



After Twelve Years in EQUATORIAL AFRICA

By W. R. BEACH

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I HAVE just returned from Equatorial Africa, where I spent six weeks itinerating among about seventy-five main and outpost mission stations. It was a joy for me to meet our missionaries again in that territory and to visit our well-established churches. My first visit to Equatorial Africa was twelve years ago. Then we had three main stations in the South Cameroon territory and work had been started on one main station in the North, at Dogba. Since then much devoted labor has been done in building up God's cause, and the results are amazing. I wish to bring one incident to the attention of our believers. It will bring joy to every heart.

Twelve years ago I assisted in the inauguration of our chapel in Batouri, over on the frontier of the Oubangui-Chari territory. When we started work there the Kaka people were primitive savages, without any knowledge of the gospel, and I shall never forget the meeting we held in our chapel with those people.

It was on Sabbath morning. Very early the tom-tom began to call the villagers to the meeting. They came in from all directions, and I shall always remember the aspect of that meeting as these raw savages trooped into the chapel, pushing and chattering as they looked for a place to squat down.

That day, twelve years ago, I noticed a rather distinguished-looking native. He pushed his way in with the others, a raw savage with the impulses and the behavior of his kind. He noticed that an elderly native woman was occupying an advantageous corner of a bench, and he forthwith pro-

ceeded to take her place. This he did in a way becoming his savage heart, and the old woman was literally pushed to the ground from her seat. When reprimanded for his ungentlemanly behavior, he remarked that the meeting was too important to be attended by women folk.

This incident was just a part of the general behavior of the natives who attended the meeting. They talked, gesticulated, and conducted themselves generally in a way to bring despair to the heart of the missionary. But the brethren worked through the years, teaching the lessons of the Sabbath school and preaching the saving truths of our message. Later, along with hundreds of others, this native man was transformed.

A few weeks ago when I met with the Batouri church for the annual meeting of that field, lo, and behold! I found this native man serving the church as a dignified and respectable deacon. How kindly he showed the ladies to their seats and helped the children to mind their behavior in the house of God. He is a changed man. I mentioned the incident of twelve years ago to him. He smiled and replied, "That was in the olden days of darkness and hate. My heart has become bright with a knowledge of the Advent faith. I have swallowed the Book, and I am a new creature. Thank God!"

How I wish every contributing member of our churches might have visited Batouri and seen this miracle of God's saving grace. Hearts would glow with warmth and thankfulness that support has been afforded our foreign mission enterprise. We should expand our borders and do more.

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ITEMS OF INTEREST

[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.]

¶ TEN years ago in Kansas City, Missouri, three long-separated Methodist bodies reunited to form the Methodist Church. That new body—which resulted from the merger of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church—has since grown from a membership of 7,856,060 to 8,651,062.

¶ A TOTAL of 9,716,251 copies of the Scriptures in 151 languages were distributed throughout the world in 1948 by the American Bible Society, it was reported by Dr. Eric M. North, general secretary, at the group's 133d annual meeting in New York. Distribution abroad, in more than 40 countries, totaled 5,668,336 copies, Dr. North said, and 4,047,915 copies were placed in the United States.

¶ A FEDERAL aid-to-education bill which leaves it up to the individual States to decide whether Federal funds will be used for private schools was passed by the Senate and sent to the House. The vote was 58 to 15. The measure authorizes \$300,000,000 a year in grants to help the States pay for teachers' salaries and other school expenses. Final passage of the bill came after a series of major amendments were defeated, including two directly related to the issue of church and state.

¶ COMPLETION of a \$10,000,00 building program at Boys Town was marked by dedication exercises conducted by Francis Cardinal Spellman, archbishop of New York. Most of the new construction, a dream of the late Msgr. Edward J. Flanagan, Boys Town founder who died suddenly last May, is for the high school section, and will allow the enrollment to increase from last fall's 425 boys to 1,000. About 15,000 persons turned out for the dedication and to inspect the 34 new buildings.

¶ A NATIONAL all-denominational weekly Protestant newspaper, which will have local editions, was launched in Kansas City, Missouri, when 150 religious leaders from throughout the nation voted into existence a corporation to buy and operate such a publication. Articles of incorporation, it was announced, will be filed immediately. Until incorporation is granted, the group will operate under a temporary board of directors, with 170 leading Protestants of all denominations as members of the corporation. A campaign to raise two million dollars for the paper will be conducted at once, according to the Reverend J. Allen Watson, a member of the temporary board and chairman of the nominating committee which will recommend persons to be elected to a permanent board of thirty directors when incorporation is final.

¶ DR. MARK A. DAWBER, coexecutive secretary of the Home Missions Council of North America, told a church meeting in New York that Protestantism could get along better with fewer churches and ministers. At the same time he urged the recruitment of more religious educators, social-service workers, and personal counselors to assist Protestant churches to build a diversified program. Speaking at a conference on the suburban church sponsored by a number of county and State councils of churches, Dr. Dawber said: "We already have too many churches and ministers, and not enough strong ones of either. If we are to make any progress we should develop a more diversified church program designed to meet the varied social, recreational and spiritual needs of the community." He charged that Protestant churches had evolved generally along class lines, and called on the churches to become more democratic "by swinging wide their doors to include peoples of all races and appealing to people in all income brackets."

