plain that such a person still has the old sinful nature with him in his flesh. "In me (that is, in my flesh,) dwelleth no good thing." Verse 18. "I am carnal, sold under sin." Verse 14. But the deciding factor in his experience is his will. "To will is present with me." Verse 18. But the power to per-

form is lacking until Christ comes into the heart. Although a person in that spiritual condition when he sins does not, in his own best self, perform the sin, yet he is responsible for that which he does not want to do but yields to in weakness. In that condition he is wretched and bound.

It is clear that such a man, though a professed believer would be lost should he die in that state. Only those who are victorious through Christ will be saved. This fact must never be forgotten. But no one, be he ever so weak, need give way to despair. When we cry out as did Paul, "Who shall deliver me?" we may also say with him, "I thank God through Jesus Christ our Lord." His grace, providing forgiveness and power to live right, will bring us the victory.



"What Is That to Thee?"

By Arthur L. Bietz

THE apostle John records a most interesting incident in his own experience. It must have made a vivid impression upon his mind, else he would not have revealed it. The experience takes place immediately after Jesus had asked Peter to profess his love. Peter had responded to the Master's call: "Follow Me." He had a way, however, of being too much concerned with other people's affairs. He looked around and saw John; and turning to Jesus, he said, "And what shall this man do?" John 21:21. The response of Jesus contains one of the classic lessons which all Christians must learn. "Jesus saith unto him, If I will that he tarry till I come, *what is that to thee?* follow thou Me." Verse 22.

Men have a tendency to be too much concerned with that which is not really their business. Some Christians spend the better part of their time minding everyone's business but their own. Many lose their way, because they follow men instead of keeping their eyes fully and clearly focused upon Jesus.

The Cause of Our Trouble

Dwight L. Moody said, "I have had more trouble with myself than with any other man I have ever met." When we gain a genuine insight into our own spiritual needs we cannot help but respond as Moody did. Often people say, "There are too many hypocrites in the church." These have not really taken a good look at themselves, else they could hardly act as judges of all the hypocrites.

A number of years ago, when I was pastor of a certain church, a woman who had been a member of the congregation only a few weeks came to me and said, "I have been in this church only a few weeks, but I have never seen a church where there is so much gossip and back-biting." It was a surprise, because three years at that church had convinced the pastor that the people really enjoyed fine Christian fellowship.

What we see in others is usually a reflection of ourselves. The stubborn person always finds other people stubborn. The one inclined toward gossip will draw unwilling gossip from others. Everyone tends to be surrounded with his own atmosphere and disposition. The person who sees only hypocrites has harsh, critical eyes. When you associate with others, they really reflect you more often than themselves. Jesus warns us not to assume judgment of any man.

Let us apply the message of Jesus to our own hearts. All genuine Christian experience must lead a man to grapple with himself. Jesus still says, "What is that to thee? follow thou Me."

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

The Child at Home and at Church

By R. E. Hoen

[This article and "Have You Read This?" were prepared for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

LITTLE ones in the church service often deserve more sympathy than criticism. Too frequently four-year-old Willie is ignored as his parents leave him standing on the floor when they hold the songbook high above his head and piously engage in singing. To the child, the scenery of seats, shoes, and hosiery is not attractive, neither is it conducive to love of the church service. With this introduction, the speaker's presentation of the message, in terms and tones not suited to Willie's childish comprehension, becomes increasingly boring as the hour wears on. Small wonder that Willie frequently devises some scheme that will provide diversion for himself and for others. During prayer he makes faces at those in the seat behind him, or in the midst of the sermon he contrives an excuse to leave the room. Upon his return, he and a small seat mate mutilate the songbook or his Sabbath school lesson sheet.

Not a pleasant picture; but who is responsible? In all probability these activities are but the sequel to his behavior at home, where during tedious and incomprehensible worship periods, Willie has moved about uneasily and perhaps slyly until father grasped the protesting lad by hand or foot, and dragged him back to his side as he continued in prayer for the heathen of other lands.

Willie is already a victim of the idea held by many parents that religious training cannot or need not begin until the child can understand the sermon or the reading. As a babe in arms, he was kept at home until several months old, thus also dulling the baby sitter's interest in church attendance. When first Willie was taken to

church, he and his parents were huddled into a limited section of the sanctuary in the vicinity of a dozen other insipidly noisy infants, or he was dandled in a "bawl-room" annex where, amid the confusion, the group of mothers could hear little of the sermon. Since Willie never was taught that quiet is to prevail during worship or in church, he recognizes no indication for a change in decorum.

A Miracle of Grace

To remedy Willie's attitude and habits now will require a miracle of grace, much patience and prayer, and a deal of thoughtful planning and effort. As he becomes older he will be inattentive and mischievous in his division of the Sabbath school, he will be indifferent to religious exercises in church school, and he will be bored by compulsory attendance at chapel and other services in the academy and college. Perhaps he may be baptized with others and join the church while in boarding school, but the probability is less than one in three that he will continue as an active member after graduation.

So much criticism is thoughtlessly heaped upon parents of infants because of their disturbance of others during church services, that many godly mothers needlessly stay at home, to the ultimate detriment of their children. The baby should be taken to church before he is old enough to plan a strategy of his own. But he should be prepared for the experience. By holding him quietly through brief periods of worship at home, including Scripture reading and prayer, he will become accustomed to quietude and the reverent posture of his parents. As soon as the child begins to talk he should be taught to participate in the prayer, and to recite simple Bible verses he has learned. With such home training, and with specific instruction before entering the sanctuary, the routine of the Sabbath service will not be so strange to him, and he will maintain a reverent, inquiring attitude. If the location of seating in church is selected sufficiently remote from small children, other than his brothers or sisters, he will not be tempted to imitate their antics. Under such favorable environment, his parents and others near him will be permitted to listen to the service, and receive the blessing in it for them.

Anticipation of Baby's Needs

Thoughtful anticipation of baby's needs will at first make it possible for him to sleep through much of the sermon, or to be quietly appreciative of his surroundings. A small rubber toy, firmly attached to a string, may give him calm entertainment without the confusion of retrieving it from the floor. As he becomes older, some other unobtrusive pastime, provided only for Sabbath services, may be available. A small book of simple attractive pictures of animals or birds is very suitable. After the child has begun to recognize and copy form or color, a few small sheets of colored paper may be provided on which to draw or letter. He should not be permitted to scribble wastefully and noisily, but should be encouraged to copy a simple line picture supplied him, or copy the letters or numbers from mottoes on the church walls, on the Sabbath school goal chart, or from pages of the songbook.

As soon as the child recognizes numbers, and has been taught to handle books with care, he may be allowed to find the songs in the hymnal. It may take him some time, but he has the time available, and the parent should



Love's Golden Chain

BY ROBERT HARE

Is there no plan that can recall
The joy of courtship days;
No plan to brighten life once more
With sweet seraphic rays?
Oh yes! a talisman is found,
Though gold may lose its glow—
Just go to work and love again
As in the long ago!

