

The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A. DIETRICH, ARTIST



"Peace, Be Still"

By MRS. E. G. WHITE

THE sun had set, and the blackness of night settled down upon the stormy sea. The waves, lashed into fury by the howling winds, dashed fiercely over the disciples' boat, and threatened to engulf it. Those hardy fishermen had spent their lives upon the lake, and had guided their craft safely through many a storm; but now their strength and skill availed nothing. They were helpless in the grasp of the tempest, and hope failed them as they saw their boat was filling.

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Now, seeing their labor vain, and only death before them, they remembered at whose command they had set out to cross the sea. In Jesus was their only hope. In their helplessness and despair they cried, "Master, Master!" But the dense darkness hid Him from their sight. . . .

Suddenly a flash of lightning pierces the darkness, and they see Jesus lying asleep, undisturbed by the tumult. In amazement and despair they exclaim, "Master, carest Thou not that we perish?" How can He rest so peacefully, while they are in danger, and battling with death?

Their cry arouses Jesus. As the lightning's glare reveals Him, they see the peace of heaven in His face; they read in His glance self-forgetful, tender love, and, their hearts turning to Him, cry, "Lord, save us; we perish."

Never did a soul utter that cry unheeded. As the disciples grasp their oars to make a last effort, Jesus rises. He stands in the midst of His disciples, while the tempest rages, the waves break over them, and the lightning illuminates His countenance. He lifts His hand, so often employed in deeds of mercy, and says to the angry sea, "Peace, be still."

The storm ceases. The billows sink to rest. The clouds roll away, and the stars shine forth. The boat rests upon a quiet sea. . . .

How often the disciples' experience is ours! . . . We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best.—*The Desire of Ages*, pp. 334-336.

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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.]

¶ PLANS for a drive to organize New Hampshire's Protestant churchgoers into a united front to support "passage of good state legislation and the defeat of poor and vicious proposals" were presented in Concord to the annual meeting of the New Hampshire Council of Churches.

¶ MORE than 5,000 men and women are now serving the Latter-day Saints Church as missionaries, it was announced at church headquarters in Salt Lake City, Utah. Franklin J. Murdock, missions secretary, said this figure represents an all-time high for the Mormon denomination. He added that 2,000 of these missionaries are preaching the gospel abroad.

¶ A BILL liberalizing Maine's blue laws will be introduced in the current session of the State legislature in Augusta, Maine, by Representative Louis Jalbert, of Lewiston. Specifically, the Jalbert measure would permit "Sunday musical entertainment, concerts, air circuses, automobile circuses and the like." Jalbert, a Democrat, said Maine must liberalize its blue laws or "play second fiddle to states that are competing for the tourist trade."

¶ BISHOP OTTO DIBELIUS, of Berlin, said that he will work toward making the Evangelical Church in Germany (EKID) a more influential factor in the nation's life. Dr. Dibelius is the newly-elected chairman of EKID, which comprises Lutheran, Reformed, and United churches in Germany. In an interview with Religious News Service the Berlin bishop said he intends to continue the policies introduced by his predecessor, Bishop Theophil Wurm, of Württemberg, who retired from office because of advanced age and ill-health. "Bishop Wurm's greatest achievement," Bishop Dibelius said, "was to lead the church out of a narrow privacy into active participation in public life. My intention is to strengthen this tendency, and use the EKID as an instrument to exert influence in political, social and public affairs generally."

¶ SOME 200 church officials representing seven major denominations from the United States will take part in a three-day celebration commemorating the 50th anniversary of Protestant mission work in Puerto Rico. The celebration will be held in San Juan, March 11 to 13. Several mass meetings featuring missionary leaders from the United States and Puerto Rico, climaxed by a public parade through San Juan, will be included in the anniversary program.

¶ CHRISTIANITY can play a more important part in the lives of Navaho Indians by adapting itself to native culture, Miss Irene E. Hoskins, of Fort Defiance, Arizona, told the annual meeting of the Home Missions Council in Buck Hill Falls, Pennsylvania. Miss Hoskins, director of the council's Navaho literacy work, was one of the speakers at a special Indian anniversary program held in connection with the meeting there. She urged that missionaries be required to speak Navaho, and learn something about Navaho culture.

¶ PROTESTANTISM is in danger of being "killed by the blight of mediocrity," Dr. Truman B. Douglass of New York, executive vice-president of the Board of Home Missions of the Congregational Christian churches, told delegates attending the annual meeting in Buck Hill Falls, Pennsylvania, of the Home Missions Council of North America. He warned that "idolatrous worship of the pretty-good, the fair-to-middlin' and the it'll-get-by" might hasten the day when Protestantism "ceases to exert an influence on the character of American life." Dr. Douglass told the 200 delegates from 23 major Protestant denominations that Protestantism had nothing to fear from the "assaults of an aggressive Roman Catholicism," which he described as being "in dire trouble in nearly every part of the world except the United States."



1874

¶ In January, John F. Hanson began work among the Danish people four miles north of Avoca, Iowa. Here are about thirteen families of Danes. He began meetings with nine persons in attendance. The number soon increased to twenty-five. Seven families have become interested, and decided to keep the Sabbath. An interest has also sprung up among the English, and he has been requested to preach to them.

1899

¶ THIS comes from S. F. Svensson regarding work being done in Washington, D.C.: "The Spirit of God is at work among our members, and many have felt a burden to do something for the Lord. Besides the regular Sabbath-school, two mission Sabbath-schools are conducted in the afternoon; and on Wednesday evening another school is held for children. Two more are about to be organized in different parts of the city. There are ten branches of the Christian Help band doing work for the poor and needy."

1924

¶ R. H. TUTTY presents the following picture of Ranonga, an island in the Solomon group of the Pacific. Because of the fact that Pana, a native from Marovo Lagoon, went there three years ago to do missionary work "quite a different scene meets one's view,—a large church, a school, a girls' home and several boys' homes, besides the missionary's house and the married natives' houses. Each married native has an individual house now, and these houses are not dark and windowless as the old ones were. There is not a dog or pig about; they have all been killed off or sold; and better still, there is not a smoker or a chewer of betel nut in the settlement. . . . All this has been accomplished by a native worker with the blessing of the Lord."

EDITORIAL

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"Be Ye Thankful"

THERE are many man-made formulas for peace of mind, but none is so effective as the command of God to be thankful. Paul in writing to the church at Colosse encouraged the believers with these words:

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

Once a year in the United States the President sets aside a day for thanksgiving. He calls upon the people of the nation, as he did in a recent proclamation, to consider "the richness of our blessings," "our bountiful harvests," "our productivity of goods abundant," and the privilege "to walk as free men unafraid." It is good to remind ourselves of such things once a year. But it is far better to set a time each day to ponder the things for which we should be thankful.

The spirit of thankfulness is like a tonic. It causes one to lift his head, to walk more erect. It smooths the ruffled brow, and places a smile upon the countenance. "Nothing," we are told, "tends more to promote health of body and of soul than does a spirit of gratitude and praise."—*Ministry of Healing*, p. 251.

An Almighty Helper

Thus we are admonished by the prophet Samuel, "Consider how great things He hath done for you" (1 Sam. 12:24); and our hearts should respond as did the psalmist, "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Just the uttering of praise and thanks sends the blood coursing through one's veins faster, cleaning out the impurities of the mind and the heart, and giving health to the bones.

Again we are told, "It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much a duty as it is to pray."—*Ibid.*

Certainly we have much to be troubled about, for there never was a time when so many demands were made upon us. Life becomes more and more complicated and uncertain every day. We seem to be hedged about by unpleasant events over which we have no control. We often feel disconcerted in the face of issues that must be settled without delay. How can we remain calm and collected in such a time as this?

The best way to do it is to have a background of confidence that we have an Almighty Helper at our side every moment, and that He will not permit any circumstance to overwhelm us. We need constantly to remind ourselves of this, and be thankful for it. This is what Paul meant when he wrote the words quoted before. This is made clearer in Weymouth's translation of this text which reads:

"Let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one Body; and be thankful." Col. 3:15.

We Are Not Alone

The consciousness that we are not alone in the daily conflict, that we belong to a body of people who are called to peace through Christ, tempers every trial and helps to settle all our questionings. This is one of the greatest blessings that the Christian way of life has to offer. We not only look forward to the day of salvation, when

we shall be delivered wholly from earthly conflicts, but we are promised daily deliverances here and now. That is why Christ bade us pray, "Deliver us from evil." The way this is done is not by removing it altogether, for this is impossible in an evil world, but by making evil powerless over us, even as rain is repelled by a waterproof garment.

How thankful we should be for these spiritual blessings that moderate the trials of life. And the more we are thankful for them, the more they can do for us. Of this we read:

"It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him."—*Ibid.*, p. 100.

When we think of our material blessings we may not have as much as some for which to be thankful. We may be poor in this world's goods; we may have afflictions of the body and be restricted in our activities. It may seem, as we compare ourselves with others, that we have little to call forth thankfulness. But all have the same access to the storehouse of heaven, and we are only limited by our faith to lay hold of the spiritual blessings God so freely offers to all. If it is money you need, God can bless the little and make it sufficient. If it is health you need, God can give you the grace to endure the trial. There is no material need of man that some spiritual grace cannot match. Just take the key of faith and open God's treasure, and there you will find all that is necessary for a life of happiness. Help yourself to the riches of joy and gladness stored up in Christ Jesus.

How to Multiply the Blessing

There are two ways to multiply our blessings. One is to recognize them. The other is to share them. This is an axiom of life in general, and Christian life in particular. To let money lie idle in a bank often defeats one's purpose. But to put it in circulation, and let it produce something useful to others, is the best way to increase one's own benefits. This law of economics is recognized in the business world. It was recognized by Christ in the parable of the talents. The man who buried his one talent in the ground, thinking he would have wherewith to meet some future need, learned to his great regret that even that which he had felt was so secure was taken from him.

Exaggerated self-interest leads sooner or later either to poverty of material things or poverty of soul. What then should be the response of one to every blessing that is received? "Freely ye have received," saith the Master; "freely give." And the psalmist asks, "What shall I render unto the Lord for all His benefits?" There is no peace for one who simply offers thanks for what he receives. He must likewise be glad for the opportunity to serve. To give is life; to stop giving is death. To Abraham, God said, "I will bless thee, . . . and thou shalt be a blessing." The one who stops being a blessing will soon lose the blessing.

There are too many people today talking about the Bill of Rights and forgetting the bill of responsibilities. We love our freedom to do as we wish. But does what we wish include the desire to be of some help to others? No nation,

no people, no individual would have any freedom at all if no consideration was given to human relationships. If the idea became too widespread that "the world owes me a living," it would soon end all living.

Above all, spiritual life is absolutely dependent upon the act of sharing. One concerned only with his own salvation is doing the very thing that will keep him from receiving what he desires.

So let us be thankful for the faith that helps us lay hold upon the eternal riches, for the hope that keeps us patient until we fully realize all that God has promised, and for the love that prompts us to give thanks for blessings bestowed and leads us to share them with others. This is the way of peace to which we are called. Let us walk in it.

F. L.

Rejecting Warnings and Counsels of the Spirit of Prophecy

IN 1880 one of our ministers was contemplating severing connection with this cause. Our people were saddened to hear it. He had a gift for preaching and made his meaning clear and pointed. There was a homespun style of illustration in his delivery, with word pictures of everyday things of home, shop, and field. From childhood we young people were interested in listening to him. But he let a number of his friends know that he was not satisfied or contented to go on.

When the word came to Mrs. E. G. White, she sent him an earnest message. She had given counsel to him from the Spirit of prophecy a number of times. For years she had carried a heavy burden for him. This time it was a long message. It closed with the words:

"Now, Elder Canright, for your soul's sake grasp firmly again the hand of God, I beseech you. I am too weary to write more. God deliver you from Satan's snare is my prayer."

The message had pointed out the heart of his difficulty:

"You have ever had a desire for power, for popularity, and this is one of the reasons for your present position. . . .

"You have wanted to be too much, and make a show and noise in the world, as a result your sun will set in obscurity.

"Before you take one more step, I beseech you to reflect."—Leaflet, *Warnings and Counsels*, no. 5, Oct. 15, 1880.

An Associate Described It

One of our brethren had, that summer of 1880, been in close association with the elder. Years later he told exactly how the message of the Spirit of prophecy had pointed out his trouble at that very time. The elder had spent that summer in a school of oratory, then well known in Chicago. Associated with him was this brother, the late D. W. Reavis, in after years a veteran in our publishing and home missionary promotion. As the school of oratory was drawing to a close, the management arranged with a number of ministerial students in the course to take Sunday night services in some of the large churches of the city. Elder Canright was to take a series of these services. Brother Reavis, a younger student, was to go with him as listener to note items of manner, tone, and other things that might be improved upon.

Many years later he reported his observations of the closing round of these preaching services. The elder's topic had been "The Saints' Inheritance." Brother Reavis wrote of the close of the service and of the whole round of appointments. These show how truly the message of the Spirit of prophecy had pointed out our minister's peril. There is a lesson, it would seem, for every preacher.

"On all sides [after the service] I could hear people saying it was the most wonderful sermon they had ever heard. I knew it

was not the oratorical manner of the delivery, but the Bible truth clearly and feelingly presented, that had appealed to the people—it was the power in that timely message. It made a deep, lasting impression upon my mind. I saw that the power was all in the truth, and not in the speaker."

A Startling Declaration

The audience dispersed, and at last the minister and his student helper were alone. It was time for the observer to make his report. But Brother Reavis wrote of this:

"I frankly confessed that I became so completely carried away with that soul-inspiring Biblical subject I did not think once of the oratorical rules he was applying in its presentation. Then we sat in silence for some time. Suddenly the elder sprang to his feet and said, 'D. W., I believe I could become a great man were it not for our unpopular message.'

"I made no immediate reply, for I was shocked to hear a great preacher make such a statement; to think of the message, for which I had given up the world, in the estimation of its leading minister being inferior to, and in the way of, the progress of men, was almost paralyzing. Then I got up and stepped in front of the elder and said with much feeling, 'D. M. [D. M. Canright], the message made you all you are, and the day you leave it, you will retrace your steps back to where it found you.'"—*I Remember*, pp. 118, 119.