75-50-25 YEARS AGO

1874

¶ S. H. LANE writes of a recent visit to the Mechanicsburg church in Indiana, where he found the members of the newly organized church all firm in the truth. He says: "The citizens have erected one of the finest of country churches. It is nicely seated and carpeted, and with its finely printed cards prohibiting the use of tobacco, presents a beautiful appearance. It is so arranged in reference to holding meetings that any organized body of Christians can have access to it. The truth presented there last winter did a good work, and a church was organized. The use of the house was freely offered to them, and each Sabbath since then the bell has called them together to enjoy a social meeting and Sabbath-school."

1899

¶ THE closing exercises of the Keene Industrial Academy were held June 4 and 5. There was a good attendance, some persons coming from the town of Cleburne, seven miles distant. Writing of this occasion, S. C. Osborne states: "The address was given by Elder W. S. Greer. It seemed quite appropriate to call on Brother Greer to give this address, as he is the founder of the school, and his whole life is devoted to its welfare. The school has had a prosperous year, the total enrolment being two hundred and three pupils."

1924

¶ THIS cheering word comes from H. P. B. Wicks, who is laboring in the Solomon Islands: "Our new printing press is in operation, and three weeks ago we completed our first publication, the Sabbath School Quarterly in the Ulusaghe language. This is a source of joy to us, and we trust that God will greatly bless the work. Our press will probably not prove a financial success, but we believe it will be a great factor in winning and establishing souls in this message."

REVIEW AND HERALD

The Dark Shadow of Discouragement

THE world is filled with disillusioned and troubled souls. Frustration, indignation, and despair lead many to cry out, "Woe is me," as did the prophet Micah long ago. Who has not felt the chill of blasted hopes, rank injustice, and cold ingratitude! The dark shadow of discouragement haunts the lives of millions today.

How shall we meet this challenge to our peace of mind? The ancient prophet, who at one time met with much to distress him, records his answer to this question in the seventh chapter of his book.

"Woe is me!" he writes, "for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first-ripe fruit." Here is pictured great disappointment. Desiring fruit and rightly expecting it in the time of harvest, Micah finds the vines empty. It was like the experience of Christ, who being hungered, approached a fig tree and found no figs. How often we, too, meet with such frustrating situations in life.

Then the prophet laments, "The good man is perished out of the earth: and there is none upright among men. . . . The best of them is as a brier: the most upright is sharper than a thorn hedge." Here is portrayed bitter disappointment and indignation. The seer had expected much of men, but they had often failed him. Even the best seemed to do hurtful things, and he felt like the psalmist, who confessed, "I said in my haste, All men are liars." Ps. 116:11. Yes, human frailty is evident on every hand, often causing righteous indignation to rise within us even today.

The Hardest Blow to Bear

But there was something that troubled Micah more than this. "Trust ye not in a friend," wrote the despairing prophet, "put ye not confidence in a guide. . . . A man's enemies are the men of his own house." Those dearest to him proved faithless. This was the climax to his trials, the last straw, as we say today. No wonder he was led to cry out, "Woe is me!" We may endure the blow of hopes deferred, the sting of unjust dealings; but the bad faith of those from whom we expected much often is more than we can bear. This challenge to our trust and confidence may not come from one who is near to us by the ties of blood, but may come because of those who have proved untrue to spiritual bonds in church fellowship. Those whom we have called brother, sister, may be the cause of our falling into the pit of discouragement.

How often when we see some prominent member of the church, even some leading worker perhaps, become delinquent in his Christian life, we may be inclined to say to ourselves, "What's the use? If Elder Blank, with all his knowledge and experience, fails so utterly to measure up to the standards of truth and righteousness, why should I attempt to do right?" Yes, there still are those who cause fellow members of the Christian household to stumble.

But what should we do about this? What a pity if anyone should cause us to lose our way to the kingdom! What did Micah do? After relating these disheartening experiences which brought him so much inner conflict, he exclaimed:

"Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness."

Micah's Resolution

Fully recognizing that the situation about him was not encouraging, he deliberately turned and looked in another direction. There seemed to be little on earth to give him hope; even friends proved untrue, and those who should have been children of light walked in darkness. No wonder discouragement overtook him. But he refused to be held in its clutches. He admitted that he had fallen into a gloomy mood, but he determined that he would face the light shining from the Sun of righteousness.

"When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Here is a sure remedy for discouragement. Here is a golden motto that every Christian should hang on memory's walls. We should refuse to sit in darkness and nurse our wounds. There are light and healing for the disheartened. Darkness may cover the earth and gross darkness the people, but says the prophet Isaiah, "The Lord shall arise upon thee [as a light], and His glory shall be seen upon thee." None need brood in some chilling cavern. The call of Heaven is, "Come forth into the light, and behold the righteousness of the Lord."

Pity the man or woman who, forgetting the faithfulness of God, feeds on the husks of other men's failures. Surely there is enough in the world, and even in the church, where the wheat and the tares dwell together until the harvest, to breed discouragement and despair. But remember, the Lord, too, is in the church, and He is pure and righteous. And furthermore, He has imbued many of His dear followers with His same spirit and life. Why not refuse to look upon that which brings gloom into the life, and turn to the One who never fails and to those who with honest hearts endeavor to walk in His ways!