Love is the golden chain that binds
True hearts in union here,
Creates again the happy smiles
Of friendship's glad new year.

not become impatient with his learning efforts. During the singing he may stand up on the seat, so he can help hold the book and look at it. He will soon learn the songs, and thus come to feel that he is doing just like papa and mamma, and that the service is his. Soon also he can find the Scripture texts, though at first he will require help to locate the proper book. By the time he is seven to nine years old he will readily keep a small notebook of his own in which he will list the texts used. May it be that the preacher will use enough texts to encourage the young, developing child of the church to keep such notes, and may he always preface his spiritual food for the sheep of his fold with a few morsels for the lambs of the flock.

It is gratifying to observe how well the children of some families have been reared in godliness and in reverence for the sanctuary. One young, vivacious couple we know place their four little ones, ages one to five, in a row of seats in the balcony adjacent to the choir section. During the musical parts of the service, both parents sing with the choir, then seat themselves by the children, who sit throughout the service like a row of little birds on a limb. This is a most happy little family, full of activity when activity is appropriate, but always reverent and decorous during religious services. These parents, and many others that have been observed, are proving daily in the home, and weekly in the sanctuary, that it is possible to "train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

Parents Who Think Ahead

By Helen Gregg Green

THE most interesting family I know has the most interesting parents.

When the children were very small, they were just like other normal, healthy boys and girls—not particularly outstanding in any way. But now? I can hardly believe youngsters would have the capacity to be so capable. I asked the mother to what her children's ability to handle such varied situations was due, and she gave me some very thought-provoking details regarding her methods.

"From the first, ever since the children could talk," she said, "their father and I have devoted several hours a week to their education. This has not been any hit-or-miss program, but a definite, well-defined one that we have always considered the most important work of the week. Perhaps you have noticed their excellent vocabularies. That didn't just happen. A gradually growing vocabulary, and its correct usage, is one of our goals. The public library is full of practical, simply written books to help parents. We have studied many of these and kept our minds alert."

The "Hospital Bed" Connie Made

"I like that idea," I said, "but I'll have to admit that what impressed me most was the dinner the girls turned out and the 'hospital bed' with the sheets pulled tight as a drum that nine-year-old Connie made." And I smiled as I looked back at the pleasure experienced during my visit with this large family among whom I had never been made to feel myself a liability.

"That's part of the education, too," the mother continued. "Both our boys and girls must know by the time they're fourteen how to cook a meal for six people, buy the day's provisions, plan the meals, and make a 'slick' bed. Other *musts* are: the ability to give first aid to an injured person, mend ordinary tears and holes in clothing, darn socks and stockings, and a dozen other fundamental tasks of everyday life. And each child must have at least one useful skill at the age of sixteen—a skill that has required many months of steady drill."

"I noticed John fixing the hot-water tank the other day and doing it much more quickly than a plumber usually does it," I added, delighted to have known such an all-round type of boy.

"Yes, indeed," the mother smiled proudly, "John's father is a good teacher. He happened to know several trades which helped to put him through college, and he has insisted that the children learn useful skills. We believe every normal child of sixteen should be able to support himself without difficulty if it becomes necessary."

"Didn't I hear you speak of going on a vacation and leaving a certain budget for the children while you were away?" I asked.

That's just what Mother and Dad have done several times," Tom, the eldest son who had joined us, volunteered. "They gave us a check and said, 'This is to last while we're gone. You may be treasurer, Tom, and remember, this is the full amount.' Oh, the fun we had! And we made it!"

"With enough left over for a little surprise for father and me when we returned," his mother added proudly. —National Kindergarten Association.

Have You Read This?

By Louise B. Stuart

THE child who is spoiled has a heavy burden to carry throughout his life."—*Counsels to Teachers*, p. 112. This is an unusual statement from the pen of Ellen G. White who has given us such a wealth of excellent counsel on education.

How many have stopped to think of the far-reaching results of spoiling children? The term *spoil*, according to the dictionary, means to "impair or destroy the usefulness and beauty of; to impair the temper or disposition of, especially by overindulgence." What a tragedy it is to destroy or even to impair the usefulness and beauty of an individual, to impair his temper and disposition! What a heavy burden it places upon him to be carried throughout life!

The child who has never been taught to obey, who has been petted, waited upon, and allowed to do as he pleases, is not a happy child. He refuses to play with others unless he may choose the game and how to play it. He sulks when he or his side loses, and blames everyone else. He refuses to share with others, but expects them to share with him. His playmates may tolerate him, but often shun him, or worse still, tease or taunt him to see him go into a so-called tantrum. He is disliked by both children and grownups. Truly he carries a "heavy burden" throughout his childhood.

But this is not all. As he grows to manhood he is still willful and selfish. He is not prepared to meet life's problems and perplexities. He shuns life's burdens and responsibilities, and is impatient of rebuke or restraint. He still refuses to "play the game" unless it is played his way. Even his religious life is affected. It is possible for him to learn, but it is difficult to obey God especially when he has never really learned to obey parents or teachers. He is an unhappy, maladjusted grown-up—still carrying his heavy burden.

What a grave responsibility rests upon parents and teachers who, to a large extent, hold in their hands the future welfare, happiness, and usefulness of their children. Sister White gives them this admonition in *Counsels to Teachers*, pages 111-113:

"Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. . . . At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. Never should they be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm, discipline. . . . And the children will be happier, far happier, under proper discipline than if left to do as their unrestrained impulses suggest."

Progress in Austria

By E. H. Knauff
President, Alpine Conference

THE work of God is making progress in the beautiful land of Austria. This small country is in the heart of Central Europe, the crossroads between the East and the West. Blessed by the Creator with high, towering mountains, beautiful, green valleys, and meadows covered with all shades of wild flowers, it presents a challenge to the men and women carrying the glad tidings of a soon-coming Saviour and the solemn warning that the end of all things is at hand.

In Austria's valleys, hillsides, and rolling eastern countryside, in its small villages and large cities, are six million souls lost in sin, who must be sought out by the gospel worker. The Advent message is finding its way into the hearts of many of these people. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16. This text truly applies to the work of the soul winner as he seeks out interested ones in the Alpine sections of this land.

One year ago the old Austrian Conference was divided into two local conferences, comprising the Austrian Union Conference. The Danube Conference, with its 1,250 members, takes in the eastern and northern sections of Austria, with Vienna as its center. The Alpine Conference, with headquarters in the historical old city of Salzburg, is comprised of the beautiful mountainous provinces of Salzburg, Styria, Karinthia, Tyrol, and Vorarlberg. The membership of the conference stands at 1,054, with fifteen churches and many isolated companies.

Many plans are being laid for the advancement of the work in this country. Six series of evangelistic meetings began in the Alpine Conference in October. Four began simultaneously in the large city of Vienna on October 10. In October a nation-wide Bible correspondence school was launched. This is one of the means by which the villages and towns in isolated sections are being reached by the message. The colporteur work is coming to life again after many years of inactivity because of the lack of books and shortage of paper. Early in the summer of 1948 the government granted us the right to publish books and pamphlets for the colporteurs.

New Conference Office in Salzburg

In Salzburg a new building is being planned for conference offices and evangelistic center. After many months of searching by the workers a choice piece of property was providentially located and subsequently purchased for this purpose. One of the great needs of the work here is for church buildings where our brethren can worship. At present there is not one chapel in all Austria which we can call our own. A chapel fund has been set up so that we can build chapels in the various cities of the country. The believers are worshipping in rented meeting halls, which are wholly inadequate. Every hall is filled with worshipers each Sabbath. Many groups meet in private homes. In spite of these inconveniences the work is onward, and souls are coming to the light of truth.