In the Hard Way

All unknowingly, the words of the youthful helper rang out in the very spirit of the message that was later to come to the minister from the Spirit of prophecy, from which we have already quoted. In the same message Mrs. White wrote of the hard road one must travel who turns from the work of God to seek popularity.

"By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher holier life. The purpose [to retrace the steps] may be formed, the work begun, but its accomplishment will require toil, time, perseverance, patience, and sacrifice. The man who deliberately wanders from God in the full blaze of light will find that when he wishes to set his face to return, that briars and thorns have grown up in his path. . . . The way of return can be gained only by fighting, inch by inch, every hour."—*Warnings and Counsels*, no. 5.

Some time after the Chicago incident our elder dropped from the work for one or two years, came back to it in 1884, then severed all connection with us in 1887. He joined the Baptists, wrote against our teaching; and the popular churches have circulated this opposition literature to this day. But recall the word in the message of the Spirit of prophecy indicating that if the man rejected the light deliberately, he would end his work in "obscurity."

Interview With a Mother in Israel

Years later one of our missionaries in Africa, Secretary-treasurer K. L. Ambs, of the Congo Union Mission, wrote me of a visit our former minister made to Mother Ambs, of Michigan. The following is the story, abbreviated, that the missionary tells:

"My mother was at home alone in Otsego. She answered a knock at the front door. She was met by an old, rather weather-beaten man who told her that he was selling books for a living. She invited him in and bade him sit. He began to canvass for a book, *Gospel Primer*, by James Edson White [one of our books]. He told her his name was Canright. Mother knew the name, and knew of his work of opposition. She was a straightforward woman, and the following conversation ensued:

"So you are the man who has been fighting against our truth?' 'Yes, sister, I am the man.' She said, 'How can you work against the truth and lead so many others astray? How can you resist the truth which you know so well? Why don't you repent, and return to the right way?' Again he replied in a broken voice: 'Sister, if you could only know with what anguish it

spirit, and with how many prayers and tears I have tried to come back, but have not been able. Oh, it is too late, too late. I am a lost man.' With that he rose to go, with admonition to mother to remain faithful."—Letter of K. L. Ambs, June 4, 1945.

Other later contacts might be told. But one can see, from this incident in a good sister's home, that when Canright joined the Baptists, and furnished the popular churches with representations that to this day they delight to use among people becoming interested in hearing the Advent message, he did not find the road to general popularity and fame. From the little book, *I Remember*, we have already quoted the earnest words in which his old associate, D. W. Reavis, warned him in Chicago, years before, that forsaking this message which had made him strong, would not bring strength and greatness, even before the world. In the same book the writer tells of his last contact with our former minister. He had invited the elder to a workers' meeting at the old Battle Creek headquarters in 1903, where old friends greeted him cordially. Brother Reavis says of the good-by interview:

A Sad Admission

"I reminded him of what I had told him years before in Chicago, and he frankly admitted that what I had predicted had come to pass, and that he wished the past could be blotted out and that he was back in our work just as he was at the beginning, before any ruinous thoughts of himself had entered his heart. . . . 'I would be glad to come back, but I can't! It's too late! I am forever gone. Gone!' As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, 'D. W., whatever you do don't ever fight the message.'"—Page 120.

So matters stood, as far as contacts with us are known. One can only leave the story with the hope that at some moment the way of repentance may have been found. Christ saves to the uttermost. But the "obscurity" in service, mentioned in the message of 1880, by the Spirit of prophecy, seems to have been the sequel to plans for greatness to be sought by turning from this unpopular message. It was a lesson of years ago that may well be kept in memory.

W. A. S.

We Shall Sing!

By ARTHUR MOUNTAIN

In that beautiful home where the righteous shall go,
In the land of the "Sweet By and By,"
We shall sing as we wish we could sing here below;
We shall sing with the ransomed on high.

The first anthem we'll sing in that home of the saved
Will be a triumphant refrain,
A paean of Moses and Israel enslaved
Redeemed by the Lamb that was slain.

With voices like dulcet-tuned harps we shall sing
Heaven's harmonies, wondrously sweet,
Till the vaults of the temple immortal shall ring,
And we cast our crowns down at His feet.

In that angel choir we shall learn every part—
E'en the tongue of the dumb shall rejoice;
But the note whose sweet melody melts every heart
Will be Jesus' own beautiful voice.

Oh, what joys we shall share in that home of the blest,
Set free from earth's sorrows and wrong!
With loved ones and friends we shall find perfect rest,
And we'll sing in that Eden of song.

FEBRUARY 24, 1949

Beware of Apostasy—3

The Apostasy of Pride

BEWARE of the danger of apostasy that is found in pride. Pride displays itself in a thousand ways. Pride causes men to be ashamed of Christ and of the holy principles of living for which the Christian religion stands. Christ uttered the fearful warning: "Who-soever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38.

Weakness of the Pharisees

We marvel, in reading the Gospels, that the rulers of Israel refused to accept Christ. And what was the reason, or at least the chief reason? The pride of the human heart! They knew that their whole course of living was contrary to the principles that He taught. They realized that they would have to be abased before they could be truly exalted, according to Christ's standard. That, they could not bring themselves to do.

They loved to be thought well of, and so they made the pretense of long prayers, of large gifts, and of careful attention to ceremonies and ritual. Christ taught humility of heart, love for one another, and labor for the unfortunate, the sick, the sinful. He was known as one who went about with the publicans and sinners. The proud rulers would have none of this. They feared they would lose all their reputation and their standing in the nation if they became disciples of Christ and followed Him along the dusty roads of Palestine, with the strange assortment of people who always attended Him. They feared their cultured friends would laugh at them, and that they would no longer be able to move in the best circles.

Now, we say we would not do such a thing. We look in wonder and amazement at the rulers of Israel and declare that we would have followed Christ every day and all the way to Gethsemane and Golgotha. But let us not be too sure. Remember Peter! Are we always ready, without hesitation or apology, to acknowledge our Lord? When we find ourselves in a group who love not God and who make sport of all religion, do we allow ourselves to blend into the group, as though we were at home in such an atmosphere? Or do we, by some word or action, offer a testimony in behalf of the Lord whom we declare that we serve?

Heaven's Best Witness

What conviction might come to some poor sinful creature if we, with holy boldness, offered some kind of testimony at such a time in behalf of the principles of heaven. On every occasion when sinful men make ridicule of heaven, God and the angels wait to see what the professed followers of Christ will say or do. We might be more often ready to offer our testimony if we but realized more clearly that the only way that heaven's side of the controversy can be made audible on earth is through our lips—that is, until God finally speaks from heaven, and then it will be too late for us to begin witnessing for Him.

The great majority of our people work daily in non-Adventist surroundings. Do those around us know the principles for which we stand? Or are we by chance a little embarrassed to let someone know that we belong to a religious group who have so-called queer doctrines, like the seventh-day Sabbath and a belief in the literal coming of Christ and the end of the world? The answer to that question provides a real insight into the quality of one's spiritual life. If we are a bit ashamed to let our distinctive view of life be known, if it hurts our natural pride to be viewed by others around us as a little odd, then we are, to say the least, preparing the soil of our hearts for the

seeds of apostasy. And why? Because the embarrassment which springs from pride is only one step removed from disloyalty, and disloyalty is a long step in the direction of apostasy.

Now we would not for a moment declare that all those who are embarrassed to let their distinctive religious status be known, are certainly headed for apostasy. Not at all. In fact, we are confident that some whose embarrassment results from timidity rather than pride will gain the victory over that timidity and become strong witnesses for God. But those whose embarrassment results from pride are in a most dangerous position, and it is of pride that we are here writing in our warning against the dangers of apostasy.

Pride and Professional Life

Adventists who rise in public life, or in one of the learned professions, often find themselves very particularly tempted on this matter of pride. They have spent long years, and perhaps large sums of money, to acquire their present enviable status as authorities in particular fields. Others look to them and take their counsel. Still greater honors or wealth may beckon them onward.

Now there is nothing sinful in success, not even in financial success, for it is God that gives us power to get wealth. And certainly there is no sin in having the respect and trust of a great number of constituents, patients, or clients. Where sin lurks in this whole picture is in the ever-present temptation to obscure and by our deeds if not our words, to deny the distinctive principles of this Advent Movement in order to hold or to increase our standing and success. That temptation presents itself in a thousand ways, as every Adventist in public life must admit. How we react to that temptation will very likely determine in the long run whether we remain loyal Adventists or apostatize from the faith.

A Sorrowfully Long List

We confess that we cannot read the heart, but this much we can do: we can read the sorrowfully long list of those who have set out on a path of minimizing, and then increasingly denying, Adventist principles in their public or professional life, who no longer walk with us at all. If the danger of drunkenness lies in the first glass, then the danger of apostasy may equally be said to lie in the first act of denial of the faith. If some seem to continue indefinitely in different degrees of denial without open apostasy, we can only conclude that the good Spirit of God, which pleads with all hearts, is still able to hold them back from the logical destination to which their course of action would lead them.

We believe that as this Advent Movement grows larger and its youth become better educated for all the professions, this problem of pride in relation to our distinctive principles will become more real, and thus become an increasingly larger factor in apostasies. Those who have the special responsibility of educating our youth in all our schools should make sure that they bring home to young hearts that the greatest satisfaction in life is found, not in honor or wealth, but in living out and defending great principles.

Yes, we need ever to bring to the hearts of our youth and to our own hearts the fact that the conflict between pride and principles, no matter in what form it presents itself to us, is but a variation of the age-old controversy that has raged in the hearts of men, a controversy that began originally in heaven. We shall never be fully protected against the danger to our faith that resides in pride until we see pride for what it really is and always has been—a threat to all the principles of heaven, yea, even to the very government of heaven. There is a good fight of faith that must ever be carried on if we are to win heaven, and part of that fight must be against pride.

F. D. N.

Christlikeness

CHRISTLIKENESS is the quality of being like the Lord Jesus. In this one word is comprehended Christianity and Christian experience. Christ is set forth in the Scriptures of truth as man's perfect example. The apostle Paul tells us that we are to consider Him—to consider His sacrifice, His sufferings, His character, His perfect example.

Whatever may be our position or condition, our environment or circumstances, in every relationship of life we may consider Christ as our example; and may safely raise the question, What would He do if He were in my place at the present time? It is only the surrendered, consecrated heart that can truly raise this question, and claim in every detail of Christian experience divine guidance. To all such, God will vouchsafe an answer, either through His word or through the leadings of His Holy Spirit.

It is sweet to live a truly surrendered life—a life where all has been laid upon God's altar, where the Spirit of God actuates the purposes, where the motives are kept pure by His grace, and where all plans are laid at His feet to be surrendered or carried out as His Providence may indicate. What blessed communion may be enjoyed with the Master! How closely we may be enfolded in His arms of love!

Choosing the Path of Duty

Doing the divine will may appeal as a privilege and not a stern duty; and though Christian service may be fraught with pain, with weariness and physical suffering, there may be light in the darkness and joy in the pain. No urging should be necessary to lead us to forsake the pleasures of the world. It may be necessary to instruct the immature Christian to distinguish rightly between truth and subtle error; but with the understanding enlightened, the path of duty will be chosen rather than the path of sinful pleasure.

We hear much discussion today as to whether Christians should attend theaters and gatherings for worldly pleasure. These questions would all find a solution by the truly consecrated soul, in considering before the throne of grace what course would be pursued by the Lord Jesus. Similarly, the question of dress and display, and the wearing of ornaments, would be settled in the same way. If the disciple obtains a clear view of his Saviour, of the simplicity and dignity of His character, of the modest, retiring spirit that characterized His earthly life, he will not dress for show or live for praise.

The Example of Jesus

If our conception of Christ could picture Him as engaging in the world's wild sports, as decking His person for display and worldly ostentation, then we need to obtain a clearer and a nearer view of the spirit that actuated the Master. On every occasion He maintained the character of the Christ of God. Not once was His dignity laid aside; not once did He overstep the bounds of propriety; not once did He descend to sinful levity. In all this He was our example, and Him we are to consider. If Christ, while on earth, did not partake of the spirit of the ungodly, nor find pleasure in their association, can He find such pleasure through His children in such association today?

Let us submit every account of life to the test as to whether we can ask Jesus to go with us, to be a partner in our business, a sharer in our experiences. The disciple who conscientiously does this, with an earnest desire to be guided by the study of the Word and led by the Spirit, will not go far amiss in rightly determining the questions of life.

F. M. W.

Presenting the Truth as It Is in Jesus

By John W. Halliday

HOW can we win the largest number of converts to our message in this closing age? It is by presenting the truth as it is in Jesus, by being like Him, by praying as fervently as He did, by knowing the Scriptures as thoroughly as He did, by loving the lost as tenderly as He did, by striving as perseveringly to win a single soul as He did, by leaving no stone unturned in the winning of the lost as He did, and by counting no sacrifice too great, even life itself, that as many as possible might be saved!

The following counsel points out the plan that brings the best results:

"Those who have been educated in the truth by precept and example, should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. . . . Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little and there a little."—*Gospel Workers*, pp. 325, 326.

We have likewise been shown the advantages of presenting the truth from the viewpoint of its relation to Christ. In this connection we have the following guidance:

Center of All Doctrine

"Christ is the center of all true doctrine. . . . He is the one in whom our hopes of eternal life are centered."—*Counsels to Teachers*, p. 453. "Whatever phase of the subject is presented, uplift Jesus as the center of all hope."—*Testimonies*, vol. 6, p. 62. "In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing."—*The Desire of Ages*, p. 826.

The following of this method by Mrs. E. G. White was blessed of God. No matter whether doctrinal or spiritual matters were presented by her, sooner or later they were shown to be vitally related to Jesus. At times she did this with remarkable fervor and appeal. "If the truth were taught as it is in Jesus," she wrote, "there would be a hundredfold greater power, and it would be a converting power upon human hearts."—*Counsels to Writers and Editors*, p. 82.

Inspired Portrayals of Christ

These words reveal the far greater results that come from presenting the truth as it is in Jesus. "A hundredfold greater power"—what remarkable power for workers great and small! A hundredfold greater "converting power"—what wonderful saving grace for the lowliest as well as the highest workers! Does not this counsel from the Lord's messenger point out the most winning way it is possible to use in presenting the truth in this most needy age?