Make the Better Choice

You may take your choice. Feed on the husks, as did the prodigal son in the first stage of his experience; or you may say, as did this same lad when his soul was truly awakened to the beauty and wonder of His father's household, "I will arise and go to my father." Let us rise and leave the seat of the scornful and take a place among the devout who are looking unto Jesus, the Author and Finisher of our faith.

This may not be so easy to do as it is to mention, but it is the only way to conquer discouragement. Perplexity and bewilderment come at times to most of us for one reason or another. We see and hear things that cause apprehension and even indignation. But we must learn to face these things as did the victorious men of old.

Paul met all this. Among the list of trials that afflicted the apostle, he mentioned "perils among false brethren" (2 Cor. 11:26) and "the care of all the churches" (verse 28). To the youthful Timothy he wrote of some who had erred from the truth and who had sought to overthrow the faith of the believers. Then he dismissed it all abruptly by declaring, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them

that are His. And, let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

The Christian's first concern should be that he is right with God. Once he is assured that He is a child of God, he may properly ignore every circumstance and say as did Paul, "Nevertheless." This is the watchword of saints. It should often be upon our lips. Facing the problems of life, the Christian is to keep his faith and cry, "Nevertheless." The times may be evil. All that life holds dear may seem uncertain. Men may disappoint us; friends may come and go; but the foundation of God's church standeth sure! Here is something that never fails. No cloud ever shadows its glory. No taint ever tarnishes its purity. What we need to do is to become more definitely a part of it, and to understand it better.

David's Experience

At the most distressing period in David's experience, when his popularity had waned for the time being, when almost everyone was turning against him, and all seemed confusion among God's people, the Scripture says of him, "David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, . . . but David encouraged himself in the Lord his God." 1 Sam. 30:6.

This is a blessed retreat for the discouraged. There are always light and hope where God dwells. In moments of disappointment, when we are tempted to doubt and feel greatly troubled, let us turn quickly to Him who loves us with an everlasting love. He bids us, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

Micah, Paul, and David each learned under bitter circumstances the secret of confidence and peace in a faithless and uncertain world. If we would be victors at last, we, too, must learn this lesson well. It is best expressed in the inspired words of Micah, which we repeat:

"When I fall, I shall rise again; when I sit in darkness, the Lord shall be a light unto me." F. L.

Christ, the Hope of the Church—5

The Religious Experience of James White and Ellen Harmon

IN THE February, 1854, *Youth's Instructor*, is related a most intimate personal experience by the editor, James White. It is titled "That Sweet Morning," and describes in simple, but moving, language the conversion of the author. He states:

"I shall never forget when I bowed in the grove and asked God, for Jesus' sake to forgive my sins.

"I had been mourning several days, because I was a sinner, and on that morning I went to the grove weeping. I was only thirteen, yet felt that I was a great sinner. I begged of the Lord for pardon and mercy. I wept aloud.

"Pressed with the weight of my sins, I felt that I was helpless and miserable without Christ. And there ventured to cast myself on the mercy of God, for time and eternity, in the following words:—

'Here, Lord, I give myself away,
'Tis all that I can do.'

"At that moment I felt great relief. Peace gradually flowed into my heart. The place where I was bowed in prayer, seemed the sweetest spot on earth. My heart said 'Praise the Lord;' and it seemed to me that the trees also offered praise. It seemed that all around me was changed. This, however, was a mistake. The change was in me.

"That sweet morning I shall never forget. I now remember

well (though it was nearly twenty years ago) how I felt as I left the hallowed spot where my heart was first filled with the love of Jesus. He seemed so near to me, that, as I walked from the grove with His praise in my mouth, I reached up my arms to embrace Him."—Page 13.

Faithful Until Death

James White was thirty-three, in the strength of his manhood, when he penned those touching lines, and still very much the disciple and servant of the Lord Jesus Christ. He had not lost his spiritual ardor; neither had his first love grown dim. Until he died Christ was the great source of energy and power to this man who perhaps above all others was the great pioneer and leader in the Seventh-day Adventist movement.

During his lifetime he served successfully as president of the General Conference. He was editor of the *REVIEW*, the *Youth's Instructor*, and the *Signs of the Times* over a period of years. A great organizer and leader, he of all men might have been tempted to trust in himself rather than in the Lord for wisdom and strength to accomplish the sacred work entrusted to him. But Christ was ever his helper and friend.

James White never seemed to lose the reality and blessing of personal religion, and even on his deathbed retained intimate and precious fellowship with Christ. When asked by his wife, Ellen, whether "Jesus was precious to him," he said, "Yes, oh, yes." Mrs. White knelt by his bedside and prayed for him. "A peaceful expression rested upon his countenance. I [Mrs. White] said to him: 'Jesus loves you. The everlasting arms are beneath you.' He responded, 'Yes, yes.'"—*Life Sketches*, p. 251. That was on Friday night, August 5, 1881. The next evening he quietly fell asleep in Jesus, the battle ended and the victory won.

Conversion of Ellen Harmon

Mrs. White outlived her husband thirty-four years, and with her it was the same story of personal fellowship with Christ. The power of divine grace sanctified her life, and the remarkable spiritual gifts and attainments that distinguished her were the consequence of a lifelong acquaintance with Jesus as Master and Lord. She and her husband, as they labored together in the church, were able to stamp upon it the impression that the divine life lived out in each believer is the one great credential and characteristic that should distinguish every Sabbathkeeping Adventist.