In July of this year the first yearly conference meeting of the Alpine Conference was held in Salzburg. Immediately following the conference, an international youth's

congress was held for more than seven hundred young people from Austria and Switzerland. Visiting speakers were E. W. Dunbar, of the General Conference Missionary Volunteer Department; J. J. Aitken, Missionary Volunteer secretary from the Southern European Division; and Dr. O. Schubert, also of the division. An enthusiastic spirit exists among the youth of these countries.

One of the greatest needs in Austria is a secondary school for our young people who have finished the elementary grades. We are constantly searching for a suitable location for this school. We believe that God will help us to find it.

Our members in this land have suffered much during the war years and postwar years. They have been obliged to get along with the barest necessities, and in every case these have been scarce. In every church we visit we hear expressions of thanks and appreciation for the food and clothing that have been so generously given by the brethren and sisters of America and other lands.

In spite of these difficulties the courage of our brethren here is good. We ask for the prayers of all the readers of the REVIEW for the work in this beautiful land.

Growing College in Japan

By W. W. Konzack
Principal, Japan Junior College

THERE are unparalleled opportunities in Japan today. What I shall write about our school could be written, with equal emphasis, about the Voice of Prophecy, the hospital, the publishing work, and the evangelistic program, which are barely touching the outer surface of opportunities here.

We have accepted as students only baptized Seventh-day Adventists, the children of church members, or young people already observing Sabbath who plan to become workers. One hundred and ten students enrolled when school opened in April, 1948—thirty in the junior high school, forty in the senior high school, and forty in the college. We turned away more students than we accepted because we had no girls' dormitory and only one junior high school teacher. We shall have one hundred and fifty next quarter and two hundred this year—all carefully selected. Already the school has been responsible for more than sixty baptisms, and we expect to reach one hundred shortly.

The school must provide workers for the field. Twelve of our students are graduates of Japanese colleges, and are certified teachers. Next year these will bolster our staff here, and teach in the church schools that we shall open for the first time in Japan. About twelve of our students have been taken prematurely from school to fill positions in the field, the press, the hospital, and the Voice of Prophecy. Six students will become colporteurs next March. More time is required to develop ministerial workers. The Japanese are a well-educated race, and demand a college-educated ministry.

Favorable Opportunities at Present

The ministry in Japan should have the advantage of college training also. Today is our opportunity to enlarge our school and our work while Christianity enjoys favor. Conditions at present make it possible for us to

secure government recognition and considerations, building sites and materials; but what is done in Japan must be done as soon as possible.

We have just completed a girls' dormitory that will accommodate one hundred and twenty to one hundred and sixty students. It is a real credit to our work. We need to build two or three such major buildings each year for some time on this campus, in addition to opening middle schools in other parts of the nation within a few years.

This is an ambitious program for a field with a small constituency, but eighty million Japanese will respond to the gospel as rapidly as the gospel can be taken to them. We are daily impressed with the providences and blessings of God. We are deeply grateful for the splendid staff the General Conference has provided our school, and for the generous rehabilitation and building funds. The success of our work here may be attributed directly to these blessings. I have never seen such a huge per cent of profit in soul winning. These profits will swell a hundred-fold as our students, who are already actively winning souls, take responsible positions in the work here.

Inter-American Division Council

By W. B. Ochs

Vice-President, General Conference

THE Inter-American Division council was held in Santa Clara, Cuba, December 12-18. The delegates met in the chapel of the Antillian Junior College. This school is beautifully located about four miles from the city.

Preceding the council, a four days' ministerial institute was conducted at the college. This was the first time in the history of the division that a meeting of this kind has been held on such a large scale. About 250 from various parts of the field were present. A separate report appeared in the REVIEW AND HERALD of January 20 on the work done at the ministerial institute. The workers who attended this institute were invited to remain for the division council.

These meetings brought a real inspiration to the workers. The agenda for the council was well prepared, and the items considered were of such a nature that they should mean much in the building up of every phase of our work in a strong spiritual way.

The reports brought in by the various committees revealed the thoroughness of the work done. One of the many high lights of the council was the morning devotional hour. These devotional services were conducted by the brethren who were privileged to attend the council—

N. W. Dunn, Roger Altman, M. K. Eckenroth, and T. E. Lucas, from the General Conference; and L. E. Lenheim, president of the Lake Union Conference. The help and counsel given by these brethren was greatly appreciated.

At the very beginning of this important meeting it was evident, as we listened to E. F. Hackman's report, that the Lord has greatly blessed the work in the Inter-American Division. The message began there in the early 1890's. According to the secretary's report, it was revealed that, at the 1893 session of the General Conference, L. C. Chadwick, president of the International Tract Society, told of his trip down to, what is now, the Inter-American territory. He told of twenty-seven Sabbath observers on the Bay Islands off the coast of Honduras. He was the first Adventist missionary to disembark on the island of Jamaica. There was but one family of Sabbath-keepers on the island of Haiti in those days.

Large Population With Four Languages

The territory today is composed of twenty-six different countries and major dependencies, in which four main languages are spoken; namely, Spanish, English, French, and Dutch. Besides these there are a number of Indian dialects. In this territory there is a total population of more than 55,000,000 people, many of them living in some of the most modern cities of the world. There are hundreds of small towns and villages scattered throughout the length and breadth of all these lands.

In the Spanish territory there are about 48,000,000 people, and among them are 26,618 baptized Seventh-day Adventists, or in each 1,800 people there is one baptized Seventh-day Adventist. The English population is about 2,500,000, with 25,419 baptized members, or one baptized Seventh-day Adventist to every 100 persons of the population. The French population is 4,500,000, with a church membership of 7,761 or one baptized member for each 587 people. The Dutch population is 276,000, and we have baptized, among them, 403, or one Seventh-day Adventist to each 684 of the population. These figures present a mighty challenge to our organized work in the Inter-American Division, and there is evidence that our workers have accepted this challenge, and are doing what they can to build up the work in a strong way.

When the division was organized in 1922, we had 221 churches; and today we have 852 churches, and the division has set for its goal 1,000 churches by 1950. More than 6,000 people were baptized, and added to our churches since the last annual meeting. The membership at the close of the third quarter of 1948 was 64,481, and the most encouraging thing concerning this report is the fact that the greatest share of the membership has been



Ministers Present at the Inter-American Division Ministerial Institute, Antillian Junior College, Santa Clara, Cuba, From December 12 to 18, 1948

baptized during the past nine years. During this short period over 50,000 have been added to the truth. Truly this is a wonderful record.

The Inter-American Division has 1,652 Sabbath schools, with a membership of 78,996. There are 665 colporteurs, and their sales this year will reach more than \$700,000. The division not only is stressing the importance of strong evangelistic efforts, but is using the lay members to help garner in the souls that are interested in this message. During 1948, 1,014 lay preachers held 536 efforts, and won 626 souls to the truth. A splendid work is also being done through the Bible correspondence school. During the past year more than 987 have been baptized through the radio and Bible correspondence school work. There are scores of interesting openings; but, because of lack of means, the division is unable to step in to answer all the calls that are coming in. We believe, however, that, as a result of the meetings held, our workers throughout the division have gone back with a new hope and inspiration, and they are determined by the grace of God to make 1949 the best year in the history of their experience.