In the Bible we find ascribed "unto the Lamb," as well

as unto God the Father, "blessing, and honour, and glory, and power." Rev. 5:13. In presenting the truth as it is in Jesus, Mrs. White likewise reveals glimpses of His rich glory and His saving power, intermingled with views of the beauty of His holiness and the tenderness of His compassionate grace, as will be seen in the instances that follow:

"It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation,—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the blood-stained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counter agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, 'It is finished!' a shout of triumph rung through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror."—*Patriarchs and Prophets*, pp. 69, 70.

The presentation of the law of God as it is in Jesus, as uttered by Him on Mount Sinai, is told as follows:

"Christ was not only the leader of the Hebrews in the wilderness,—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."—*Ibid.*, p. 366.

Presenting Christ in the Sanctuary

When the truth concerning the heavenly sanctuary is presented as it is in Jesus, how sublime is the scene thus unfolded:

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him; that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory."—*The Great Controversy*, p. 414.

In the presentation of the truth concerning the end of the world as it is in Jesus, what surpassing heavenly splendor is revealed:

"With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms,—'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. 'His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.' As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. 'And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords.'"—*Ibid.*, p. 641.

How, therefore, shall we present the truth "as it is

in Jesus"? We must present it from the Scriptures, "precept upon precept; line upon line, . . . here a little, and there a little." We must give it in a way that reveals His blessing, and honour, and glory, and power"; tell it with all the resources at our command, that as much as possible of the "hundredfold greater power" will attend our efforts; and present it as Jesus Himself lived it. We need to be filled with His peace, mantled with His loveliness of character, revealing His love in look and tone, and overflowing with a sweet, sympathetic spirit, as a tender and faithful friend to those whom we would win for the truth in these last days, and in harmony with the following description of Jesus' own method of presenting the truth:

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."—*The Desire of Ages*, p. 254.

[The author of this article is an active layman in one of our Western churches who has caught the vision of presenting the truth with Christ as the center. Several articles pertaining to the Sabbath from the pen of Brother Halliday will appear in subsequent issues of the Review in which Christ will be the central figure. These articles should assist all who are working to win souls to the message.—EDITORS.]

The Historical Setting of the Testimonies—6

The Times of Volume Six

THIS volume presents testimonies penned by Ellen G. White during her sojourn in Australia. Except for an occasional reference to the local field, the reader would not detect that the writer was in another continent, for the instruction is world wide in its scope. It is a fact, nevertheless, that the revelations given to Mrs. White had a direct bearing on current issues and the development of the work at the time of writing. It is understandable, therefore, that there are represented in this volume, topics which were related to the lines of work being developed in the Australasian field during this period. Publication of the book took place late in the year 1900, shortly after Mrs. White had returned to the United States.

Topical Arrangement Different

In its topical arrangement volume six is quite different from the preceding five volumes. Up to this time the *Testimonies* had first appeared in pamphlets and small books as counsel was progressively given for the church. The articles were printed largely in chronological order, and dealt with almost every phase of Christian experience and every line of denominational work. As the content of these thirty-three publications was reprinted in volumes one to five, the original order was left unchanged. A number of the articles were communications addressed first to individuals and later published for the church because the cases presented illustrated the experience of many others. Some of the articles dealt with local situations and special issues. There was some repetition of thought, as important lines of truth were stressed again and again as the church was in danger of neglecting some line of work or of letting slip some church standard.

With the publication of volume six, twelve years after volume five was issued, the *Testimonies for the Church* took on a new form. The work of the denomination, now becoming world wide in its scope, presented needs and

problems which called forth considerable counsel and instruction in certain particular lines. This represented largely an amplification of lines of instruction presented in earlier years and a re-emphasis of counsel. Consequently it was not difficult, when the articles for volume six were gathered for publication, to arrange them in topical order.

Mrs. White Visits Australia

So that Mrs. White might assist in the starting of a training school in Australia, she was asked to go to that field in 1891. She led out in the appeals for the school and assisted in laying plans for the work. Being in a new field, there was little by way of past experience or precedent to influence the plans. Under these favorable circumstances, and with the Spirit of prophecy counsels to guide and guard, the Australasian Missionary College was established in a backward country region. From this training center Australian youth, with the practical education gained at Avondale, were to serve in the home fields and to penetrate the far-flung islands of the South Pacific. In its rural environment, in its broad industrial program, and in some other features the Avondale school was to become a pattern school. As the instruction concerning the conduct of our educational work was presented anew to guide and mold this institution, entering into the many details of location, finance, curriculum, discipline, and administration, it was included in this volume for the benefit of the church around the world.

When Mrs. White reached Australian shores she found a work well begun, but still in its infancy. In the aggressive evangelistic program which was developed and fostered, not only the evangelists themselves were engaged in service, but, in not a few cases, they were joined by their wives in giving Bible studies and sometimes in preaching. Several well-planned evangelistic camp meetings were held, which were carefully followed up so as to conserve the harvest. There were many conversions, followed by baptisms, the organizing of new churches, and the building of meetinghouses.

Not only in the planning for the work was the influence of the Spirit of prophecy felt, but Mrs. White herself took an active part in preaching, in personal work, and in assisting in the raising of money for the new church buildings. Counsel regarding these phases of our work is found in this volume.

It was in the times of volume six that Seventh-day Adventists became more fully mission conscious, and accepted the whole world as a field of labor. The building and launching of the mission boat, *Pitcairn*, in California, in 1890, fired the imagination of young and old alike and focused attention on an around-the-world mission program. The reports of the voyages of the *Pitcairn*, as it pioneered mission work in the South Sea Islands, were eagerly watched by all.

Appeals for Missions

It was not long until colporteur evangelists entered India with our literature, and in 1894 our missionaries in Africa pushed up into distinctively native territories and established the Solusi Mission, our first foreign mission among heathen peoples. Ministers were also soon sent into South America. Then, too, Mrs. White's presence in Australia for nine years as a pioneer worker helped to keep the eyes of Seventh-day Adventists on the ends of the earth and to place emphasis on the admonition given on page 31 of this volume: "It is our work to give to the whole world,—to every nation, kindred, tongue, and people,—the saving truths of the third angel's message." Throughout the volume various mission fields are mentioned by name, and appeals for men and means are presented, together with counsel and encouragement concerning the work in different lands.

A number of colleges and worker training schools were started during the times of volume six. Early in the period Union College at Lincoln, Nebraska, was opened, in 1891, and Walla Walla College in the State of Washington, in 1892. The others were in Australia, South Africa, and Denmark. Sanitariums were also opened at Boulder, Colorado, in 1896; in Denmark and South Africa, in 1897; and at South Lancaster, Massachusetts, in 1899. Two new publishing houses were added to the list of institutions, one in Hamburg, Germany, in 1895; and the other in Buenos Aires, South America, in 1897. Church schools presenting elementary work were also begun in several places.

Counsels on Adventist Centers

Though many warnings were given against large denominational centers and centralizing tendencies, the steadily growing work seemed to require more people and larger facilities at our denominational headquarters at Battle Creek, Michigan, and plans were even initiated to bring certain lines of denominational work under central control at Battle Creek. Thus, instead of the plans for the work of various sections of the field being laid by those on the ground, they were directed largely from the home offices in Battle Creek. This direction had the appearance of business efficiency, yet it actually was a serious menace to efficiency and vital leadership in the work of God. Through the nineties these tendencies developed rapidly, but in God's own time and way they were checked.

It was in these times and under the influence of the Spirit of prophecy counsels that the ground structure was laid for organizational changes in the administration



Consecrated Understanding

By R. E. Loasby

A MOST delightful Hebrew root to study is *been*. It is found in the Old Testament about 170 times, and is translated "to understand," "to consider," "to regard," "to be prudent," and "to instruct." It is closely connected with the Arabic *ban*, "to become separate," "to speak with lucidity." The full import of all these meanings is found in a text such as Isaiah 43:10: "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me." God's people are an understanding people; they are on His side as witnesses of His existence, His unity, His omnipotence, His love. Their sanctified intelligence understands the truth that there is one God, a truth that Israel upheld as a bright light in a very dark world; and they confessed it clearly. The enlightened understanding of the saints enables them to foresee and foretell the future; their faith is intelligent and is rooted in understanding; their faith holds fast to Jehovah as the only eternal God, before and after all other gods, and the only Creator.

The feminine noun of this verb root is *beenah*, used thirty-nine times in the Old Testament, and mostly given in the English Bible as "understanding," also as "wisdom" and "knowledge." The connotations of the verb of consideration, prudence, instruction, and lucidity, are within the noun. All of this is summed up of God's Servant, who is our pattern: "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11:2. Here is a depiction of the highest excellences of mind and character, and the fundamental principles of all moral life. These endowments of understanding and wisdom are not transient or occasional; they are the manifold influences of the Holy Spirit affecting the whole complex nature of man.

There is no virtue more apt for the Christian than spiritual insight; that is, the power to appreciate moral character, and to estimate aright the disposition of another. This is spiritual discernment of the highest kind; it enables a man to be a spiritual guide. So a sanctified perception, God's gift to His children, comprehends the knowledge of God and His coming kingdom, a deep appreciation of human nature, and a clarity of expression in life. God's children should get understanding. (Prov. 4:7).

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of the denomination's world. As the cause was pioneered and developed rapidly under the favorable conditions of Australia, steps were taken to bind the local conference organizations into a union conference, thus establishing an organizational unit between the local conference and the General Conference. This made possible on-the-ground planning by the group of workers close to the problems, and thus relieved the General Conference of many minor details. The result was encouraging, and formed the pattern which was soon to be followed throughout the denomination.

In the lines of medical evangelism a beginning was made in Australia during this period, but in the United States it was a time of great expansion. A medical college was set in operation which attracted an increasing number of Seventh-day Adventist youth desiring preparation as medical missionaries. New branch institutions were opened, receiving their guidance, finance, and personnel from the great parent institution at Battle Creek. A large work was also launched for the fallen and unfortunate. But good enterprises are often threatened with the danger of overemphasis, thereby bringing an unbalance into the work of God as a whole. So now it seemed that the medical missionary work, which had been designated as the right arm of the message, threatened to become the body.

Cautioning Against Unbalanced Work

Too, while there was great advance in the development of medical missionaries and medical missionary work in connection with Battle Creek Sanitarium, there was growing indifference on the part of some Seventh-day Adventists to the basic principles of healthful living. These conditions help us to understand the significance of the repeated appeals in volume six calling the people to higher standards of living, urging a united medical and evangelistic ministry, delineating our duty to orphans and the aged of the household of faith, and cautioning against an unbalanced work.

As the denominational work developed in many fields, literature found an ever-increasingly important place. Colporteur evangelists constituted an army with the individual colporteur a part of the recognized staff of the gospel heralds in each section of the world field. In not a few instances these literature evangelists had formed the spearhead of attack in carrying the message to new and distant lands. Volume six sets forth the dignity and importance of the colporteur ministry.

Important Books Issued

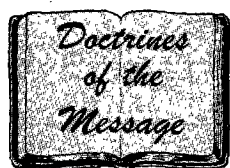
This twelve-year period between the publication of volumes five and six of the *Testimonies* marked the issuance of several important E. G. White books. In 1890 *Patriarchs and Prophets* came from the press. *Steps to Christ* was published in 1892, and what is today known as the old edition of *Gospel Workers* was also printed that year. *Christian Education*, the forerunner of *Education*, was issued in 1894, and two years later *Thoughts From the Mount of Blessing* and *Christ Our Saviour* were printed. Work on the manuscript for *The Desire of Ages* was completed and the book printed in 1898, and in 1900 *Christ's Object Lessons* was published.

In an effort to relieve our institutions of the heavy indebtedness which they were carrying, Mrs. White donated the manuscript for *Christ's Object Lessons* and urged our church members and workers to join in its wide sale to their neighbors and friends. Hundreds of thousands of dollars were thus brought into the cause through this relief book campaign, and thousands of copies of this truth-filled book were distributed.

A type of work was in this way initiated which led large numbers of lay members to call from house to house in behalf of the work of the church. Thus the way was paved for the Ingathering campaigns of the future.

Of course, all through this twelve-year period, scores and hundreds of communications bearing warnings, counsels, and encouragement were penned by the messenger of the Lord and were sent into the field in letters and in articles in the journals of the denomination. Though many of these dealt with subjects already presented less comprehensively in the earlier *Testimonies*, some new phases of counsel were set forth and former counsels emphasized. These are found in such general sections as "Cautions and Counsels" and "Calls to Service." Among the important articles comprising these sections are such as deal with "The Observance of the Sabbath," "A Revival in Health Reform," "Our Attitude Toward the Civil Authorities," "Preparation for the Final Crisis," and "The Relief of Our Schools." The adding of this new volume to the growing series of *Testimonies for the Church* deeply impressed Seventh-day Adventists with the direct way in which God was continuing to guide and lead His people.

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Signs of Christ's Coming

By H. B. Taylor

IN REPLY to the disciples' earnest question, "What shall be the sign of Thy coming, and of the end of the world?" Christ said to them, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25. Christ not only told the disciples *where* the special signs would appear but also told *when* these signs would be seen in the heavens.

Matthew 24:29 states, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Additional information as to *when* these signs would occur is given in Mark 13:24: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The tribulation referred to in these texts is the papal persecution during the Dark Ages from 538 to 1798. This persecution was without question the most dreadful of any that ever came upon the Christian church. (Matt. 24:21.) But Christ said these days would be shortened, for the elect's sake. "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22.

Owing to the Reformation which, by 1773, had made sufficient progress to stay the relentless persecution of God's children, bloodshed practically ceased at that time, or about twenty years before the prophetic period terminated. Then, according to Mark 13:24, "in those days, after that tribulation, the sun shall be darkened." This darkening of the sun, in other words, was to occur some time after 1773 and before 1798. Exactly in harmony with the Saviour's prophecy reliable history records a dark day within this period of time, on May 19, 1780.

Dark Day of 1780

In Webster's Unabridged Dictionary, in the article "The Dark Day, May 19, 1780," the statement is made:

"In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscurity began about ten o'clock in the morning. . . . The true cause of the remarkable phenomenon is not known."