Prior to her marriage Mrs. White (Ellen Harmon) enjoyed a most remarkable conversion. In March, 1840, while William Miller was preaching in Portland, Maine, she attended his meetings and was deeply convicted of her condition as a sinner. Aroused by the preaching of this godly man to sense her need of a Saviour, she set her heart to find Christ and to feel the assurance that her sins were forgiven, and that she was accepted by her Redeemer.

"There was a great longing in my heart for the Christian's hope," she later wrote, "and the peace that comes of believing."—*Ibid.*, p. 22. She had learned through painful experience that she could not hope in herself to earn God's pardon. Cleansing and acceptance must come only from Jesus. This it was hard for her to learn, but faith finally triumphed, and she found peace with God. In her autobiography she describes the experience which came to her while attending a camp meeting in Buxton, Maine.

"I earnestly sought the pardon of my sins, and strove to give myself entirely to the Lord. But my mind was often in great distress, because I did not experience the spiritual ec-

On to Victory

By LOUIS F. CUNNINGHAM

No laurels fair belong to him
Who but a moment's courage shows
As he defies defeat so grim
Against the fiercest human foes.

One battle fought and won today
Does not compare with what we meet
When weary heart must face the fray,
Day after day resist defeat.

When fears assail and strength is low,
And tireless demons press the soul;
When life itself it seems must go,
Then God must help us gain the goal.

His strength received within the heart
Is more than match for Satan's host
The fiend will cringe and soon depart,
And God alone will be our boast.

Then courage true will manifest.
The weakest soul has strength of ten,
For so it is whom God has blessed.
He only falls to rise again.



stasy that I considered would be the evidence of my acceptance with God, and I dared not believe myself converted without it. How much I needed instruction concerning the simplicity of faith!

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was: 'Help, Jesus; save me, or I perish! I will never cease to entreat till my prayer is heard and my sins are forgiven.' I felt my needy, helpless condition as never before.

"As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load of distress. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near to me; I felt able to come to Him with all my griefs, misfortunes, and trials, even as the needy ones came to Him for relief when He was upon earth. There was a surety in my heart that He understood my peculiar trials, and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of His notice. I learned more of the divine character of Christ in that short period, when bowed among the praying ones, than ever before."—*Ibid.*, pp. 23, 24.

Her Life Completely Changed

Life took on a new meaning to the youthful Ellen, and when the camp meeting ended and she returned home, it seemed to her that life had changed entirely. It appeared that she was living in a new world. "It seemed to me," she later wrote, "that everyone must be at peace with God, and animated by His Spirit. Everything that my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang more sweetly than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me."—*Ibid.*, p. 24.

This remarkable change in young Ellen Harmon's life

was the fruitage of God's work of grace on her heart. It was not an emotional upset. Neither was it the exuberance of a child who had found a new attraction, for she kept this experience all her life. It was rather the joyfull response of the yielded heart to the regenerating power and the presence of the precious Christ whom she had come to love as the Ruler of her life.

It is not to be expected that the personal experience of all will follow the exact pattern of that which came to James and Ellen White. Religious experience follows different patterns. But one thing is certain—all who are saved at last will know personally the power of experimental religion. They will know Christ as a personal Saviour from sin. They will understand that their prayers for pardon are answered, and they will hear Christ's voice speaking peace to their hearts. They will walk and talk with God as Enoch did of old. They will have victory over sin, and their lives will be freed at last from the last taints of earthliness. Such an experience is possible to all who will exercise personal faith in Christ as the hope of salvation and the only means of grace and power to a languishing church.

D. A. D.

Take Heed Lest We Be Signs

THE radio and newspapers keep us daily acquainted with developments in the Far East. Great armies are moving over China, a land of more than four hundred million people. Great nations of the world not only have watched that struggle with keenest interest but have, to some extent, been involved in it. Some statesmen declare that a whole new order is taking shape in the Far East. They believe that what is occurring in China will spread out to all of Southern Asia.

However, we need not enter the field of prediction in order to be certain that something of great dimensions is taking place on the other half of the world, and providing a further fulfillment of the last-day prediction concerning "distress of nations, with perplexity." Never before has there been such worldwide conflict. Only in our day has it been possible to say that the whole world is engaged in war. That was the distinguishing mark of the second world war.

Sometimes we mistakenly think, or like to think, that the second world war is really something in the past. Yet on second thought we realize that this is not so. A war is not over until the peace treaties are signed among all the warring nations. And certain of the nations are still far from signing treaties. But a much clearer proof that the second world war is not in the past is the present development in China, where the fighting has only increased since the two notable armistices were signed in 1945. Whether this fighting in the East will finally draw in the Western powers, no finite man can say. But as long as a large area of the world is engaged in war, the danger is always great that it will spread.

Today, it is hard to startle even a good Adventist with the word *war*. It seems to be a rather worn-out term, as far as any sensation-creating quality is concerned. That is understandable, for two world wars have taken place in the memory of one generation, something that has no parallel in the history of man.

A Question to Ask Ourselves

But to the extent that we lose our capacity to be startled, to that extent we lose our capacity to sense the meaning of the signs of the times. And to the extent that we lose our capacity to sense the meaning of the signs, to that extent we are put off our guard spiritually, and tend to blend into the world. And when that takes place spiritual death is only a matter of time.