Jewels for Christ in Central Uganda

By R. L. Garber
Director, Katikamu Mission

THE work of truth goes forward in central Uganda. R. J. Weiland and I have just finished a safari through the eastern section of the field. The native evangelists and pastors are doing a good work in upholding the banner of truth. Efforts have been held in various places, and it was good to visit the thriving little companies raised up as a result of these efforts.

There are three mission bodies working in central Uganda—the Catholics, the Church of England, and the Seventh-day Adventists. The message of truth is reaching the honest seekers after truth scattered among these people.

A Company of New Believers

A young man left his father's home to visit friends not far away. While there, he attended some Adventist meetings being held by H. Guwedeko. When the young man returned to his home, he found his father very ill. He grew worse. All the while the young man told his father of his new-found belief. Finally his father said, "Son, I know that I shall not get well. Send for the pastor quickly that he may come and pray for me." Our pastor went to visit the sick man. He prayed and studied with him. And the man accepted the truth—as much as he knew—before he passed away. But just before he breathed his last he said, "Son, when I'm gone, don't tell the people I'm in heaven. Tell them I'm in the grave, awaiting the second coming of Jesus."

The people pleaded for the pastor to stay and teach them more. A series of evangelistic meetings were held in that village. Today the young man who so faithfully witnessed before his father is a pillar of strength in a company of new believers who are preparing to meet their Saviour. It was an inspiration to meet these new believers.

It means something for these people to step out of their established faith into the church. But the Word of God is quick and powerful, cutting and shaping and polishing these diamonds in the rough, into beautiful jewels for His kingdom.

Thus the work is hastening on in central Uganda. Other efforts are now in progress, and more are to be held later in the year.

Our Work in Iceland

By Axel Varmer, *Secretary*
Home Missionary Dept., Northern European Division

ICELAND is a large island about the size of Ohio, with a population of about 135,000. Our work began in Iceland fifty years ago. The first church was organized in Reykjavik in May, 1906, with twenty-five members. In 1911 this church was divided in two parts, because the leader of our work at that time left us. Twenty-three members remained faithful, and others returned to the church later.

In August, 1911, O. J. Olsen, then a young man, and his wife were sent to Iceland. I can still remember Elder Olsen when he studied the Icelandic language in Copenhagen. Icelandic is a very difficult language to learn even for a Scandinavian, but Elder Olsen mastered it to perfection, and he has been a real pioneer in our work there. Since 1911 the work has steadily progressed. Souls have been added to the church, and thousands of books have been sold. Last year the publishing secretary sold five hundred copies of *Prophecy Speaks* in a town with about six hundred families. The Icelanders are great readers, and we have still the possibility of selling thousands of books among this small population.

Last week the Ingathering began, and perhaps the Icelandic Conference has one of the highest goals this year in all the world. The goal is \$25 to \$30 for each member. To reach this goal, our solicitors must visit nearly every family on the island, and they have thrown themselves into the work in faith and hope.

Small but Active Membership

The membership is about three hundred besides many children and young people. At present Iceland has two church schools with sixty children, and the fathers and mothers in our churches are now looking forward to the day when a training school for our young people can be established. A farm about fifty miles from Reykjavik, situated on the southern side of Iceland has been bought; and a brother from Denmark and his family have just arrived to take care of it. As soon as circumstances permit, a suitable school building will be built which can accommodate thirty or forty students.

The annual meeting in Reykjavik last fall was well attended, and the spiritual response from our people was encouraging. We were conscious of the presence of God at our Bible studies, prayer services, and testimony meetings. Johannes Jensen, who came to Iceland last year, was re-elected president of the conference; and George Norheim, from Sweden, secretary for all the departments. The tithe and offerings are remarkably high—the highest in the Northern European Division.

Spearhead Effort in Reykjavik

In addition to the many meetings with our churches, I was invited by the brethren to conduct a spearhead effort in Reykjavik. A hall was rented which would seat about three hundred people, and a steady attendance of more than two hundred and fifty was maintained from evening to evening. Eighty names were handed in for enrollment in the Bible correspondence school, which is soon to be started in Iceland. The meetings will be continued by the conference president, and we hope that a large number of these people will surrender to our Lord and Saviour. What Iceland needs is a few more national evangelists and colporteurs who can bring the message to every town and home in the land of the sagas. Time is short, and we must go out quickly into the "highways and hedges," "into the streets and lanes of the city" bringing to all men the last invitation to the kingdom.

Consecration of National Workers in China

By George J. Appel, Secretary
Home Missionary Department, China Division

DURING the time of one of the union biennial sessions held last spring some of our national workers manifested their consecration to this work in a way that greatly impressed the hearts of all those who were present. In order to attend the meeting the delegates from one local mission had to come by plane, because the city where the local mission headquarters was located was nearly surrounded by the Communist Army. Under those conditions it would have been easy for them to have said, "The dangers of returning to our field are too great; please arrange for our families to come out and transfer us to some place where there is no danger." However, the director of the field representing his delegation rose and said that they were not asking for a transfer, but were returning to their field to do their part in standing by their churches and finishing the work that God had assigned them to do.

Shortly after they returned to their field, the outstations that had not been occupied before were all occupied, and the battle was at the gates of their city. In the midst of those conditions the following letter was received from the director of the mission:

"We were very much encouraged by your letter. Constantly we can hear the roar of cannon and the rattle of the machine guns outside the city walls. All our outstations have been occupied, and since the occupation we have received no word from our believers. Here in the city those who had means to do so have all left by plane, and many of the workers of other Christian organizations have been evacuated, but we are standing by. Our special evangelistic effort is continuing, and already thirty have taken their stand for the truth. We expect to baptize these on the Sabbath a few weeks from now.

"You will remember how we consecrated ourselves to God at the time of the biennial meeting. We are very happy to be here in the midst of these conditions to carry out our pledge to God. We want to serve wherever God leads, and we are willing to make any sacrifice that He calls upon us to make. Please remember us in your prayers."

How thankful we are that over here in China we have such loyal and faithful national workers, who even at the risk of their lives will do what they can to win souls for God. We trust that our believers in more favorable lands will remember the workers and believers in China who now are in the midst of danger, and who are passing through tribulations for Jesus' sake.

Lay Evangelism in Newfoundland

By C. C. Weis
President, Newfoundland Mission

LAY evangelism in Saint John's, Newfoundland, has brought forth inspiring results. Some time ago a call was extended to our members here to re-consecrate themselves to saving souls. Out of a membership of two hundred, sixty-five members responded. This group met after the Sabbath service, when the work of soulsaving was laid before them in detail. Then eighteen members of this group stepped forward and enrolled to form a lay Bible workers' class.

The group of lay Bible workers met every Monday night for class study. They used the book *Training Light Bearers* as a text. I, who was leading out in these discussions, had also started a public effort in the city of Saint John's. After meeting in this class for a few nights fourteen members volunteered to go out into the field for active soul winning. "Your Bible Speaks" material

was placed in the hands of these volunteers, and names for studies were secured.

The class meetings, which continued from January to June of last year, proved very inspiring and helpful to the lay members. Problems were discussed with the leader, experiences related, and prayer was offered for those who were being visited.