The prophecy said that the "sun shall be darkened, and the moon shall not give her light." Mark 13:24. The prophet Joel, in speaking of this same phenomenon, said, "The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. On the night of the Dark Day of May 19, 1780, the moon was full and had the appearance of blood, but gave no light. These facts, which are true to the prophecy of Jesus Christ, are recorded in history. "The darkness of the following evening [May 19, 1780] was probably as gross as has ever been observed since the Almighty fiat gave birth to light."—DR. SAMUEL TENNY, of Exeter, New Hampshire, quoted by Mr. Gage to the Historical Society.

After speaking of the first two signs in the sun and moon Christ spoke of the third sign, the falling of the stars: "The stars shall fall from heaven." Matt. 24:29. This sign was fulfilled in the great meteoric shower of November 13, 1833. Prof. D. Olmsted, of Yale College, wrote as follows: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world."

After Christ had foretold these signs of His second coming which would be seen in the sun, moon, and stars, He added: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31.

Signs on Earth

When Christ had spoken of the signs in the heavens that were to mark the nearness of His coming, He quickly followed with signs upon the earth. Let us notice again in Luke 21:25: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress* of nations with *perplexity*." How true was Christ's prophecy of our time, when distress and perplexity exist in all the nations throughout the world. It used to be that we had to speak of these things as coming upon the earth, but we now see them so clearly that scientists, statesmen, and educators are talking of the end of the world, the destruction of civilization, world catastrophe, and Armageddon.

"We stand in danger of a new catastrophe that may spell the end of all of us," says the *New York Times*. "Armageddon and doomsday are now suspended over the heads of our generation," declares Leland Stowe. "If we preserve ourselves, we must acknowledge that a world crisis exists—not next week nor tomorrow, but now, today, for there is very little time remaining," states Dr. Robert M. Hutchins, chancellor, Chicago University.

Was there ever a time like this, when these prophecies were so strikingly fulfilled? Truly, the coming of the Lord draweth nigh, to take the government of the world into His own hands.

"A Great Period of Fear"

In connection with distress and perplexity that shall be extant in the world as His coming draws near, the Saviour speaks of "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26.

Fortune recently stated that the reaction to the atom bomb was "one of unadulterated fear if not despair." Paul Hutchinson, in his book *The New Leviathan*, writes: "We are entering, I am convinced, upon a great period of fear. . . . Nothing, I presume, makes us more aware of the perilous nature of these days than the fact that victory in the war brought us so little sense of exultation. . . . The war had brought us no security,

and we knew it. . . . There is no security for us. We live in the world of the atom bomb."—Page 225.

The United Nations was to be the means of bringing about peace and security, but it seems to have had the opposite effect. The Allies fought in a spirit of unity, now they live in a state of suspicion and hate.

Herbert Hoover states, "The dominant emotion everywhere in the world is fear. This applies to every part of human activities—finance, industry, farmers, workers, thinkers and government officials. After the last war [World War I], there arose a spirit of hope and confidence. Little has appeared as yet.

In view of these things, our Lord said, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:27, 28, 36.

How Are You Marking Your Ballot?

By H. G. Thurston

AT THE recent national election here in the United States nearly fifty million citizens voted, and by marked ballots made known their choice. Each was to mark his own ballot; no other person was to do it for him. No one else was to be in the voting booth when he marked his choice.

This plan is one of a worldly government. Now let us compare it with a greater government—God's government in which every man is called upon to make his own choices. Each must choose the course he will follow, must mark his life's ballot. This right to choose, next to life itself, is the dearest and most sacred of all rights, for in it are involved the issues of eternity. The great Inspector of all ballots is God Himself.

He permits two unseen powers to attempt to influence every subject in his choice. The one seeks to influence into the path of self-serving, hatred, Sabbathbreaking, perjury, theft, and every abominable thing which pleases the carnal nature; and the other unseen agency tries to lead into the way of holiness and everlasting life. Every subject of God's government must make the choice and mark his own ballot. A perfect copy of every ballot is kept on file.

Only One Perfect Record

According to the great law Book, no one has ever done proper markings, made a perfect and acceptable record, but the Inspector's Son. (1 Peter 2:22.) But an arrangement has been made by the great and generous Inspector and His Son so that everyone who has made a bad record can exchange it for the Son's perfect record; but in this transaction the imperfect record must be given up—renounced, no matter how precious it may seem to be—before the perfect one can be secured. This plan cost the Son's life in the overpowering victory of Calvary. It brings eternal life to all who have *repentance* and *abandoned* marked in the record surrendered. When the Son's record is accepted, the name of the receiver is marked upon it as his own.

Now is the day of inspection of life's ballots. (Acts 3:19.) It will soon close. When it closes, your imperfect ballot will be destroyed, blotted out, to appear no more against you. Your mistakes recorded then will be forgotten (Jer. 31:34), will be removed "as far as the east is from the west" (Ps. 103:12), and will "not be found" (Jer. 50:20). Why all this? The Inspector "delighteth in mercy." Micah 7:18. His decision is irrevocable.

But if not given up, the imperfect marking of your life

will remain against you to plague and to destroy you.

By day and night you are making your choice—marking your ballots. Is yours a wise choice? Brother, what are you marking on your life's ballot?

ESPECIALLY FOR YOUTH

Are You Dead or Alive?

By Arthur L. Bietz

THERE is much more to living than mere physical life. Many who are alive physically are dead mentally. They have not had a new stimulating thought for many years. They move back and forth through life like a door swinging on its hinges. About all they can do is to emit a rusty squeak and a critical squeal. To them life has lost its zest and zeal. There is no color or purpose which carries them buoyantly through the day's tasks.

The death of which we are speaking has nothing to do with chronological age. Some men at eighty may be more alive than others at twenty. Life relates to a man's spirit much more than to his body.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. The life Jesus is speaking of here is not animal life. He is speaking of something infinitely higher and more meaningful. It is the difference between living and existing. Many human beings exist; others live. A Scriptural passage speaks thus: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Living goes much deeper than good looks or physical vigor. Living goes far beyond temporary, fleeting pleasure. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. This does not mean that there is no place for recreation and enjoyment in the Christian scheme of things. It simply means that a person ought to have a goal in life which goes beyond running after things that give temporary relaxation.

Pursuing Worthy Goals

True pleasure is a by-product of pursuing worthy goals. The person who makes pleasure the goal of life is likely to be bored. Take a look at the person who is constantly seeking to be amused. He is miserable.

Life was meant for achievement, growth, and worthy attainment. Set out to accomplish a worthy goal; give yourself unreservedly to it; and you will find happiness and pleasure as a by-product. The one who goes out merely in search of pleasure is likely to end up like the dog who goes chasing after his tail; he is never quite able to catch up with it. If he would forget his search for pleasure and be about some constructive business, he would be much happier.

Some young people say, "I mean to be a Christian someday, but I want to live first." What utter deception this statement portrays. To be unaware of spiritual values is to be dead. To live without Jesus as your best Friend is to miss life's highest intended pleasure. The wholesome, congenial Christian is truly alive.

Some think they are living when they drink and smoke. One is not really living when he has to bolster himself up by these bad habits. How can a man live when he stupefies his brain so he does not know whether he is living or not.

"The just *shall live* by his faith." Faith in God is the only way to real living. Doubt and unbelief are symptoms of death. Why not start living?

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

An Antidote for Willfulness

By H. B. Lundquist

[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.]

THE true object of reproof is gained only when the wrong-doer himself is led to see his fault, and his will is enlisted for its correction."—*Education*, p. 291. We may paraphrase this: The purpose of discipline is reached only when good habits become automatic; and bad ones, difficult or impossible.

In that connection we learn that "whatever it is found impossible to change, the mind learns to recognize and adapt itself to." This refers alike to the making of rules for the direction of the home and of the school.

The history of the world has been characterized by a bent, which this axiom is intended to counteract, namely, the spirit of willfulness. Well-known examples can be easily called up, but perhaps the most familiar is that of Samson. When he asked his parents to secure for him a heathen maiden with whom he had become infatuated, these God-fearing people recoiled in horror and anguish. They remonstrated with their willful son, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" In his hard and cynical reply, "Get her for me; for she pleaseth me well," is found an expression of the age-long lawlessness which is personified in Lucifer, that being who, before the world began, planted doubt in the minds of the celestial hosts.

And later, this wily being, clothed deceptively in the carnal attractiveness of a winged serpent, baited his hook of death with the triple lure which then and ever since has proved so appealing to frail humanity. These are described by John as "the lust of the flesh, and the lust of the eyes, and the pride of life."

As We Sow We Reap

Then, as now, to the carnal mind, and especially to that of an inexperienced child, the prospect of immediate enjoyment is usually sufficiently compelling to secure a lapse from the beaten path of duty. The human mind cherishes, with a lamentable absence of elementary caution, the illusion that this particular misstep will not be noticed or punished, thus demonstrating an unwillingness to believe what Inspiration tells us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

So, because a child is not endowed by nature with the wisdom to select aright when presented with an alluring array of choices, God has provided him with parents, whose prime duty it is to surround him with rules of conduct that will assure success.

Naturally, as stated at the beginning, the purpose of any set of rules is to reduce to the realm of the automatic the matter of doing good and eschewing evil. This is realized only when the child wills to do right and refuses to do evil.

And just as this demands something on the part of the child, so it also requires something of the parents. We learn from the pen of Inspiration that this work of molding a human life requires the most delicate tact, the finest susceptibility, a knowledge of human nature, a

heaven-born faith and patience, and a willingness to work and watch and wait.

To cooperate with God in this divine plan for the salvation of the youth is the nearest approach to the sublime that human beings can achieve. On the other hand, to fail to do this is to fail in the first responsibility of parenthood. To be able in the final day of judgment to look our Redeemer in the face and, in the words of Isaiah, to say, "Behold, I and the children whom the Lord hath given me," is to realize the full glory of human existence, as well as to ensure ourselves a place in the mansions above.

In order to have this supreme privilege, the parents must themselves be what they wish their children to become. In other words, teaching children is a process of living and showing, more than of telling. The parent who teaches his child that honesty is the best policy, but



H. A. ROBERTS

To Request Is Better Than to Command

REVIEW AND HERALD

who robs God in tithes and offerings, or who strives to instill kindness and hospitality in the child, but at the same time fails to practice these virtues in his home life, will inevitably fail in his child training.

Equally important as a means of achieving this high purpose is self-control. Again from the servant of the Lord we learn, "Parents and school-teachers are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love."—*Counsels to Teachers*, p. 73.

Exercising self-control is "stooping to conquer." Once we were seeking a man on a certain road. Finally, we drove into a yard just as the owner appeared. Failing to get an answer to our inquiry, we began to back out, but had the misfortune to run off onto the lawn. This seemed to enrage our unwilling host, leading him to reprimand us severely for our action. A prompt defense on our part brought the man to the side of our car, where he assured us that he was going to kill us! In words spoken much more calmly than we felt, we repeated our simple request for information which, miraculously, was given. Then we learned that this individual was a prominent businessman in the near-by town, who was still suffering from the effects of shell shock during World War I. Our self-control had avoided an unseemly incident.

The parent who would achieve success in his training program must have, and show, confidence in the child. Instilling self-confidence in him is also best achieved in this way. The sooner the child learns to feel responsibility and to act on his own, the sooner the purpose of training will be achieved. Avoid the use of epithets. We are told that a child frequently censured for some special fault comes to regard that fault as his peculiarity, something against which it is vain to strive. And remember in this connection that the true object of correction is achieved only when the child's will is enlisted on the right side of the problem.

Request Versus Command

Another guiding principle for parents is that it is infinitely better to request than to command. Thus compulsion becomes a result of choice rather than of compulsion. By requesting something of a child, we make him to feel his importance as an individual, and he is led to feel that his contribution is essential. "Would Mary like to help mamma?" develops the child's will and gains the end much more quickly than a command to do this or that. The story is told of a philosopher whose comic efforts to pull a calf out to pasture were noticed by a maid in his employ. With his permission she instantly achieved success by placing her finger in the calf's mouth, thus leading him where she wanted him to go. Perhaps an application of this principle would secure results also with children.

Directing the child's development without hindering it by undue control is another cardinal principle. Too much direction is often worse than too little. Never should the child's will be broken. Rather, it should be guided and molded, but not ignored or crushed. Preserve the strength of the will; in the terrible temptations and trials of life it will be needed. Lead the child to use his will on the side of right. If forced to do right when the parental restraint is no longer present, the child's tendency is often to do the opposite, with regrettable results.

Last, but not least, we are to bind our children to our hearts by the cords of love, kindness, and strict discipline. In after years the indulged child often feels and expresses anger and contempt for those who permitted him always to have his own way; but the child whose success has been assured by the exercise of proper paren-

Have You Read This?

By Emma E. Howell

IT IS for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others."—*The Desire of Ages*, p. 348.

There is nothing like an experience of our very own to teach us a fundamental lesson. We see a thing come to others; we rejoice with them; we know it *can* happen. But when it comes to me, to you, then *we know!* Notice that our key thought says, "In the least blessing we ourselves receive from God." The difficulty with us is that we look for the big, the spectacular thing, not taking into consideration how wonderfully great all the "least" blessings are when put together in the composite of life.

How important it is that in the home we look for, and teach the children to recognize, small things as distinct lessons and blessings. One of the things I treasure most from childhood is a swift and sure lesson my mother taught in an everyday incident. We lived on a farm and had plenty of milk—all cared for in the good old-fashioned way of straining it into jars, which were set in the cool basement to raise the cream. Then the cream was skimmed off and churned by the barrel-churn method. If you have never turned a barrel churn, and watched for the specks of butter to appear on the little glass indicator in the lid, you have missed a lot!

Now it so happened that in my brief nine years I had learned considerable about the wealth of things that could be bought with the butter money. Often I had helped to print the molds, and I had delivered the pounds of butter to regular customers who were glad to pay even a higher price to get mother's butter. It was truly fresh country butter. I had become keen about the cream and the resultant butter balls, and the clink of the coin to follow.