We need to ask ourselves anew, "What were the reasons that prompted me to join the Advent Movement?" We would not have to go very far in listing the reasons to find that prominent among them was the conviction that came to our hearts, as the prophecies were presented to us, that we are living in the last days, that great and grievous times are upon us, but that in a little while God will take from this sinful world those who have given their hearts to Him and who have walked in all the light that has been revealed unto them. It was the fact that we saw developing world conditions in the setting of prophecy that stirred us so when we first considered joining the church. We felt that here indeed was proof of the truth of the Scriptures and of the movement that was preaching the prophecies. We felt that here was a movement that offered to us an understanding of the times, hope for the future, and a challenge to united labor with others for the salvation of men.

Yet today finds many of us not nearly so stirred in heart and convicted as we were on the day that we entered the movement. This is indeed a paradox. We have more reason today to be stirred than ever before, more evidence of the fulfillment of prophecy than at any past time, more proof that the preaching of the Advent Movement is true, more reason to desire and to make sure of deliverance out of this world. There is nothing the matter with the preaching or the prophecies. There is nothing the matter with the reasons that prompted us to join. The matter, then, can be only within ourselves.

Christ's Warning in Matthew 24

And did our Lord anticipate such a condition? Indeed. Read again the counsels and warnings given in connection with our Lord's prophecy concerning the signs of His second coming. Luke 21 and Matthew 24, which answer the question, "What shall be the sign of Thy coming, and of the end of the world?" are not confined to the presentation of signs. They include, also, warnings against the danger of not being ready for the Second Advent.

We spend much time pondering the signs, in those two great chapters of the Gospels, and that is right. But do we spend as much time as we should reading the counsel and warnings that accompany the signs? Note these last ten verses of Matthew 24:

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Verses 42-51.

The twenty-fourth chapter of Matthew ends on a note of warning that judgment is coming upon those who are not ready. That fact is worthy of sober meditation on the part of Seventh-day Adventists, for we are the people who believe that right today these warnings apply in a way they never applied before. Compare these verses in Matthew with those that are found at the end of the recital of the signs as set forth by Luke:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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 21:34-36.

Let Us Not Become Signs

Now, it is not difficult for us to see that there have been signs in the sun, moon, and stars. Nor is it difficult for us to see that there have been signs upon the earth. But do we also see that we ourselves may constitute signs? Would Christ have given such warnings as here quoted if it were not that in the last days some who profess to be waiting for their Lord would not really be waiting for Him but would be giving all their attention to the cares or the pleasures of this life? And if we are so doing, then of a surety we ourselves, who watch the signs, are definitely constituting a sign of the times.

Indeed, what more startling sign could there be than a Seventh-day Adventist who, by his very membership in the church, professes to be waiting and watching for the near coming of Christ, but who nevertheless gives the lie to that profession by being consumed with the cares or the pleasures of this life, and who goes about day by day as though all things would continue the same as they were when the fathers fell asleep?

Paul calls upon us to examine ourselves whether we be in the faith. Personally, we like that text very much. In the first place, it does not say that one member in the church should examine another, that we should be judges of each other. We are to examine our *own* hearts. Second, it gives a note of great seriousness and reality to the whole business of living the religious life. Genuine self-examination can be disturbing. And how greatly we need to be disturbed out of the even tenor of our way, our contentment with everything about us, our feeling that all is going along well.

A Prayer We Should Pray

Might not the great majority of us properly include in our prayers to God each day: "Dear Lord, make me more keenly conscious of the times in which I am living. Protect me against the danger that the cares or the pleasures of this life will keep me from making ready for the life to come. Keep me acutely conscious of the solemn, yet glorious, fact that the great happenings in the world today all point to Thy soon return."

It is not that we should seek to be in a state of alarm or feverish excitement or tense agitation. Far from it! The true child of God has a great calm in his soul in the midst of the worst of the world's upheavals. No, we do not offer such a petition as here suggested, because we desire to be robbed of peace of mind, but because we desire to be ready for that day when the peace of God is finally to settle over all the universe, and war and trouble shall no more be known. We offer up such a petition, not to be robbed of the peace of God, but to be protected against a false kind of peace and security and contentment that the world gains by shutting its eyes to evils, dangers, and death, and by declaring that men should eat and drink, for tomorrow they die.

We might state the contrast this way: The true child of God makes sure that he is sufficiently startled by the great signs developing in the world, so that he will not be startled when comes the great day foretold by the signs. The worldling seeks to escape being startled today by the great events around him, only to find himself at last startled and fleeing to the mountains because the great day suddenly breaks upon him.

F. D. N.

The Israel of God

By Carlyle B. Haynes

A SIGNIFICANT development in the Near East has struck the attention of the world. A new state has come into being. It has assumed the name of the state of Israel. There are Christians who look upon this as a fulfillment of ancient Bible prophecies. There are other Christians who are inclined to fear it is a failure of certain Bible prophecies.

George T. B. Davies, in the *Sunday School Times*, March 19, 1949, exclaims:

"What is the meaning of this transformation in the Promised Land in a single generation? It is the Lord God of Hosts keeping His covenant promise to Abraham, Isaac, and Jacob; and fulfilling with unerring precision the predictions of Isaiah, Jeremiah, and Ezekiel, and other Old Testament prophets. And, last, but by no means least, through these stirring events God is preparing Palestine for the coming King who will rule over all peoples and kindreds and tongues for a thousand years."