Our lay members were thrilled with this opportunity for soul winning. As soon as the interested persons had read the book on the Sabbath in the series, they were invited to attend the Sunday night meetings. This plan worked so well that nine were baptized, and twelve children gave their hearts to God.

Not all persons contacted were brought into the message, but all received a knowledge of this truth, which is our responsibility to give. Others are still studying.

God will finish this work by using the lay members of the church. He is waiting to pour out His Spirit upon the hearts of the faithful members. The Spirit of prophecy tells us that where we now have one worker we should have a hundred. This can be realized by our lay people working for the salvation of their friends and neighbors in their home communities.

Steady Progress in Finland

By D. G. Rose

THE progress of the Advent Movement in Finland is a most inspiring story of sacrifice and consecration.

A leading Protestant bishop of the state church in Finland sought, some years ago, to induce T. Seljavaara to give up the Adventist belief. Brother Seljavaara was the most successful evangelist we had, and the Adventist church was still quite small. The bishop invited our worker to accompany him on a skiing trip to the northern part of Finland. Because the bishop's real purpose was not yet known, our brother went along, for he hoped to influence the bishop for the truth. The bishop did not wish to discuss religion at all until their return trip.

A Flattering Inducement

Surprisingly, when the conversation was brought around to religion, the bishop agreed that the Sabbath was right, but added it would be too late and too difficult to change people now. Then the bishop revealed the scheme which he had planned. "Your unusual ability is wasted," he said, "on that insignificant group of Adventists with their unpopular teachings." The bishop's flattering inducement of a high position in the state church did not, however, sway our evangelist from his conviction; and God blessed the decision of Brother Seljavaara, for since that time he has had the privilege of baptizing fifteen hundred souls, hundreds of whom were won through his efforts.

The colporteur work has contributed greatly to the progress of the message in Finland. A band of colporteurs, 150 strong, are carrying Adventist books to the cities and countryside of that beautiful land. The little country is literally filled with Adventist bookmen; in fact, a worker laughingly stated that one colporteur hardly leaves the door before another comes with a different book. Some young people find it necessary to go to Sweden in order to find territory, but even there they are among the best colporteurs in the field.

Training School in Toivonlinna

The interest taken by the church in the youth is forcefully illustrated by its support of the training school in Toivonlinna. All the reconstruction money, plus all the funds in the conference treasuries—and a bit more—was invested in a new school building for boys' dormitory

and classrooms. Before the building was finished it was filled to overflowing with students, totaling 163 for the whole school. At the recent Week of Prayer fourteen young people responded by giving their hearts to God for the first time.

The needs of the field are astounding. There is only one church building in the East Finland Conference of two thousand members. This building, located in Helsinki, has a seating capacity of 314, and the church membership in Helsinki alone is seven hundred. They find it necessary to hold Sabbath school three different times on Sabbath morning, twice in Finnish and once in Swedish.

A wooden chapel to seat two hundred people is being constructed for one church at a cost of only \$2,500, since the members do most of the work. Such memorials to God need to be erected for many more of our churches throughout the country. These chapels would be of great assistance in evangelistic efforts and in caring for new members.

The work is growing, in spite of great handicaps, and we now have over four thousand baptized members, but only a small staff of twenty regular ministers, nine of whom are women. During the war emergency it was discovered that women were also successful soul winners, and they have been retained with continued success. Because the workers have been greatly hampered by material needs, they have come to lay great stress on the workings of the Holy Spirit. Their efforts are being blessed with a rich harvest of souls, for they had nearly five hundred baptisms during 1948.

Week of Prayer, Poona, India

By Mrs. E. M. Meleen

DURING the Week of Prayer, the beautiful readings prepared for us were read in the church each evening to a full house. Then there were prayers and testimonies. It was a refreshing season as earnest prayers ascended to God for cleansing from sin and for the outpouring of His Holy Spirit upon the people of God in India.

L. G. Mookerjee, the great-grandson of the first convert of that great missionary apostle to India, William Carey, preached in the early morning services. His words were illustrated by pertinent illustrations from India itself. He said: "It is not the tigers or the leopards, or even the snakes, that kill millions of people in India every year. It is the little innocent-looking mosquito. Quietly it comes, usually in the dark while men sleep, and injects the venom that kills. Malaria, carried into the blood stream by the bite of an insignificant mosquito, kills more than two million people a year." Then he turned to the Song of Solomon, chapter 2, verse 15, and read, "Take us the foxes, the little foxes, that spoil the vines." Elder Mookerjee applied it, and enumerated the little sins which will keep out of the heavenly Canaan those who call themselves by the beautiful name Christian.

At the Children's Meetings

The children's meetings, which were conducted in two groups, primary and junior, were attended by more than one hundred children. The hearty response to the appeals for higher Christian standards was very encouraging. The juniors brought their Bibles to every meeting, and read the scriptures referred to. They also wrote down the references in their notebooks, and copied any illustration given on the blackboard. The promises of God were very real to them. Eleven of them have been in the baptismal class since the last Week of Prayer, and will be ready for baptism soon.

On the last great day of the feast Elder Mookerjee made an altar call. He emphasized that special sins and wrongs against fellow believers should be confessed and gotten rid of. Before the meeting ended the whole congregation were crowding to the front. Many testimonies of special sins over which victory was desired were given. The Lord spoke to each heart. His presence could be felt. Missionaries, publishing house workers, and other workers, as well as laymen rededicated themselves to God for the finishing of the work in the great land of India.

Walker Memorial Sanitarium and Hospital

By J. R. Young

Chaplain

LOCATED in the heart of sunny Florida's citrus belt, between two beautiful lakes, is the new Walker Memorial Sanitarium and Hospital at Avon Park. This new lighthouse for God came to the denomination through the working of Providence. The people of the Avon Park community requested that Seventh-day Adventists take over the property, consisting of a beautiful three-story main building with one hundred and fourteen guest rooms, ninety-four baths, kitchen and dining facilities complete, and a two-story adjacent building 50 by 276 feet, equipped in dormitory style. This property was valued at approximately \$500,000.

The Lord is blessing this new medical lighthouse. Although it has not yet been in operation a full year, tangible results are being seen. The guests and patients who have come to this institution have been lavish in their praise and appreciation for the kind and courteous treatment they have received. Many have requested literature explaining the beliefs and teachings of Seventh-day Adventists. One patient has already embraced the third angel's message as a result of her stay at the sanitarium. Others are showing a definite interest in the truth.

We believe that there is a great future ahead for the Walker Memorial Sanitarium and Hospital. Because God provided for the opening of this institution, we know that He has a special work for it to accomplish.

Church Growth, Harrisburg, Pennsylvania

By William C. Jensen

IT WAS the last Sabbath service in the old year, 1948. The new Hammond organ and the new grand piano added to the beauty of the occasion; and the thought that the year was closing with more than \$14,000 raised and spent on a new church school building, now almost complete, a monument to our faith in Christian education, was cause in itself for great rejoicing.

Over three hundred dollars had been raised and put into food and clothing for the poor around us, besides tons of clothes and food sent overseas.

But the greatest thrill was knowing that thirteen souls had responded to the call of their Lord, and had been buried with Him in baptism, bringing the total number for the year to forty-three souls.