We sold milk by the gallon to various neighbors—some of whom never paid us a cent. These often were the least diligent as well as the most demanding customers. They usually came late for their milk, and not infrequently, asked for extra. Mother always let them have it. Came a day when a midmorning customer requested extra, and mother told me to go to the cellar and pour a certain jar of milk into the pail. I took the pail and went to the cellar, with no special ill will in my heart; but as I lifted the jar, lo, already it had raised a thick cream! It was our Jersey's milk! I knew it would make a fat little roll of butter. Instantly I had an idea. I looked for the cream jar and the skimming ladle.

The slight delay must have made mother suspicious. I heard no step on the cellar stair, but just as I lifted the ladle to dip off the cream, mother's arm appeared and her hand grasped the ladle. With the other hand she picked up the jar of milk and swiftly poured it into the neighbor's pail. All she said was, "Child, if you're going to do a kindness, *never* skim off the cream."

If I am ever tempted to skimp on a kindly act, almost invariably those words come to my mind. A small thing, and a few words, but a great blessing to treasure in my heart.

tal direction and control judiciously tempered by love and kindness has only praise for his parents. May God help us all to be better parents and better children, so that we may merit and receive the privilege of someday being recognized and accepted as children of the Highest.

"WHILE seeking to repress and correct in their children hereditary tendencies to evil, parents should call to their aid double patience, perseverance, and love. . . . Parents, if you would succeed in this great work, you must have Christ enthroned in the heart. As an honored guest, He must be earnestly invited to the home circle."—MRS. E. G. WHITE in *Review and Herald*, Aug. 30, 1881.

High Lights of the Temperance Convention

By J. A. Buckwalter

*Associate Secretary, Temperance Department,
General Conference*

THE first National Convention of the American Temperance Society held at the nation's capital January 3-6 closed with a great mass meeting in Constitution Hall featuring an address by Dr. George W. Crane, eminent Chicago psychiatrist and columnist and author of *Psychology Applied* and "The Worry Clinic." Delegates from every State in the Union and the Dominion of Canada were inspired by the convention's scientific, educational, judicial, and social approach to the alcoholic problem.

A brief, day-by-day résumé of convention activities is as follows:

On Sunday evening J. L. McElhany opened the four-day convention with a dynamic address challenging Adventists to cast aside the spirit of complacency, and take their God-appointed position as leaders in the temperance crusade. Graphically he showed how the terrible evil of liquor can affect the innocent, stressing the fact that drunkards get their training in the school of moderation, and he emphasized the importance of the historic denominational position of total abstinence. Calling for all of our people to arouse to meet the challenge of the rising consumption of alcoholic beverages, Elder McElhany said, "Everybody must be called into action; the emergency of the situation demands united action." He referred to the journal *Listen* as the new weapon of the American Temperance Society, and solicited the support of all present in increasing its circulation. "My friends," he said, "I urge you all to do your utmost to give it the widest possible circulation."

Our Only Valid Platform

Monday:—L. E. Froom, the general secretary of the Ministerial Association, in the early morning devotional study presented some excellent material on total abstinence, our only valid platform. Delegates heard Walter J. Hoshal, the local option expert from Kentucky, discuss the procedure in local option elections. The afternoon lecture by Edward B. Dunford, of the Temperance League of America, outlined the major aspects of local, State, and national prohibition. Daily executive sessions both morning and afternoon dealt with the business of the session and the prospective projects and plans of the society. Monday evening the large audience in the Sligo church was impressed by Judge Joseph T. Zottoli's illuminating lecture on "The Relationship of Alcoholism to Crime, Disease, and Pauperism." Judge Zottoli is associate justice of the Boston Municipal Court.

Tuesday:—Arthur White in the devotional hour urged our people to be "in the forefront of the battle for temperance." The prominent place occupied by the temperance reform in the early history of this movement was emphasized. Dr. Howard E. Hamlin, supervisor of health and narcotic education for the State of Ohio, followed with a demonstration of public school instruction in alcohol education. Grade school students from the sixth to eighth grades inclusive were in attendance for this meeting, and a realistic classroom meeting ensued. The

afternoon lecture by Mrs. Carolyn L. Brooks, chairman of the Alcohol Education Committee of Greater New York, discussed the techniques to be observed in alcohol education, and stressed the importance of the positive approach.

The evening congregation at the Sligo church was stirred by the eloquence of Sam Morris, who addressed the convention on the subject, "The Failure of Repeal." The speaker very ably showed the inroads alcohol had made during the years of repeal, and an earnest appeal called for all present to throw their every effort into the battle to combat this evil.

Wednesday:—E. W. Dunbar, general secretary of the Missionary Volunteer Department of the General Conference, conducted the devotional hour and spoke of the great temperance rally held by Adventist youth in England. He appealed for a greater temperance movement among the youth of our denomination for the salvage of the youth of the world. Dr. Laurence Senseman discussed the alcoholic personality from the psychiatrist's viewpoint. Dr. Oliver Lindberg presented the work of Alcoholics Anonymous; and Henry Roberts, an ex-alcoholic, thrilled the delegates with his simple heart-gripping testimony to the basic principles of the gospel at work in his own life.

Basic Facts Contributed by Science

In the afternoon lecture Dr. Haven Emerson, distinguished professor emeritus of Public Health, the College of Physicians and Surgeons, Columbia University, lectured on "What the Men of Science Know About Alcohol." Dr. Emerson clearly outlined the basic facts science has contributed toward the solution of this national problem. In the evening lecture O. G. Christgau, the veteran champion of the antiliquor cause, discussed the subtle workings of the liquor industry behind the scenes, and pointed out the danger of temperance groups using the liquor industry language—which popularizes the old saloon by calling it new names—and using such terms as temperance with reference to moderation instead of total abstinence.

Thursday:—In the devotional hour W. B. Ochs, vice-president of the General Conference, presented the theme of consecration under the topic, "The Need of the Hour." Elder Ochs's heart appeal touched a responsive chord in the lives of the delegates present. Dr. J. Wayne McFarland gave an excellent presentation of the evils of tobacco; and in the afternoon session Major Clayton Wallace, of the Temperance League of America, called for renewed activities dealing with the subtle deceptive influence of liquor advertisements. The convention came to an end with the great Constitution Hall meeting Thursday evening. Dr. Crane pointed out the foolishness of the mass psychology that has led so many into harmful drinking habits. His appeal for total abstinence was based on the preservation of the American home.

Practical Demonstrations

Daily workshops provided a demonstration of the drunkometer, the use of the flannelgraph in temperance education, and chemical experiments on the harmful effects of tobacco. Temperance films were shown after each evening meeting.

Eleven standing committees met each day to consider definite plans for strengthening and enlarging the nu-

merous activities of the American Temperance Society. Included in the long-range plans of the society is a school of alcoholic studies; new scientific and educational publications, and more extensive outdoor-advertising facilities.

Our people can be of great help to this cause by supplying the Temperance Department of the General Conference with newspaper clippings and other information of a local nature which may be of help in combating liquor evils throughout the nation. The temperance work provides an excellent opportunity for associating with peoples of all faiths in an effort to salvage as many as possible from the unfortunate experiences of life that are always associated with the evils of alcohol. Public-spirited men are ready to cooperate in activities that promise to build a better community.

A Remarkable Story From Mexico

By Harold C. Brown

Home Missionary Secretary, Mexican Union

IN 1928 a one-armed colporteur wended his way through the mountain fastnesses of southern Mexico into a district of little farms. He came to a place where he found a couple busy at their chores. Pulling out his prospectus, he soon convinced the farmer he should order *Our Day in the Light of Prophecy*. The book was delivered later, but the couple could not read too well, so they left the book on the shelf for some future time when they could examine it more closely. With the many things to occupy their minds, they forgot about the book they had bought. Ten years went by, and the book was untouched. Finally, the husband said to his wife, "Why don't we get rid of this book! It has been here for a long time, and we never read it. Let us sell it to Señor Mena. He likes to read and will enjoy it." This was seemingly a good suggestion. So his wife took the book and started for Señor Mena's farm.

She found José Maria Mena at home, proceeded to explain about the book, and offered to sell it to him. He took the book in his hands, opened it to one of the chapters, and began reading. The woman listened with rapt attention. Occasionally he exclaimed, "Why Señora, this is a marvelous book. Why do you want to sell it?" Then he continued reading. He read for some time, and then wanted to know what she wanted for the book. But by this time the lady said she was not going to sell it. She took it back home, and explained to her husband what she had learned in the book. Later Señor Mena came to their house, offering to buy it from them, but they now had decided to keep it. So the only thing he could do was to borrow it. This he did.



Two Men Who Found the Truth in the Mountains of Mexico Through Reading *Our Day in the Light of Prophecy*

Baptized by His Neighbor

Señor Mena became so intensely interested in the message of our day that he read it through twice. The message gripped his heart, and he began to see the beautiful truths of the Bible, which little by little began to transform his life. He began telling his neighbors of the message of the book. He walked from one farm to another telling the story. But this was not enough. He began copying paragraphs and whole chapters by hand, sending them out to his friends in other sections of that mountainous district. He studied the matter of baptism. And, seeing the picture of John baptizing Jesus, he decided that he also should be baptized. Having never seen or heard of a Seventh-day Adventist, he knew nothing of the proper mode of baptism except from what he had read. But being determined to be baptized, he went to the owner of the book, and asked him to baptize him. This the man could not do. He did not know how to proceed. So, in talking the matter over, it was suggested that another neighbor do the baptizing.

The two men started down the pathway to the *ranchito* of their neighbor. He met them coming through his gate. After the accustomed salutations Señor Mena now placed before his neighbor the sacred duty he wished him to perform. Whereupon the neighbor agreed to baptize him. They went down the mountainside to the stream. Finding a place with sufficient water, both went down in. Señor Mena explained to the best of his knowledge just how it should be done. But evidently his neighbor did not quite understand. So when the sign was given by Señor Mena for his immersion, his friend unceremoniously shoved him down into the water until only his head remained above. Protesting Señor Mena explained again just how he should proceed. Said he, "You must put me entirely under the water and hold me there until you pronounce the benediction: 'In the name of the Father, and of the Son, and of the Holy Ghost.'" Again he was immersed, this time being held beneath the water until his neighbor had spoken the sacred blessing. Señor Mena came out from that scene saying in his heart, "Now I am a real Christian. I have been baptized."

A District-wide Campaign

This was in 1938. There were still many things to learn concerning the Advent truth. He began a district-wide campaign, telling everyone about the Sabbath truth. He was soon dubbed as *el loco sabatico* (the crazy Saturday man). But he kept right on giving the truth in that vicinity and stirred up quite an interest. Word of this strange man soon drifted into the capital city, Tuxtla Gutierrez, where we had a strong work organized. Young José Castrejon, one of the workers, went into that region to visit one of the companies in the small city of Pichucalco. The brethren there had heard of Señor Mena, but had never met him. One day Brother Castrejon went into a little store, and was inquiring concerning this man, when Señor Mena's son walked in. Through him, brother Castrejon was able to get in touch with his father, after a long trip by horseback.

A Reformed Life

Then followed a happy meeting. Señor Mena never knew there were such people anywhere who kept the Bible Sabbath. It did not take long to straighten him out on a few matters not in keeping with the Advent faith. Brother Castrejon lost no time in helping him on these important points. A few weeks later José de la Paz Matus was sent from the mission to restudy the message with Señor Mena, and baptized him into the Seventh-day Adventist Church. The full message reformed his life. He now is a man of sixty years, but young in spirit. His life is a continual testimony to this truth in that entire

mountainous region. Today, instead of just a handful of believers in this district, there are approximately one thousand Adventists letting their light shine for the message. It is reported that 80 per cent of the inhabitants of this region are Seventh-day Adventists.

Needless to say, the owner of the book *Our Day in the Light of Prophecy*, and his wife have accepted the truth also. The picture shows the two brethren as I found them in one of our conventions held back in the mountains of southern Mexico. The man with the beard is José Maria Mena.

Loma Linda Food Company Sales Convention

By Werner E. Carlson
Advertising Manager, Loma Linda Food Company

UNDER the general direction of Pacific Division Sales Manager L. E. Dart an inspiring and instructive sales convention for Pacific Coast salesmen of the Loma Linda Food Company was recently held at La Sierra, California.

G. T. Chapman, general manager, in his remarks on the opening day thanked God for the lessons and successes of the past, stressing that we are in this business with a firm faith in God; and that, coupled with this faith, the future is faced with courage and confidence. Those present expressed appreciation for the note of encouragement sounded by C. L. Bauer as he stressed the importance of the food work, and the duty each representative has in assisting to finish the work of God. Devotional studies conducted by C. L. Torrey and H. H. Hicks preceded the day's discussions.

The food industry, of production, processing, and selling, engages more people than any other enterprise in the world. Although the Loma Linda Food Company is relatively small in a business of such large scope, hundreds of thousands of contacts are made each year by salesmen, demonstrators, and other workers. Many are learning of the message through this large group of workers.

A Spiritual Work

Time was spent in planning better sales methods and in discussing advertising media for the year ahead, but all were constantly aware of being workers in the cause, and of the solemn responsibility of speaking a word for the Lord to save souls for His soon coming.

As the meeting closed with the singing of "God Be With You Till We Meet Again," and as the last strains of this oft-sung hymn died away, each representative dedicated himself to accomplishing more in 1949, not only for the work represented, but by being a true witness and worker in the cause of the Master.

Brahman Accepts Truth

By H. T. Burr

I WAS visiting a Christian friend here in Khurda, northeast India, when I learned that I was the subject of an article in their leading church paper. I knew that the leaders of my friend's church were not friendly toward our work, and especially toward me, a new missionary in their territory. My curiosity led me to ask this gentleman what the editor had written. He tried in vain to find the paper, but he could not; nor could he recall what was said about me, so I concluded the editor had written something good instead of the evil that I had suspected. That was about four months ago.

Recently I had the privilege of visiting some interested people in the northwest part of Orissa about two hundred miles distant from Khurda. It was on this tour that a few meetings were held at the small village of Bormunda. It was here that some of the constituents of this editor's church attended our meetings. A young man of Brahman caste attended our meetings regularly and listened attentively to the explanations of Bible prophecies for our day. I met him on the first day after we reached the village, and learned that his name was Panigrahi. This meant nothing to me in particular at the time. After our last meeting he told me that he had planned to go back to his village, and prepare for medical work. But he had heard something new that had changed his mind. After our meetings closed, the worker of this section invited the young man to his home for a few days.