An editorial writer in the *Moody Monthly* declares:

"Christians confidently expect that the setting up of the State of Israel in Palestine will prove to be an earnest of the regathering and conversion of the Jews promised for the end of time."

The writer of this editorial should have said "some Christians," rather than "Christians," for those who "confidently expect" such a "regathering and conversion" do not form a large percentage of those holding the Christian faith.

What God promised to Abraham, Isaac, and Jacob was not a few square miles in Palestine, or even all Palestine, but rather the whole earth.

"The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Promise Not Fulfilled to Patriarchs

Moreover, Abraham, Isaac, and Jacob never received as a possession even the Land of Palestine, to say nothing of the whole earth. The fact is that the promises of God to the ancient patriarchs regarding a future inheritance have not been fulfilled with respect to either Palestine or the earth. It is made plain in the New Testament that these men "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Heb. 11:13, 14.

Abraham, Isaac, and Jacob will necessarily have to be raised from the dead before these ancient promises are fulfilled. They saw by faith their fulfillment in the future, which will not take place fully until the new earth is established and the resurrection of the dead brings these ancient worthies to life.

Consequently, the hopes that some Christians have cherished regarding the literal regathering and conversion of the Jews are not based upon Bible truth. Such hopes are bound to be disappointed.

Some of our own believers, however, have become disturbed in mind as a result of the establishment of the state of Israel. This disturbance grows out of a belief that the Jews were never to have a nation again, and that their coming to nationhood is a failure of certain

statements in the Bible. This, of course, is not the case. Divine prophecy does not fail. Our understanding of it may be at fault, but God carries out His Word.

One passage which has apparently given rise to the belief that the Jews would never be a nation again is Numbers 23:9: "The people shall dwell alone, and shall not be reckoned among the nations."

Certainly this was God's purpose and plan for His ancient people. It was a purpose and plan, however, that was not carried out, for the Hebrews insisted on being a nation and having a king. The account of their stubbornness and their refusal to walk in the way that God had marked out for them is contained in the eighth chapter of First Samuel. They demanded of Samuel the prophet that he "make us a king to judge us like all the nations." Verse 5. The record is that this "thing displeased Samuel, when they said, Give us a king to judge us." Verse 6.

God took this occasion to point out to Samuel that in proceeding on such a course His people had not rejected the prophet merely, "but they have rejected me, that I should not reign over them."

From that time forward they were counted among the nations, much to their loss. The establishment of the state of Israel now is no failure, therefore, of the statement of prophecy that they should not be reckoned among the nations. That was a statement of God's desire and God's purpose, if they would follow His counsel. They departed from that counsel long centuries ago.

The Prophecy of the Potter's Vessel

Another prophecy that has brought perplexity to some is that contained in Jeremiah 19, where the breaking of the potter's vessel is made to represent the purpose of God regarding apostate Judah: "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Verse 11.

It should be clear that this has reference to the separation of the Israelites from God as His people. The time would come when they would be rejected, and they would never be restored as the chosen people. They are not now so restored. They are not now the chosen people of God. The return of a few of them to the Land of Palestine is no failure of this ancient prophecy.

The fact is that the state of Israel is not the Israel of God. The Jews no longer are the chosen nation of Jehovah. Individual Jews may be included in the Israel of God, but there is no nation on earth today, including the state of Israel, which stands in the same relationship to God as that once held by His chosen people.

The ancient prophecies which speak of a regathering of Israel have not been fulfilled in the developments that have taken place in Palestine. They will not be fulfilled by a regathering of the Hebrew race to that ancient land, even though the Jews may return to Palestine in larger numbers than now.

The true Israel of God, however, are being summoned from all parts of the earth by the gathering call of the threefold message, the last message of the everlasting gospel to go to all men. The real gathering of the true Israel of God will take place when Christ returns, and the restoration of their ancient land will take place when the earth is restored to its Edenic beauty and purity, and God's faithful ones are brought into His everlasting kingdom. For the true Israel of God is something far different from the state of Israel.

Reclaiming the Lost

(In Two Parts—Part II)

By G. A. Roberts

THE lukewarm condition of the church is a hindrance to the great work of soulsaving that must yet be done. Instead of thousands responding, we obtain but meager results from much of our evangelistic endeavor. Of this we read:

"The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to fear?"—*Testimonies*, vol. 6, p. 371.

Will God then work to bring many souls into the church who are now out unless, and until, the lukewarm backsliders in the church cease to be such?

"We found that we could do nothing for the scattered sheep near us until we had first corrected the wrongs in many of the members of the church. They had let these poor souls wander. . . . I wrote out pointed testimonies not only for those who . . . were out of the church, but for those members in the church who had erred greatly in not going in search of the lost sheep."—*Life Sketches*, p. 187.

Backsliding may be caused by influence both within and without the church. Repulsive influences within the church are wretchedness, miserableness, poverty of Christ's Spirit, nakedness of soul, and the blindness that prevents our seeing the backslider's need. Influences from without the church may be the attractive prosperity and success of the wicked.

"Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Mal. 3:15. All this causes men to say, "It is vain to serve God: and what profit is it that we have kept His ordinance?" Verse 14.