Because of the strenuous building program, no public effort was launched this year. The souls that have been won and baptized were "hand-picked" souls, who have come in through Bible studies, earnest effort, and prayer on the part of both workers and lay members. In the Harrisburg and Lebanon churches we face the new year with a greater determination than ever that Christ shall have all of us.

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Southern Asia Division

- THE Southern Asia Division's annual budget meeting, beginning December 23, was attended by L. K. Dickson, W. A. Butler, and A. W. Cormack, from the General Conference.
- BEGINNING December 12, R. H. Brodersen opened his second effort in the large city of Madras, India. The meetings are held on each night of the week in both English and Tamil, and the attendance completely fills the big tent.
- E. L. SORENSON recently closed a three months' effort in the city of Bangalore, India. Office workers and church members lent their faithful and enthusiastic assistance in lieu of regularly appointed assistants. By the end of December, 30 members had been added to the church at Bangalore.
- At the Southern Asia Division's annual council and budget meeting the Pakistan Union Mission was organized.
- Miss D. LOIS BURNETT, of the General Conference Medical Department, arrived in Southern Asia in December. Miss Burnett is visiting hospitals, nursing schools, and other medical centers.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

- THE students of Greater Boston Academy have all been participating in a temperance workshop. Posters and essays produced by this group were displayed at the union conference teachers' institute, and also at a national temperance council in Washington.
- DURING the first three quarters of 1948 there have been 181 new members baptized in the Atlantic Union Conference as a result, at least partially, of the work of the 20th Century Bible Correspondence Schools.

Central Union

- ON a recent Sunday a baptismal service was conducted at West Plains, Missouri, climaxing an effort by E. M. Cleek and C. R. Lickey. Seven persons were accepted into church membership at that time.
- THE Kansas City, Missouri, Missionary Volunteers have inaugurated a series of Friday evening meetings in the Central church.
- BYRON R. SPEARS, pastor of the Bethel church in Kansas City, Kansas, baptized 17 candidates on a recent Sabbath. One couple baptized found the truth through the Voice of Prophecy.
- SIXTEEN persons were baptized not long ago in Poplar Bluff, Missouri. Ten of these joined the newly organized church at Fairdealing, Missouri.

Columbia Union

- THE Virginia Federation of Missionary Volunteer Societies held its regular regional meeting in Petersburg, Virginia. Present were representatives from colored churches in Danville, Richmond, Newport News, Burrowsville, and Petersburg, Virginia.
- THIRTEEN persons were baptized recently in the Chestertown, Maryland, church. Six people joined this church, and 7 joined the Grasonville, Maryland, church.

Lake Union

- A. A. KIESZ, pastor of the Indianapolis, Indiana, North Side church, recently conducted another baptism, at which time 12 were received into church membership. Twelve more are ready to be baptized soon, and are already keeping the Sabbath.
- MICHIGAN is happy to report that among those baptized at Flint recently, was a former French Catholic priest who served a number of years in Quebec, Canada.
- ON a recent Sabbath in Green Bay, Wisconsin, the members brought in their offerings for the new academy building at Columbus, to the amount of \$1,025.04.

Northern Union

- G. D. O'BRIEN, who has been conducting a public evangelistic effort at Grand Forks, North Dakota, reports the baptism of 4 new members.
- E. W. VOYLES, the district leader in southwestern Minnesota, reports that a union Sabbath school Investment Fund service was held at Morgan, in which 5 small churches, with membership ranging from 9 to 50 members, participated. The total proceeds of their Investment for missions amounted to more than \$1,050.

North Pacific Union

- SABBATH afternoon, December 18, Clarence C. Kott, president of the Idaho Conference, conducted the organization of the newly formed church in Nyssa, Oregon. The new church is composed of 20 charter members, 7 of whom were recently baptized as a result of the tent effort held there in the late summer by L. E. Tucker and Hugh Cowles.
- AN evangelistic effort is to begin in the White Center, Washington, church, February 6. Meetings will be held Sunday, Wednesday, and Friday nights for 8 or 9 weeks. The effort will be conducted by Don H. Spillman and the Bible Prophecy Speaks quartet, with J. G. Ziegler in charge of the music.

Pacific Union

- THE Northern California Conference reports 101 teachers and 1,978 students in their church schools this year. Twenty-seven modern school buildings, with a total of 75 rooms, have been built in the past 7 years.
- "THE PROPHETIC NEWSREEL" evangelistic meetings being held in the Hanford, California, church are enjoying an unusually good attendance. C. Heitman, district pastor, is the speaker.

Southern Union

- THE believers at Titusville, Florida, are anticipating the happy day when they will have a new church building, plans for which have been drawn.
- IN the Kentucky-Tennessee Conference, 8 were recently added to the church by baptism at Madison College, where G. A. Coon is pastor; and 8 were baptized in the Louisville, Kentucky, church by Calvin Osborn.

OBITUARIES

NETHERY.—Robert James Nethery was born at Hebron, Ind., Aug. 30, 1869; and died at Monrovia, Calif., Nov. 23, 1948. His parents, William and Margaret Nethery, had recently left Omagh, Ireland, to establish their home in the United States. The message of present truth came to the family in 1884, largely through the reading of the book *Daniel and the Revelation*, and later a series of meetings conducted in Sartoria, Nebraska, by E. L. Stewart and J. W. Boynton. He attended Union College in Lincoln, Nebraska, and was married to Maude Norcross, May 25, 1898. In 1906 he and his family spent one year in Alexandria, Egypt, in the interests of church work in that city. They then moved to Watford, England, where he attended college at Stanborough Park. From 1910 to 1913 his services were devoted to evangelistic and pastoral work in various English cities, including Coventry, Reading, Southampton, and Bristol. Returning to the United States in 1913, he was ordained to the gospel ministry, and became pastor of the church in Decatur, Ill. He labored also in Danville, Ill.; Greenville, Mich.; and later Petoskey, Mich., where he carried the responsibility of conference president for several years. From 1921 to 1942 he engaged in pastoral work in Riverside, Calif., and then retired with his wife to Monrovia, Calif. He is survived by his wife, four children, six grandchildren, two brothers, and two sisters.

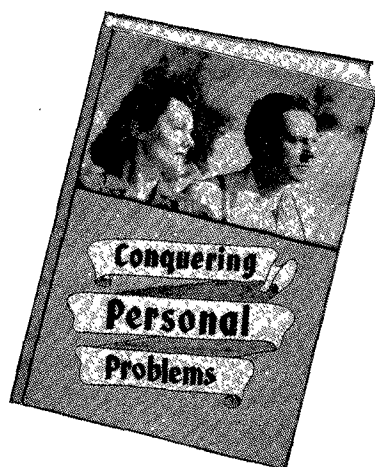
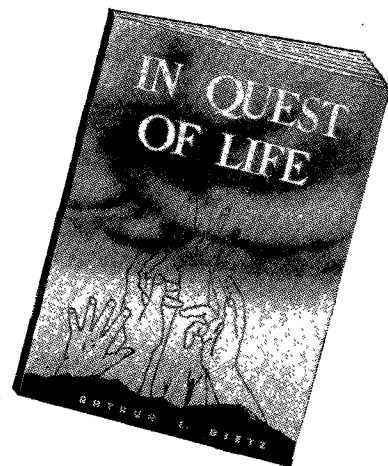
GRIFFIN.—Roy Edward Griffin was born April 3, 1904, at Houston, Texas; and died at New Market, Va., July 29, 1948. He was baptized at the age of twelve, and in his youth consecrated his life to the gospel ministry. He graduated

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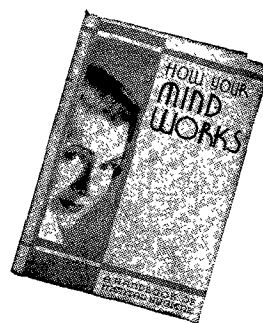


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from Southwestern Junior College, and in 1924 was united in marriage to a former classmate, Irevius Robinson. For twenty years he was engaged in evangelistic work in the Texas, Kansas, Iowa, Carolina, and Potomac conferences. He is survived by his wife, three daughters, three brothers, and six sisters.