One evening as we were visiting, I asked this young man whether he knew anything about a paper called *Prabhat Tara*, ("Morning Star"). He said, "Yes, I know it well." I asked him whether he recalled reading anything in this paper four months ago about a missionary going here and there visiting in Orissa. He said, "Yes; an article appeared stating that there was one American missionary



Loma Linda Food Company Sales Convention, La Sierra, California

Left to Right, Front Row: Werner E. Carlson, Advertising Manager; H. H. Hicks, President, Southeastern California Conference; Fred Davidson, District Manager, Los Angeles; G. T. Chapman, General Manager; L. E. Dart, Sales Manager, Pacific Division; C. L. Bauer, President, Pacific Union Conference; D. E. Reck, District Manager, Northern California; Percy Miles, Sales Manager, Eastern Division; William Woodward, Los Angeles. Second Row: E. A. Schmidt, Secretary-Treasurer, Southeastern California Conference; Clyde Miller, Long Beach; Charles Degering, Seattle; C. L. Sampson, Sacramento; Dick Schneider, Fresno; F. L. Harrison, Treasurer; W. P. McLennon, Phoenix; Lyle Barlow, Portland; H. G. Boelrig, Riverside. Third Row: A. A. Cree, Production Manager; Ralph Marshall, District Manager, Oregon; Donald Doty, Los Angeles; Elwood Robinson, Advertising Agency Representative; Ruth Motta, Demonstrator, Northern California; Robert MacGowan, San Jose; Horton McLennon, Phoenix; Clarence Cotton, Los Angeles; L. H. Booth, Los Angeles; Paul Whitney, Los Angeles; Edward Moe, Los Angeles; B. E. Howard, Advertising Agency Representative; A. A. Sprengel, Purchasing Agent; John Kent, Oakland; D. E. Pipkin, Oakland; J. E. Denehy, Accountant.

of the Seventh-day Adventist church that was visiting people and preaching. It went on to say that this man's name was H. T. Burr, of Khurda, and that he was full of lies, and was a 'false prophet.' A warning was given not to attend any meetings conducted by this man, or to have anything to do with him in any way." My first thoughts of the article that I had first heard about four months ago were true, after all.

I told this young man that my name was H. T. Burr, and that I was the American missionary who was visiting homes and villages, and so I was the "false prophet" spoken of in the article. I asked him whether he thought he should turn back to his old religion. He laughed and said, "What I have heard about the message is true, and I cannot follow anything else. The leaders of my old religion are the false prophets, and I'm not going to listen to them. What they have printed has fallen back on their own heads."

Young Brahman Remains Steadfast

A few days later this young man returned to his village, and it was during his stay there that the elders and deacons of his church went through unheard-of methods to get this young man to recant. The pastor even offered his daughter in marriage, but nothing changed the young man's decision.

Today this young Oriya boy of Brahman caste is taking Bible studies with me. His particular caste of Brahman happens to be the highest in Orissa. This fact has caused a great deal of thought among the Oriya people of this vicinity. He is full of zeal, and never loses an opportunity to speak a word for Jesus.

The other day in the local bazaar some of the old patriarchs of his former church cornered him, and started firing questions at him right and left. He said nothing until they were all through. Then he very simply showed them that faith without works is dead. I had just studied this subject with him. His answer turned them away in shame. When I heard of the experience I thought of the time when Jesus, at the age of twelve, put the Pharisees to shame in the Temple.

This young man, Paullos Panigrahi, is today preparing for baptism. He wishes to be prepared, and shod with the armor of truth, so that he might go back to his village and tell them of the message for these last days. I am sure that the Word of God from the lips of such an earnest young Christian lad will not return unto Him without fruit. Paullos is determined to hold fast that which he has that no man may take his crown. May we ask an interest in your prayers for the work in Orissa, one of the hotbeds of heathenism in India.

In Rural Japan

By B. P. Hoffman

EARLY last fall it was my privilege to visit Kujikawa, where we have a church out in the country composed entirely of brethren who are making their humble living on the soil. This place is of special interest to me for it is the place where, after the first few months of language study in Tokyo thirty-five years ago, I had my first taste of real Japanese home life, and also where I made my first attempt to give public expression to the gospel in the Japanese tongue. At that time there was no church building, and the meetings were held in a farmhouse. But throughout the intervening years the light has been kept alive, and on this last visit I was pleased to find the church filled to capacity, and among the worshipers were to be seen a few of the charter members with their children and grandchildren rejoicing in the Advent hope. A number of workers have been fur-

nished the cause from these faithful families, and at present others of their young people are in training for gospel service.

The influence of this church has also been extended to a near-by fishing town on the coast. A small nucleus of five or six believers there has been organized into a branch Sabbath school, and a lively missionary program has been launched. When I visited them, a hall had been secured for a public meeting, and it was filled to capacity. The simple presentation of the truths of salvation seems to have found good response, for on the next morning, before I had finished breakfast, a group of at least thirty earnest young people had assembled in front of my rooming house, and had requested that they be told more of the gospel story. By sitting on the floor they were all able to squeeze into the small room, and it was indeed a pleasure to open the Bible and study with them. All too soon train time arrived, and they all followed along through the narrow streets to the railway station. As I looked out through the car window into their eager faces, and heard their attempt to express their appreciation in one of the gospel songs, my heart yearned to be able to do more to lead them, and the many like groups in Japan, into a fuller knowledge and experience of the saving power of our blessed Redeemer.

Conference Sessions in Jamaica

By N. W. Dunn

Associate Secretary, General Conference

IT WAS a most gratifying experience to visit Jamaica early in January, and to attend the biennial sessions of the two missions on that island. The delegates from almost a hundred churches in each of the two missions voted eagerly to accept the responsibilities of full conference status, as approved by the union and the division.

In the West Jamaica Conference W. S. Nation, a native-born son, was elected as president, having already served for two years as leader of the mission. Mrs. M. L. Rodrigues, also of Jamaica, was asked to continue as treasurer. B. E. Hurst and C. S. Green were invited to serve as departmental secretaries of the conference. The West Jamaica Conference has 114 churches with 6,576 members. During the past three years the annual baptisms have averaged about eight hundred, and thirty-one new churches have been organized.

The officers of the conference were given every assurance of cooperation and support by both delegates and workers, which in itself is an indication that the administrative program will be successful. The constant increase in tithes and offerings during the past five years gives evidence of faithfulness on the part of the church members in supporting the cause of God. Our members in Jamaica are poor; their earnings are comparatively meager. They have given not from their abundance, but rather because they love the Lord and are eager to help finish the work.

East Jamaica Conference Session

A few days after the close of the conference session in west Jamaica, the East Jamaica Conference convened at Kingston. The day meetings of the session were held in a large evangelistic tent, equipped with an adequate address system, and the night meetings were transferred to the North Street Seventh-day Adventist church, seating over 1,200. The session was characterized by a most heart-warming spirit of brotherly love, good will, mutual confidence, and cooperation. The new constitution was adopted the very first day of the meeting, which greatly facilitated the work of the various committees. K. S. Cro-

foot, an overseas worker, was elected unanimously as president of the conference; and Miss Edna W. Parchment of Jamaica, whose work as treasurer of the mission has been very successful, was asked to continue as treasurer of the conference.

During the conference session, the chief emphasis was placed on evangelism. The goal for baptisms was set at 1,000 for the year 1949. During the past five years, the membership has increased steadily. In 1944 there were 5,000 members; in 1945, 5,400; in 1946, 6,200; in 1947, 6,700; and in 1948, 7,492.

Church Housing Problems

The rapid increase in membership, made possible by the united efforts of workers and laymen, has brought with it the serious problem of providing adequate housing facilities for the new churches raised up. In Kingston, for example, there are nine congregations, only four of which have a suitable place in which to meet. A similar condition prevails in the outlying districts. The large number of churches and companies also places an unusually heavy pastoral burden upon the ministers, some of whom have as many as fifteen or twenty churches under their care. One thing should be noted, however. In spite of the fact that each district pastor has from three to twenty churches and companies under his care, everyone succeeded in holding at least one evangelistic effort during the year.

The work of the lay preachers has been outstanding. On Sabbath afternoon H. S. Walters, home missionary secretary of the union, presented eleven lay preachers who had each raised up at least one church. There were sixty-seven lay preachers on the platform that afternoon who were prepared to begin evangelistic efforts.

The work of Seventh-day Adventists in Jamaica enjoys the respect and confidence of responsible leaders in the state. The establishment of a well-equipped clinic in the city of Kingston has brought our work to the attention of many, and the new Andrews Memorial Hospital will further contribute to the progress of the work.

The stage seems to be set for a great upsurge in missionary endeavor throughout the entire island.

Greater New York Health and Welfare Council

By G. R. Nash

Secretary, Home Missionary Department, Atlantic Union Conference

A MEETING was recently called by L. C. Evans, president of the Greater New York Conference, of all conference workers and their wives, and the ladies of the metropolitan Dorcas Welfare Federation. Dr. Wayne McFarland, associate medical secretary of the General Conference; R. E. Crawford, of the Southern Publishing Association; and the following members of the Atlantic Union staff: M. L. Rice, T. R. Gardner, S. L. Clark, R. A. Nesmith, and G. R. Nash, were present.

The only item under joint consideration was the Health and Welfare Center in New York City; and how this new approach can assist in breaking down prejudice, creating good will, and winning the confidence of the people, and thus preparing the way for a greater evangelism by both the laymen and our full-time evangelists.

This was a history-making council. It was the first time I attended a meeting for such a purpose. Truly a new day has dawned.

Let us all join in praying that God will more clearly reveal His divine purposes to us, and that we will have vision and understanding to follow fully the blueprint as revealed through the Spirit of prophecy.

Make Every Trip Count

By Ernest Lloyd

FOR ten long years she had been living in a rural section, away from any church. Someone passing her place on an outing trip left one of our papers. She became interested, read other literature sent to her later, and finally joined the church. Someone, knowing that people living in the lonely places are especially glad to read new things that come their way, *remembered* to carry along a few papers on that trip. Let us make all the trips, by auto and train and otherwise, count for the kingdom.

It is the common experience in every home that periodicals and papers accumulate with astonishing rapidity. Would it not have an invigorating effect on our missionary pulse to clear the shelves and closets of old magazines and papers that have accumulated, and put them out into circulation? Let us do it every season of the year. It will give new life to our missionary work. We owe the timely information in this literature to the people. Let us give it a chance to "go about doing good." The harvest is sure. (Ps. 126:6.)

Baptism of Native Students

By F. E. Schlehuber

Principal, Ikizu Training School

THE closing week of school at Ikizu marked a milestone in spiritual progress, as well as educational achievement, and climaxed a year of hard work.

Many of the young people leave this sheltered place to return to heathen homes and communities. To strengthen them to face the problems they will meet during the school holiday, the last week of school was set aside as a Week of Prayer. W. N. Andrews, the union educational secretary, led out during this week. The tangible results indicate that the Spirit was present in power.

Investiture Service

On Friday night our hearts were thrilled as we witnessed the investiture of 117 Friends and two Master Comrades. For many months the young people had worked and looked forward to this event, the first in the history of Ikizu. J. Hawman, who has sponsored this work, was well rewarded for her untiring efforts.

As a finishing touch to the school year, fifty-six persons were baptized on the closing Sabbath afternoon. Many of these were students, but a few were those who have come out of heathenism. We are especially happy to see these few victories for the work progresses slowly among the people of the Ikizu tribe. In the forty years that this mission has been established, little in the way of souls has been realized. But we believe that there is a new day before us.



Candidates Recently Baptized at Ikizu Training School

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

General Conference

● HENRY F. BROWN, of the Home Missionary Department, returned recently from a seven-months' visit to the Southern African Division.

● J. L. McELHANY and W. E. Nelson recently visited Australia. They were able to confer with the leadership of the Australasian Inter-Union Conference as the new form of organization was being put into effect. Already we are realizing a closer relationship between the Australasian territories and the General Conference. George Butler, of the Northern Union, has been called to the new Inter-Union Conference for departmental work. Elder and Mrs. A. G. Stewart, veteran missionaries of the South Seas, will be visiting North America during the coming camp meeting season. N. C. Wilson and F. A. Mote, president and secretary respectively of the Australasian field, will be returning to the United States shortly to take their families to the new home.

● STILL abroad at the time of writing are: A. V. Olson and L. R. Rasmussen, in South America; Dr. T. R. Flaiz, in Jamaica; L. K. Dickson and Miss D. Lois Burnett, in the Far East; A. W. Cormack and W. A. Butler, in Southern Asia; J. I. Robison, in Southern Africa; E. E. Roenfelt and J. F. Cummins, in the Middle East and Ethiopia. Brother Cummins returns by way of West Africa, where H. M. Blunden is visiting. The return of the Ethiopian field to the Northern European Division and of certain West African territories to the Southern European Division naturally increases some administrative problems for the time being.

● THE work of bringing out of Europe some of our Adventist displaced families, who have long languished in camps, is now definitely in progress. W. K. Ising is secretary of the committee appointed by the General Conference to look after this urgent project. E. Magi is our New York representative. He will personally care for the arrivals and guide them to their destinations.

Southern European Division

● CONSTRUCTION has been completed on a number of new chapels in the various territories of the Southern European Division, and others will soon be finished. During the last few weeks of 1948 we were able to dedicate chapels at Angers, North France; Oberhofen, in Alsace; and Bologna, Italy. During January, 1949, chapel dedication services were held in Liège, Belgium; Bienne, Switzerland; Messina, Sicily; and Naples, Italy. The mulhouse chapel in Alsace, and the one in Bruges, Belgium, will be dedicated during February and March.

● BECAUSE of war conditions, our medical institution, *Vie et Santé*, Life and Health, in Algiers, North Africa, was closed for several years. We were glad to be able to open it again at the beginning of this year.

● WE have recently been able to purchase a property in the heart of the large French city of Bordeaux for the establishment of a medical-evangelistic clinic. Dr. E. Sussmann, who is also an ordained minister, will be in charge of this new medical center.