Greatest Cause of Backsliding

Undoubtedly the greatest cause of the backsliding of church members is the inconsistent backslidden example of leading members. "Faith in the soon coming of Christ is waning. 'My Lord delayeth His coming' is not only said in the heart, but . . . most decidedly in works."—*Testimonies*, vol. 3, p. 255.

In winning backsliders shall we expose them again to our own backslidden disease of lukewarmness from which they thought to escape in separating from us? Shall we not, rather, ourselves become cured of this disease and immunized against it by returning fully to our first love and to our first works?

Who Shall Win the Backsliders?

Is there hope that, backslidden though some of us may be, we may again be acceptable to God, and that we will have success in winning others back to the Lord? Often the one best fitted to win the backslider is that one over whom the backslider stumbled, and that one may be suffering as much spiritual loss as the backslider himself. Here is the word of Scripture:

"If thou bring thy gift [of worship] to the altar, and there rememberest that thy brother hath ought [real or imagined] against thee; leave there thy gift before the altar, and go thy way; first be [thou] reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

Our gift of prayer and praise in worship is not acceptable to God unless, and until, we have first cleared our own hearts of any and every trace of resentment toward a brother who holds anything, real or imagined, against us. Of course, we are to do all in our power also to reconcile our brother to us, but the Scripture first

lays the burden of reconciliation upon our own hearts. This can and should be settled by us in our heart on our knees before God. We are to be fully reconciled to our brother though we may never succeed in reconciling our backslidden brother's heart to us. Our gifts will then again be acceptable to God, and our appeal to our brother will be of great force and effect. Winning the backslider is first a matter of searching our own hearts.

To strengthen our hands, we have this promise of God:

"O Israel, return unto the Lord. . . . Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously. . . . [and the Lord replies] I will heal their backsliding, I will love them freely. . . . I will be as the dew unto Israel: he shall grow as the lily. . . . His beauty shall be as the olive tree, and his smell as Lebanon." Hosea 14:1-6.

Peter backslid till he denied his Lord with cursing and swearing. But, unlike the traitor Judas, Peter re-



The Covenants

Please explain the sense in which the law of God is a covenant.

The divine law is properly called God's covenant under Webster's first definition of *covenant*: "An agreement between two or more persons or parties, or now only in *Law*, one of the stipulations in such an agreement."

The law was communicated to the people before the old covenant was made; that is, obedience was a stipulation preparatory to the making of the covenant; and as we are told in Exodus 19:8, "All the people answered together, and said, All that the Lord hath spoken we will do."

In Hebrews 8:6 we have a reference to this promise made by the people in contrast with the promise of God, thus: "Now hath He [Christ] obtained a more excellent ministry [than Moses had obtained], by how much also He [Christ] is the mediator of a better covenant, which was established upon better promises."

The covenant at Sinai was established upon the promise of the people to do all that the Lord had spoken. The new and better covenant is established upon God's promise recorded in Jeremiah 31:31-33 and in Ezekiel 36:26, 27, in which latter scripture are those words: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

Here are the "better promises" of Hebrews 8:6. In the making of the old covenant, the people promised to keep God's law; in the making of the new covenant, God makes the promise: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments." (Compare also Jeremiah 31:31-33, for in this scripture is the explicit promise of the new covenant.)

Observe also, in Hebrews 8:8-10, that it was not with the old covenant that the Lord found fault but with the people: "Finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."

And so we say again that there is in the new covenant no hint of any change in the divine law, but a change in the attitude of the people toward that law. For whereas it is plain that under the old covenant the people were not true to their promise to keep God's law, it is just as plainly promised that under the new covenant the law which before they did not keep will be written in their hearts, and as a result the assurance is given by the Lord Himself, "I will . . . cause you to walk in My statutes, and ye shall keep My judgments."

God does not require the impossible. "Whatever is to be done at His command, may be accomplished in His strength. All His bid-dings are enablings."—*Christ's Object Lessons*, p. 333.

pented, and was saved from utter despair. "Neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. 14:14. The Saviour exemplified this text in His merciful dealings with Peter. Jesus had fortified Peter against that dreadful hour of despair. He had heard the voice of God saying, "This is My beloved Son" (Mark 9:7), and the voice of Jesus saying, "I have prayed for thee" (Luke 22:32). His soul understood that tender, pitying, soul-searching look of Jesus in Pilate's judgment hall, though the vile Roman oaths of denial were still on his own lips; and he understood that last appeal of Jesus by the angels, "Tell His disciples and Peter." Mark 16:7. It was the memory of these things that broke his heart and won him back.

If the church puts forth an all-out effort to win souls, abundant success will be had.

"God will work mightily with His ministers [and laymen] when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders . . . and give them the message of mercy."—*Counsels on Health*, pp. 533, 534.

Here is our commission for this great and final gathering endeavor:

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

"It is not sinners who are here addressed, but all the meek of the earth, who have wrought His judgments, or kept His commandments. There is work for every one, and if all will obey, we shall see sweet union in the ranks of Sabbathkeepers."—*Testimonies*, vol. 1, p. 426.

When backsliders see the church supremely happy, instead of miserable; rich in spiritual things, instead of poverty stricken; having clear spiritual vision, instead of blindness to the backslider's need; beautifully attired spiritually, instead of the filthy rags of self-righteousness, hundreds of God's straying sheep will return to the fold.