SHREWSBURY.—Maud Ethel Luey Shrewsbury was born at Wichita, Kansas, Nov. 7, 1888; and died at Sanitarium, Calif., Dec. 25, 1948. She was baptized, and joined the Seventh-day Adventist Church in her childhood. She attended our church schools and later Union College and Pacific Union College. In 1912 she was married to Oliver H. Shrewsbury. Together they labored in the Minnesota, Western Washington, and Southern Oregon conferences. They were sent as missionaries to India in 1921, where they spent nine years. Because of failing health, they returned to America. For the past five years they have been connected with the St. Helena Sanitarium where Elder Shrewsbury has served as chaplain. There are left to mourn her husband; two sons, Capt. Charles E. Shrewsbury, of San Francisco; and Dr. Robert M. Shrewsbury, of Porter Sanitarium, Denver, Colo.; two grandchildren; and her sister.

SWARTOUT.—Metta Elizabeth Driver Swartout was born in Ingham County, Mich., Sept. 10, 1865; and died at Arroyo Grande, Calif., Dec. 15, 1948. She was baptized at the age of sixteen, and in 1885 was married to Charles Edward Swartout. They spent a few months in Battle Creek College, and then were sent to do Bible and colporteur work in Atlanta, Ga. Her work there was cut short by serious illness. Left to mourn are her husband; one son, Dr. H. O. Swartout, who spent ten years as a missionary in China; one daughter, Mrs. Florene Alvira Bradley, who labored fourteen years in India; four grandchildren; and nine great-grandchildren.

COUCH.—Elizabeth Couch was born in Henry County, Ohio, July 17, 1866; and died at Coquille, Oreg., Dec. 11, 1948. She was a church member for fifty years. She is survived by three daughters, one son, ten grandchildren, and twelve great-grandchildren.

KOERNER.—Helene Albers Koerner was born in Illinois, Jan. 21, 1893; and died in Fresno, Calif., Nov. 23, 1948. She accepted the truth twenty years ago, and was well known for her work as cook at camp meetings and Junior camps, and also for her work in the Penny-a-Dish Cafe for six years, during the depression, where she cooked for as many as 1,240 in one day. Her husband is left to mourn.

MINSER.—William C. Minser was born at Exira, Iowa, May 12, 1880; and died in College View, Neb., Dec. 5, 1948. In 1919 he gave his life to the Lord's service, and remained faithful. In 1937 he became connected with Union College as a salesman for the college broom factory. He is survived by his wife, three daughters, fourteen grandchildren, and four sisters.

ASHBY.—Cloyd William Ashby was born in La Fayette, Ind., March 15, 1881; and died in Memphis, Tenn., Nov. 17, 1948. His wife, two daughters, and one son are left to mourn.

GREEN.—Celia Adell Green was born near Iowa City, Iowa, June 25, 1875; and died in California, Feb. 22, 1948. She attended Union College in Nebraska, after which she began her lifework as a Bible teacher, laboring in Colorado, Iowa, and California. Two sisters are left to mourn.

JONES.—Dr. Llewelyn L. Jones was born in Lodge Brumbo, North Wales, Nov. 28, 1871; and died in Glendale, Calif., Oct. 15, 1948. At an early age he gave himself to the Lord, and chose the medical profession as his lifework. He is survived by his wife, three daughters, nine grandchildren, one great-grandchild, two sisters, and one brother.

JOHNSON.—Frank Johnson was born Aug. 16, 1873, in Richwood, Ohio; and died Nov. 27, 1948, in San Francisco, Calif. He accepted the message about six years ago. His wife, one daughter, and two brothers are left to mourn.

HILLERICK.—John L. Hillerick was born in Louisville, Ky., Aug. 31, 1866; and died Nov. 15, 1948, in San Francisco. He accepted the truth many years ago, and survived all his relatives.

LAPIER.—Mary Elizabeth Lapier was born Sept. 7, 1865, in Massachusetts; and died Nov. 21, 1948, in San Francisco, Calif. She was a Seventh-day Adventist for many years.

ROEDER.—Emilie Blakhaus Roeder was born Oct. 5, 1856, in Solingen, Germany; and died in Philadelphia, Pa., Nov. 17, 1948. She accepted the message in 1924, and remained an active member.

HENRIKSEN.—Grace Morgan Henriksen died Aug. 31, 1948, in Orlando, Fla., at the age of forty-eight. She had a wide experience in Seventh-day Adventist schools and other phases of the work. She is survived by three children.

SNYDER.—Jean M. Shannon Snyder was born in Pennsylvania; and died in California, Oct. 19, 1948. She was a devout Seventh-day Adventist for forty years. She is survived by one daughter, Florine, the wife of Dr. Arthur E. Hollenbeck of Los Angeles, Calif.

ABELSON.—Belle Uptegrove Abelson was born in Kinde, Mich., Oct. 1, 1899; and died in Minneapolis, Minn., Nov. 14, 1948. She was baptized in 1930, and was instrumental in bringing her husband into the truth in 1932, who is now a minister in this cause. She is survived by her husband, Leonard E. Abelson, and three sisters.

Famine Relief Gifts

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

Powell, Wyoming, Dorcas Society	5.00	Denver, Colorado	10.00
Mr. and Mrs. William Hust	50.00	A. W. Stroud	10.00
Mr. and Mrs. Wilbur Cowles	12.00	Mrs. C. P. Nelson	10.00
Mrs. B. A. Ruback	100.00	Mrs. E. F. Shafferman	20.00
F. Wayne Young	15.00	O. K. Skidmore	20.00
Mr. and Mrs. David Larson	100.00	A friend	1.19
Miss Emma E. Poch	5.00	Mrs. C. Dunham	10.00
Mrs. C. Gerlach	5.00	A friend	12.00
Mrs. Mary R. Sturman	5.00	Mrs. C. Gerlach	3.00
Mrs. Edna Estes	20.00	Mr. and Mrs. Frank Cushing	15.00
Mr. and Mrs. J. Ralph		George Blatt	6.50
Trovito	50.00	Mrs. Ruby Trechette	3.00
Mrs. Dora Kirk	200.00	Miss Alice Domina	5.00
Mrs. Claten Trechette	2.00	H. A. Work	15.00
Mr. and Mrs. Atlee Clark	4.00	Dorcas Society, Walla Walla Church	200.00
A friend	1.13	Mr. and Mrs. George C. Grow	10.00
Arthur J. Peters	10.00	Mr. and Mrs. Edward Coy	5.23
Mrs. Emil Smith	10.00	Joseph Hrozencik	5.00
O. K. Skidmore	1.00	Mrs. Edna Estes	10.00
Mrs. C. Gerlach	5.00	Mrs. Emil Smith	10.00
D. VanCampen	10.00	Mrs. Ruby Trechette	5.50
J. H. Whitney	25.00		
Busy Bees Sewing Club,			
			\$1021.55

NOTICES

REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the fourth biennial meeting (41st meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:30 A.M., February 22, 1949, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary and Home Missionary Secretaries and Book and Bible House Managers within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

E. D. DICK, *President.*
L. W. GRAHAM, *Secretary.*

Request for Prayer

PRAYER is requested for a bedridden sister in Michigan who has no living relatives.