● NEW radio work has been started in Madagascar, where we have been granted free time to broadcast our message in the Malagasy language over Radio Tananarive for fifteen minutes each week. We have also been able to obtain free time on Radio Monte Carlo for a religious liberty broadcast in French each week, under the title *Conscience et Liberté*.

FEBRUARY 24, 1949

● A NEW mission school was opened January 17 at Phoenix on the island of Mauritius. This is a secondary school which will at the same time prepare native evangelistic workers and teachers. We plan soon to organize a primary school as well.

● MORE than 200 persons were baptized, during 1948, in Portugal and the small Portuguese islands of the Atlantic Ocean.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● THIS is the fifth year of the Sunday night meetings conducted in the Brooklyn Academy of Music by W. A. Fagal. The attendance and interest are better than in any previous year. In the fifth year of Sunday morning broadcasts over WMGM the mail response is the best ever.

● THE Hartford, Connecticut, church has purchased a large mansion next to a fine city park. With a few alterations, this building will provide an auditorium seating approximately 285 people, and a number of smaller rooms for Sabbath school classes.

Canadian Union

● A MEETING of the workers in the French Mission was held in Montreal on January 26.

● A FRENCH Bible correspondence school has now been organized in the St. Lawrence Mission, using French lessons published by the Southern European Division, entitled "The Voice of Hope." Already several hundred enrollments have been received.

● ON a recent Sabbath the College Street, Ukrainian, church, in Toronto, was dedicated. This building cost \$22,500. The Ukrainian church members in Toronto raised more than \$8,000 in less than a year's time. This amount, together with special help from the General Conference and the Ontario-Quebec Conference, made it possible for the church to be dedicated free of debt.

Central Union

● A CHURCH was organized at York, Nebraska, on a recent Sabbath, January 15, with a charter membership of twenty-four. The organization was brought about as a result of the work done by students of the Union College department of evangelism, under the direction of Leslie Hardinge.

● Six persons were baptized in Greeley, Colorado, recently by the pastor, O. J. Dahl.

● G. C. WILLIAMSON, pastor of the Kansas City, Missouri, church, reports the baptism of 4 on a recent Sabbath.

Columbia Union

● THE latest report from the Pittsburgh evangelistic campaign, being conducted by G. E. Vandeman, states that 111 persons have been baptized, and that the interest is continuing to grow.

● G. W. LISCOMBE, home missionary secretary of the Ohio Conference, recently officiated at baptisms in Findlay and Jackson, Ohio. The candidates in these two places were presented by Benjamin Mowry and Samuel Yakush, respectively.

Lake Union

● ON Sunday night, January 16, the Chicago Loop effort opened at the Harris Theater, with an overflow attendance. This effort is planned and organized by our churches and ministers in the Chicago area, with Theodore Carcich, president of the Illinois Conference, as the speaker.

- A SERIES of Missionary Volunteer officers' institutes are being conducted throughout the fields in the Lake Union Conference. The first one was held at Holly, Michigan, January 22, with more than two hundred officers and visitors in attendance.

- AN impressive baptismal service was recently conducted by A. K. Phillips in the Jackson, Michigan, West Intermediate school. Ten candidates went forward in this sacred rite.

Northern Union

- THE new church building at Duluth, Minnesota, is not entirely completed, however church services are being held in the building. The new church school building adjacent to the church is also being occupied by the school.

- FIFTEEN new members have been baptized as the result of the public evangelistic effort conducted at Grand Forks, North Dakota, by G. D. O'Brien and his associate workers. A baptismal service was also conducted in the Fargo church on January 1, when 4 new members were accepted into the church.

North Pacific Union

- M. N. SKADSHIEM, superintendent of the Great Falls, Montana, district, reports that Karl Nystrom, assisted by several other members, is holding Sunday night meetings in the Havre church. The Missionary Volunteers in Great Falls are holding evangelistic services on Wednesday evenings in the church school building. Cottage meetings and Bible studies are also in progress in Great Falls.

- FINAL report on 1948 Ingathering shows a total of \$234,925.19 received in the North Pacific Union. It amounts to 29 per cent of the total mission receipts.

Pacific Union

- CLOSING reports for 1948 showed the Glendale, California, church, to have a membership of 1,293. During 1948 the members gave \$184,224 in tithe, \$23,399 to Sabbath school offerings, \$12,000 in the Ingathering campaign. The total of tithe and all offerings, foreign and local, was \$257,478.

- THE first youth's congress for Arizona was recently conducted in Phoenix.

- SOUTHEASTERN CALIFORNIA CONFERENCE reports that one family delivered more than \$5,000 worth of literature during the past summer.

- THE Pacific Union College church closed the year with a membership of 1,171. Tithe paid in during the year totaled \$110,583, a gain of \$19,516 over 1947.

Southern Union

- THE Florida Conference is laying big plans for the youth's congress to be held in Orlando, on March 11 and 12. It is expected that 3,000 delegates and friends will fill the municipal auditorium.

- THE churches in Miami and Orlando, Florida, were happy to have as a recent guest speaker, M. K. Eckenroth, of the General Conference Ministerial Department. Elder Eckenroth included in his messages a report of the work in the Inter-American Division, where he had just attended an evangelistic institute.

- EARLY Ingathering reports coming in are the best ever, both in offerings received and in interests discovered. In the Florida Conference 9 churches have crossed the Minute Man goal line; and the conference, as a whole, has 75 per cent of its large Minute Man goal.

Southwestern Union

- THE net increase in membership during the year 1948 was 560. Additions by baptism and profession of faith amounted to 1,245. The Texas Conference reported the largest number of baptisms and the largest net gain in membership of any of the local conferences.

- W. S. LEE, pastor of the New Orleans, Louisiana, colored church, reports that progress is being made in the construction of the new church building.

- THE Bible school in the Oklahoma Conference mailed out 5,265 books and 8,345 pieces of literature during 1948. They received 2,342 applications for enrollment. Of the applicants, 937 continued the lessons, and 290 completed the course. During the year 30 students have been baptized.

- AN effort has been carried on at Hooker, Oklahoma, by Brethren Henry and Gantz. On Monday night, January 17, 8 persons were baptized as a result of this effort.

OBITUARIES

OGDEN.—Alfred Robert Ogden was born May 7, 1874, in Muscatine, Iowa; and died in Panama, Canal Zone, Dec. 26, 1948. He and his parents became charter members of the Wichita Seventh-day Adventist church in 1886. In 1890, at the age of sixteen, he entered the colporteur work.

In 1891 he became one of the original seventy-three students enrolled in Union College. Each summer he continued his colporteur work until 1894 when he served as tent master in an evangelistic effort. He graduated from Union College in 1897, in the same class with L. H. Christian and L. V. Finster.

In 1898 he was married to Esta Mae Meek at Wilson, Kansas, after which they accepted a call to South America, where he served as superintendent of the Western Coast Conference in Chile. In 1903, due to the poor health of Mrs. Ogden, the family returned to Kansas, where they labored for several years. Later he was called to administrative work, in which capacity he served the denomination for nearly half a century in the homeland and the mission fields. He was president of conferences in Missouri, Iowa, western Washington, and the north Pacific. In December, 1927, he again accepted a call to the mission field, as president of the Antillian Union in the Inter-American Division, where he served for ten years. He was then called to the Caribbean Union Conference, where he was president, with headquarters in Trinidad. His last period of service was in the Panama Conference in the War Service Commission, and as pastor of the Panama City English church. Left to mourn are one daughter, one son, two grandchildren, four sisters, and two brothers.

FULTON.—Edward Guyles Fulton was born in Nova Scotia, Jan. 6, 1867; and died at Vista, Calif., Jan. 16, 1949. In early childhood he moved to Minnesota with his parents. He attended Battle Creek College, Healdsburg College, and Walla Walla College. Later he was employed at the Pacific Press Publishing Company, where he mastered the bookbinding trade. In 1889 he was united in marriage with Nellie Coolidge, who survives him. In 1899 he was called to open the health-food work at San Francisco, Calif. About 1918 the General Conference called him to act as business manager of the Washington Sanitarium and Hospital in Takoma Park, and later to the Loma Linda Sanitarium and Hospital in the same capacity. After a period of leadership there he served seven years as manager of the Glendale Sanitarium, completing his long years of service as manager of the Porter Sanitarium, at Denver, Colorado. He is survived by his wife, one sister, and one brother.

SIMPSON.—Dr. Abbie Winegar Simpson was born in Canyon City, Oreg., May 2, 1865; and died at Loma Linda, Calif., Jan. 9, 1949. At the age of twenty-four she accepted the teachings of Seventh-day Adventists, and soon afterward entered the medical college at Ann Arbor, Michigan, graduating later as a physician from the Northwestern Medical College, Chicago, in 1894. Joining the staff of the Battle Creek Sanitarium, she taught in the nurses' training course, also in the American Medical Missionary College, and became the author of much appreciated literature on health principles and physiotherapy. In 1903 she was united in marriage to W. Ray Simpson. Later they moved to California, where for many years she ministered in the Saint Helena and Glendale sanitariums. Also for an extended period she and her husband successfully operated the Long Beach Sanitarium. She retired from active practice in 1937. Three step-daughters, two sisters, and two brothers mourn her passing.

WEAVER.—Harry Samuel Weaver was born in Lancaster County, Pennsylvania, Oct. 8, 1865; and died at Takoma Park, Md., Dec. 30, 1948. He joined the Seventh-day Adventist Church in 1900 in Baltimore, Md., and remained an active member. He served for a number of years as secretary-treasurer of the Chesapeake Conference, after which he had charge of the college printing office at Mount Vernon, Ohio, for eight years. He then served in the same capacity at Washington Missionary College, later opening a print shop for the Washington Sanitarium, which he operated for twelve years. He is survived by his wife, four daughters, nine grandchildren, and four great-grandchildren.

STURDEVANT.—Margaret Jane Sturdevant died in Sheridan, Ill., Jan. 9, 1949, in her eighty-sixth year. She was baptized into the Seventh-day Adventist faith when she was sixteen. She was united in marriage with Melvin C. Sturdevant, in 1886, and they labored together in missionary work in the Southland for many years. In 1902 they were called to Africa, where they spent twenty-seven years in mission work, eight years at Solusi Mission, and the last at Durban. They returned to the States in 1929, and served the Sheridan and Ottawa, Illinois, churches until he retired from active work one year later. There are left to mourn one sister and two brothers.

GRIFEE.—Andrew Thomas Griffiee was born in Madison County, Ind., Aug. 5, 1886; and died at Takoma Park, Md., Jan. 5, 1949. He joined the church at the age of twenty-seven, after which he took the nurses' course at the Wabash Valley Sanitarium, LaFayette, Indiana. After graduating he worked for a time at the Wabash Valley Sanitarium and at the Orlando Sanitarium in Florida. During the last seventeen years of his life he worked in the Hydrotherapy Department of the Washington Sanitarium. He is survived by his wife, Mrs. Leah Misner Griffiee, who is superintendent of instruction at the Washington Sanitarium and Hospital school of nursing; by his sister, Florence, and his brother, Charles May, both of Indiana.

HAKE.—Ida Streeter Hake was born Sept. 1, 1870, in Jefferson County, Wisconsin; and died in Modesto, Calif., Nov. 22, 1948. She became a church member in 1920, and was faithful. She is survived by three sons, one daughter, seven grandchildren, four great-grandchildren, and two brothers.

KENNEDY.—Ellen J. Kennedy was born in New Cheriton, England, April 1, 1862; and died at Boulder, Colo., Dec. 19, 1948. She was a faithful church member for almost fifty years. Four children are left to mourn.

GALLION.—Ann Laughlin Dailey Gallion was born in Pittsburgh, Pa., Jan. 14, 1853; and died at Sanitarium, Calif., Jan. 1, 1949. She was a faithful member of the church for fifty-four years. Five sons and one daughter survive.