CHURCH CALENDAR

Jan. 8-29	Liberty Campaign	July 23	Elementary Schools Offering
Jan. 29	Religious Liberty Offering	Aug. 13	College of Medical Evangelists Offering
Feb. 5	Christian Home Day	Sept. 3-10	Missions Extension Cam.
Feb. 19-26	Signs Campaign	Sept. 10	Missions Extension Offering
March 5	Home-Foreign Day	Sept. 24	13th Sabbath (Inter-America)
March 12-19	Missionary Volunteer Week of Prayer	Oct. 1	Colporteur Rally Day
March 12	Riverside Sanitarium Offer. (In colored churches only)	Oct. 8	Voice of Prophecy Offering
March 26	13th Sabbath (Far East)	Oct. 15-22	Message Magazine Cam.
April 2-May 14	Ingathering Campaign	Oct. 29	Temperance Offering
May 7	Medical Missionary Day	Nov. 5-26	Review Campaign
June 18	Sabbath School Rally Day	Nov. 12-19	Week of Prayer
June 25	13th Sabbath (Southern Africa)	Nov. 19	Week of Sacrifice Offering
July 16	Midsummer Offering	Nov. 24	Thanksgiving Day
July 23	Educational Day	Dec. 31	13th Sabbath (South America)

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

Golden Thread of Doctrine

GREAT doctrines are the great foundations on which the Advent Movement rests. Sometimes we almost forget them, take them for granted. We do this only at our peril. We need to have our minds constantly refreshed on the primary truths that have made us a people apart. During 1949 there will be appearing once each month a special feature, "Doctrines of the Message," a series by H. B. Taylor. This series will carry the reader through the main truths held by Seventh-day Adventists.

Southern Europe Church Council

W. R. BEACH writes from Bern, Switzerland: "We had a wonderful council in Brussels, a meeting which marks another important milestone in the development of the work in Southern Europe. Plans were laid for a strong work in all branches of activity. The secretary is able to report something like 10,000 baptisms. I am sure that the number in 1949 will be still higher. In fact, we have no reports for 1948 from Yugoslavia, and only a six months' report from Rumania and Bulgaria. I think if all reports had been received we would be close to 12,000 baptisms, which was our goal for the year."

Dailies Report Convention

THE newspapers of Washington, D.C., gave excellent coverage to the first national convention of the American Temperance Society, which was sponsored by Seventh-day Adventists, and held in one of our large churches in Takoma Park. Statements of speakers strongly setting forth the evils of alcoholic beverages and the destruction wrought by the liquor traffic were accurately reported. Three large Washington dailies, the *Post*, *Times-Herald*, and the *Evening Star*, carried nineteen news stories of the convention, which filled 166 column inches of space. The combined circulation of these newspapers is 639,000 copies.

J. R. FERREN.

China Division Effort

DURING the last three months of 1948 an evangelistic effort was held at the China Division headquarters' church on Ningkuo Road in Shanghai. David Lin, of the Voice of Prophecy, spoke at the evening preaching services during the opening meetings of the series, and Chen Ming, of the China Division Sabbath School Department, conducted the meetings thereafter. Special invitations were sent to all the students of the Bible correspondence school residing in the area near the church. The church officers and members took an active part in assisting with the meetings and in visiting those attending. A good interest was shown from the beginning. After the meetings had continued for six weeks, a baptismal class was organized. This class met three times a week during the latter part of the effort. As a result of these meetings, visitation, and the giving of Bible studies, forty-seven persons were baptized on December 18. On the following Sabbath these were taken into church membership. This number added to the thirty-six who were baptized during the early summer and to those who have joined by church letters makes a total of nearly one hundred additions to the division compound church during the year 1948.

Recent Missionary Departures

MR. AND MRS. CHARLES R. HOLFORD and their little son, Theodore, of Ohio, left San Francisco for Hong Kong, December 29. Brother and Sister Holford have been called to connect with the faculty of the Far Eastern Academy, now located in Kowloon, Hong Kong.

Miss Thyra Sandberg left San Francisco, January 7, for Auckland, New Zealand, to spend some time with her sisters before returning to India from furlough.

Elder and Mrs. M. O. Manley and their two children, James and Robert, returning to Burma from furlough, sailed from San Francisco for Hong Kong en route to Rangoon, January 10, on the *S. S. Sea Serpent*.

Elder and Mrs. F. G. Reid and three children, Nancy, Jeannette, and John, sailed from New York, January 11, on the *S. S. Queen Mary*, returning from furlough to the Utimbaru Mission, in Tanganyika, East Africa.

Mr. Arthur E. Klein, called to connect with the Middle East Union Mission as accountant, sailed from New York for Beirut, with Mrs. Klein and their little son, Richard, January 11, on the *S. S. Exeter*.

W. P. BRADLEY.

"Little Fires of Evangelism"

FROM various divisions of the world field come reports from our Missionary Volunteer leaders that the "Share Your Faith" movement is continuing to roll forward. It is heartening to know that the young people of the Advent Movement are engaging in real youth evangelism. Young people are doing what many never thought they could do, and that is to hold series of meetings and plan definite soul-winning campaigns.

During the recent holiday season one of our Missionary Volunteer Societies in Rennes, France, held public meetings concerning the birth of Christ, and His second coming and what it means to the youth today. The handbill was made in the form of a Christmas card, and was done in a very appealing way. Missionary Volunteer Secretary James J. Aitken, of Southern Europe, writes: "All over France, and also in other countries of our division, reports are now coming to me of little fires of evangelism that are being started."

E. W. DUNBAR.

Carrying the Cross in Africa

ESAIE is a good example of what the gospel can do for an African native. He left the attractions of the world to follow in the footsteps of Jesus when there were very few in his section of Africa who were willing to forsake their heathen customs, their palm wine, their dancing, and their many wives to join this new Saturday church. Things went hard for Esaie when he started to serve the Lord. Several of his children were taken away in death and the villagers ridiculed and persecuted him, but he held on to his new-found faith.

Opposition to our few believers grew more and more tense until Esaie, with two others, was cast into prison because of the Sabbath. Through intervention by a considerate government official they were released after several days, and went back to their village to again witness for their God. The church in this village, due in a large measure I believe to the faithfulness of Esaie, has an adult attendance today of approximately forty, and nearly all are filled with the same enthusiasm for the Lord and for this message.

G. M. ELLSTROM.