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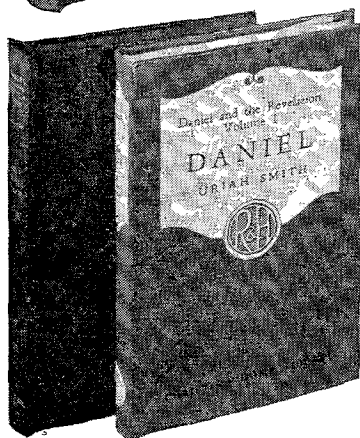
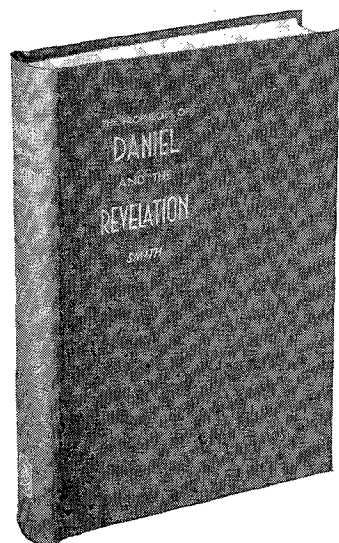
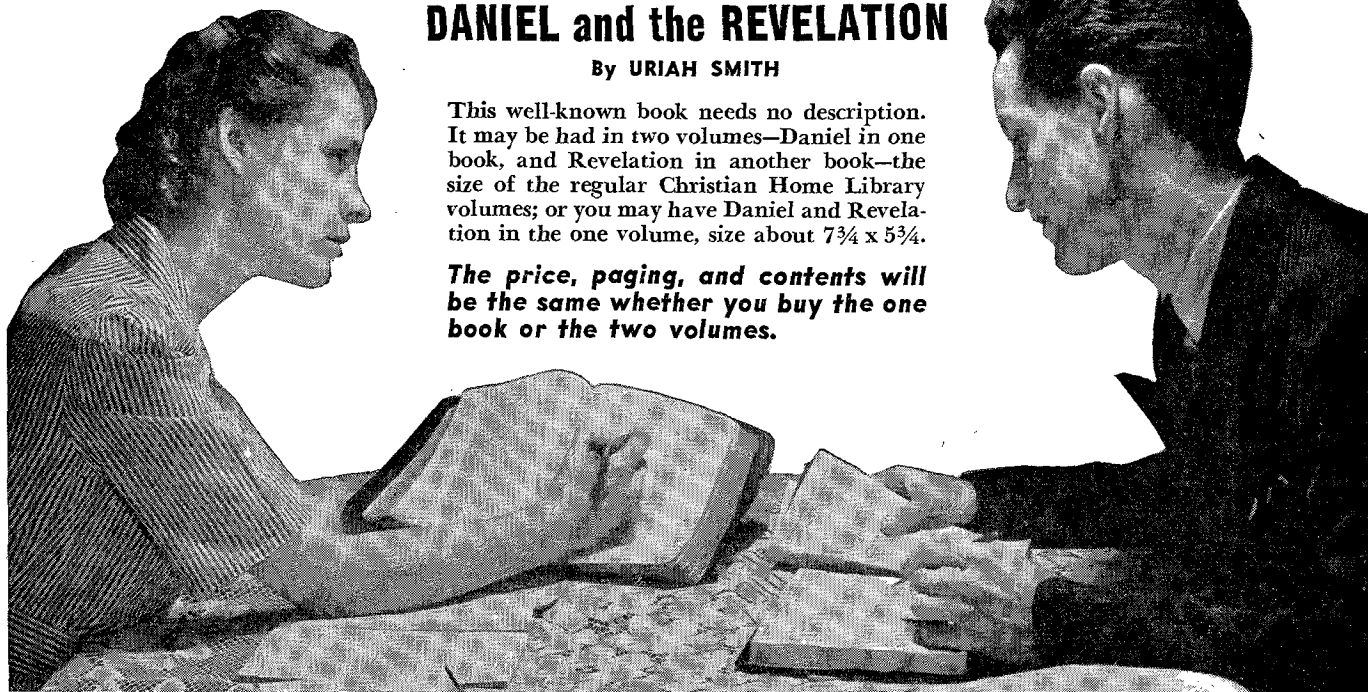
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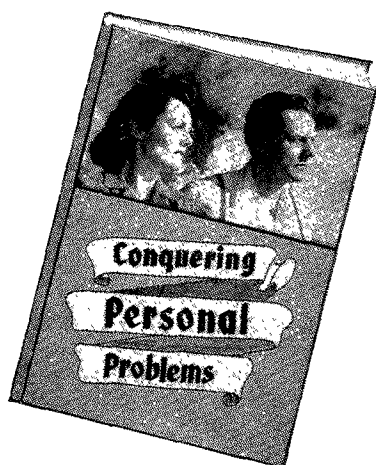
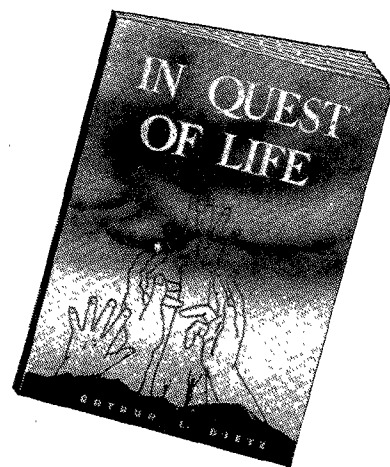
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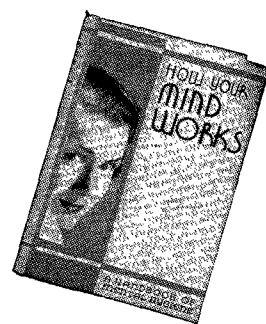


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GLINES.—Earl R. Glines was born at Marietta, Ohio, Oct. 22, 1868; and died at Glendale, Calif., Dec. 2, 1948. He was baptized and joined the church in his early twenties. He has been connected with the Glendale Sanitarium since 1921. He is survived by his wife, Lillie Stebbins Glines.

SIMS.—Halcott G. Sims was born Jan. 13, 1863, near Hayneville, Ala.; and died Dec. 19, 1948, at La Sierra, Calif. He has been a faithful church member and worker since 1910. He leaves to mourn his wife, four sons, three daughters, twenty-two grandchildren, and sixteen great-grandchildren.

BRITT.—Alma Moore Britt was born Dec. 21, 1877, in Little Rock, Ark.; and died Dec. 20, 1948, at Boulder, Colo. She became a Seventh-day Adventist at the age of seventeen. In 1906 she was married to J. F. Britt. Four children, all of whom survive, were born to this union.

ADAMS.—Hattie B. Adams was born in Port Dalhousie, Canada, Aug. 25, 1866; and died at Placerville, Calif., Aug. 16, 1948. In 1909 she was baptized into the Adventist faith. Two sons, one daughter, four grandchildren, and three great-grandchildren mourn her loss.

WIPER.—Robert H. Wiper was born in Ohio; and died Dec. 7, 1948, at Stockton, Calif., at the age of seventy-four years. After he was ordained to the gospel ministry he did evangelistic and pastoral work in Pennsylvania, Washington, South Dakota, Oregon, and California. He is survived by his wife, Theresa Wiper, his daughter, granddaughter, one brother, and two sisters.

SUMMERTON.—Nettie Summerton was born Jan. 26, 1879, at Fremont, Wis.; and died at Sheridan, Ill., Dec. 30, 1948. She was baptized at the age of twelve, and spent a number of years as a church school teacher and later took nurses' training. She is survived by her husband, Charles Andrew Summerton; two daughters; one son; four grandchildren; one sister; and one brother.

KNOSS.—Emma Mathews Knoss was born June 24, 1880, at Mankato, Minn.; and died in La Sierra, Calif., Jan. 7, 1949. She loved her Lord and labored for His children. She is survived by her daughter, two grandchildren, one brother, and three sisters.

SHERILL.—Florence I. Sherrill was born June 18, 1862, in Iberia, Ohio; and died Jan. 1, 1949, in Loma Linda, Calif. She accepted the faith in 1919 and remained an earnest Christian. She is survived by five children, eleven grandchildren, nine great-grandchildren, two brothers, and one sister.

TRAMBLIE.—Robert Lyle Trambly was born Jan. 1, 1917, in Baraboo, Wis.; and died Dec. 22, 1948, in Los Angeles, Calif. He is survived by his parents, his wife, two sons, two brothers, and two sisters.

EVA.—Albert Ernest Eva was born in Cornwall, England, in 1871; and died in Takoma Park, Md., Nov. 16, 1948. He was a Seventh-day Adventist for many years, and was long employed at the Washington Sanitarium. He is survived by one son, one daughter, and one grandson.

BATES.—Eunice Lela Struble Bates was born in Covert, Mich., Jan. 15, 1895; and died at the same place Jan. 14, 1949. She joined the church in early life. She leaves to mourn her husband, two daughters, three grandchildren, her aged father, and one brother.

BEAM.—Christabel Cleo Beam was born at Shelton, Wash., June 18, 1911; and died at Lodi, Calif., Dec. 26, 1948. She has been a faithful Seventh-day Adventist throughout her life. She is survived by her husband and two daughters.

FULTON.—Alice Helmick Fulton was born March 1, 1856; and died at Benton Harbor, Mich., Jan. 11, 1949. Her daughter and two sons are left to mourn.

DAVIS.—A. S. Davis was born in Italy in 1892; and died at Berkeley, Calif., Oct. 31, 1948. He accepted present truth in 1917. He is survived by his wife, two sons, and one daughter.

WHITE.—Dr. Frederick White was born in Blandville, Ky., in 1864; and died at Sanitarium, Calif., Oct. 30, 1948. He and his wife accepted the Adventist faith in 1913. They were the oldest residents of Lemongrove, Calif.

DOE.—Maria Annabelle Doe was born Jan. 1, 1860, in Bermuda; and died at Devonshire, Bermuda, Dec. 21, 1948. She was one of the first Seventh-day Adventists in Bermuda and treasurer of the church for many years. One brother and two sisters are left to mourn.

HICKS.—Evea A. Hicks was born in Belvidere, Ill., Feb. 8, 1886; and died Nov. 17, 1948, in Jefferson, Texas. There remain to mourn, her husband, three sons, one daughter, three grandchildren, three brothers, and one sister.

HENDERSON.—Madie Henderson was born in Grand Rivers, Ky., Jan. 24, 1878; and died in Paducah, Ky., Oct. 21, 1948. She was a faithful Seventh-day Adventist for twenty years. Her husband, sister, and brother are left to mourn.

Notices

Requests for Literature

MISS MYRTLE BAIN, Robbins, North Carolina, is grateful for the literature that has been sent her, with which she has done much missionary work in the dark county in which she is located. "I still need more," she writes, "especially recent *Signs, Present Truth, Our Little Friend*, and health and temperance journals. The *Review* and *Instructor* have been welcomed also. I especially have appreciated the ones that come month after month, a few at a time."

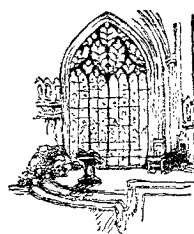
MRS. EILEEN HOLLINGHEAD, Route 2, Box 15, Lucedale, Mississippi, desires small books of the denomination for free distribution to interested persons.

CHURCH CALENDAR

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

FEBRUARY 24, 1949



Review

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	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

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NEWS AND NOTES

Japan Junior College

DONALD LEE, Bible teacher at the Japan Junior College, writes to E. E. Cossentine, Secretary of the

General Conference Department of Education:

"The winter quarter has just begun with a good enrollment. We all appreciate the fact that Elder Hoffman can be with us for two quarters in order to give advanced work.

"There have been eighty-four baptisms at the school. At present there are only about six students who have not been baptized. We feel greatly encouraged as we see these young people give their hearts to the Lord."

Recent Missionary Departures

MRS. S. KUNIHIRA and her little son, of California, sailed from San Francisco, January 28, on the S.S. *General Meigs*, to join Brother Kunihira in Tokyo, Japan.

Elder and Mrs. J. L. Bowers, of the Kentucky-Tennessee conference, sailed from San Francisco for Hong Kong, February 1, on the S.S. *President Tyler*. Brother Bowers is responding to the call to departmental work in the East China Union. They will locate temporarily in Hong Kong for language study.

F. N. Crider, M.D., of southern California, called to medical missionary service in Bhuket, Siam, sailed from San Francisco with Mrs. Crider, February 4, on the S.S. *Steel Rover*.
W. P. BRADLEY.

Schoolwork in Philippines

R. M. RAGSDALE, who is in charge of our educational work in the Philippines, writes as follows:

"I have just returned from a teachers' institute in Iloilo, and am hoping to be able to keep up with our fast-growing educational work. We now have 6,400 children in our elementary schools, which is one fourth of the total enrollment for the ten unions of North America. We also have 1,100 students in our five academies and one junior academy. And we expect to graduate 250 academy seniors this year. There are several churches that are hoping to establish junior academies in their own areas this year. I plan to go to these areas, beginning this month, to study the problems and possibilities of opening these church-operated junior academies. Please pray for us in our heavy problems here that the Lord may give strength and wisdom to carry out His will."

Home Foreign Day, March 5

WE have been told that we should love the stranger who dwells with us as we love ourselves. (Lev. 19:

34.) In our missionary work do we pass up our foreign-speaking neighbor's home while we visit those who speak our own language? We are told that "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America than has been done in the past. . . . There is a great work before us. . . . The message must be given to the thousands of foreigners living in these cities in the home field."—*Evangelism*, pp. 570, 571.

Has your church organized that Home Foreign Band yet? Why not do it now? The Book and Bible House will be glad to supply a list of the foreign literature on hand. Remember, March 5 is Home Foreign Day.

May our service of love for our foreign neighbors increase as we do the Master's bidding in giving the Advent message to every nation.

E. J. LORNTZ.

Bible School in Germany

THE BIBLE CORRESPONDENCE SCHOOL in the Central European Division is extending its soul-winning influ-

ence as attested by this report of progress from M. Busch: "I would like to tell you of the good progress of our Bible correspondence school. Up to now 300 are taking the course because of the Voice of Prophecy broadcasts. At least 20 of these are desirous of baptism. Besides this, through the advertisements in the German *Signs of the Times*, published in Brookfield, 1,325 new enrollments have been registered for our Bible correspondence course within the last six months. I am well convinced that this is a good way to reach many souls and to win them for our message."

J. E. EDWARDS.

Dangers in Travel

THE following experience related by E. F. Hackman, president of the Inter-American Division, in a letter

to the General Conference, is indicative of the dangers to which our workers are exposed in their journeys from place to place. Brother Hackman says:

"The Lord delivered me from a very serious accident in southern Mexico this week. While coming into Campeche, the pilot had difficulty in landing the plane. The landing field is of gravel and very short, with the bay on one side and the mountains on the other. The approach to the landing field is such that the descent must be made very rapidly. On this occasion the pilot was coming in at about 80 miles an hour when a sudden downdraft caused the plane to lose altitude too quickly and the landing gear struck a cement wall that holds up the north end of the field. The impact smashed the landing gear and the plane made a belly landing, scraping and bouncing along for about a thousand feet. The propeller blades were all bent and the wheels of the landing gear were thrust up through the fuselage, but no one was injured. Let me assure you that it was a terrifying experience, which I have no desire to go through again. I was delayed in this little town for twenty-six hours, but completed the rest of the itinerary on time."

N. W. DUNN.

New Ship for Solomon Islands

THE following interesting news item was sent in by S. V. Stratford, the associate secretary of the new

Australasian Inter-Union Conference:

"We rejoice to have word by cable of the safe arrival of the new mission ship *Vinaritokae* (45 feet in length) at Honiara, our headquarters of the Solomon Islands Mission. Captain Reece reported that the little ship stood up to the journey in a wonderful way. She made no calls en route, but made a nonstop journey of 1,632 miles (Sydney to Honiara) on a straight ocean-going voyage, nearly 1,100 miles of which was away from any coast, right out on the Pacific Ocean, without sighting any land. The engine did not lose a beat. One night during a severe squall about ten tons of water came over amidships, some of it smashing through the glass windows right into the cabin; but no one was hurt, and but little damage done. We thank the Lord for His protecting care, and for sending His angels to watch over the little ship, in answer to our prayers.

Our missionaries in the Solomons are rejoicing to have still another little mission vessel with which to carry on their work. May God abundantly bless the missionaries and our native teachers and people in that part of the South Seas."