This picture is not overdrawn. It is for us to bring it to pass.

A Century of Missionary Activity

(Concluded)

By A. V. Olson

JOHN the revelator vividly portrays a religious movement which is to sweep over the world in the last days. In the fourteenth chapter of his prophetic book he brings to view a people keeping the commandments of God and having the faith of Jesus, hastening on "to every nation, and kindred, and tongue, and people" with a threefold message. It is God's final message of warning, and invitation to a lost and perishing world, for it ends with the coming of the Son of man to gather the harvest of the earth.

This movement begins with the opening of the investigative judgment in heaven. In every court of justice there are two kinds of judgment: the investigative and the executive, the former of necessity always coming first. According to the prophecy recorded in the eighth and ninth chapters of Daniel, the investigative judgment in heaven, as typified by the cleansing of the earthly sanctuary on the Day of Atonement, was to open 2300 years after the going forth of the decree to restore and rebuild Jerusalem. (Dan. 8:14; Eze. 4:6.) That decree was issued

by King Artaxerxes in the year 457 B.C. Consequently, the 2300 years ended in the year A.D. 1844.

In that very year a new religious movement, keeping the commandments of God, including the fourth, came into existence. In his book *The Small Sects in America*, Elmer T. Clark states:

"The Seventh-Day Adventist sect . . . dates from 'the time' of 1844. . . . In 1844 . . . forty members of the Adventist church near Washington, New Hampshire, including its minister, Frederick Wheeler, adopted the seventh day as their Sabbath. This original Seventh-Day Adventist Church is still standing."—Pages 53, 54.

That was a humble beginning, to be sure, out there among the hills of New Hampshire. But God usually starts things that way. Jesus of Nazareth, the founder of the Christian church, was born in a stable among the hills of Judea. The charter members of His church were poor fishermen from the shores of Galilee. Things planted by God spring from tiny seeds.

Growth to a Worldwide Movement

From that small and humble beginning in 1844 the Seventh-day Adventist church has grown into a worldwide movement. At first progress was naturally slow. It required time for the new plant to become thoroughly rooted and grounded. Then gradually its work and its influence spread out over the continent and across the seas into other parts of the world. Today it is established in nearly every country and in scores of islands and island groups around the earth. In 685 written and oral languages and dialects its divine message is being proclaimed with increasing power and intensity throughout the world. Every year new fields are entered, and new languages are added.

Though still small numerically when compared with such old and well-established churches as the Baptist, Methodist, Presbyterian, and others, the Seventh-day Adventist Church has risen to a leading position among the foreign mission boards of the world. In the book already referred to, Elmer T. Clark, speaking of the activities of Seventh-day Adventists, writes:

"They are operating more mission fields, conducting work in more mission fields and languages, and sending out more missionaries than three of the largest Protestant mission boards in North America, whose constituency outnumbers them 72 to 1. They are giving nineteen times as much per member for mission work as the per capita contribution of these three largest Protestant bodies."—*Ibid.*, p. 56.

This is not the work of man. It is the work of God. It is all in fulfillment of prophecy. This movement arose at the very time foretold by the prophet more than eighteen hundred years ago. It is going to "every nation, and kindred, and tongue, and people," just as predicted, and it is proclaiming the very message of the prophecy. It is one of God's agencies for preparing the way for the coming of the Lord.

Time to Finish the Work

During more than one hundred years now this threefold message of Revelation 14 has been sounding. Faint was the voice at first, but it has been waxing louder and louder. Soon its trumpet tones will reach the most distant corners of our terrestrial globe. This mighty message, which is to fill the world with the light of its glory, places special emphasis upon the all-important doctrine of the soon coming of Christ. Indeed, the primary purpose of this message is to prepare the way for the coming of the Lord. The opening phrase is, "Fear God, and give glory to Him; for the hour of His judgment is come."

As we consider what has been accomplished through Christian missions during the past century and a half since William Carey, "the founder of modern missions,"

landed in Calcutta, we can but exclaim, "What hath God wrought!" Surely, "this is the Lord's doing; it is marvelous in our eyes." When we see what has been accomplished during the last one hundred years since the long-closed doors in heathen lands began to swing open to receive the missionary, it gives us reason to believe that the task which remains will soon be finished. God's promise is that He will do a quick work in the last days. He says, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Indeed, the divine stage is already set for finishing the work, and the final movements will be rapid ones. Agencies and facilities have been provided by Providence for a speedy work. Mission stations and institutions have been planted around the world. The Bible has been translated into more than a thousand tongues, and is available to rich and poor alike. The railway train and the motorcar, the ocean liners and the airplanes, the press and the post, the telegraph and the telephone, and last but not least, the radio, are all at the disposal of the mission societies and of the missionaries for hastening on the gospel message to those who still sit in darkness and in the shadow of death.

When the task committed by Christ to His infant church, before He ascended to His Father, is finally done, the hope of the ages will be realized. Then "He that shall come will come, and will not tarry."



The Change of the Sabbath

By H. B. Taylor

NOTHING in the Scriptures, both the Old and the New Testament, is more clear, positive, and soundly established, than the fact that the seventh-day Sabbath was and is the Sabbath day. Regardless of what men may say, it is still true that this same day, which was a blessed and sanctified rest day in the beginning, reaches on through the Old Testament dispensation and the New Testament dispensation and will continue to be the Sabbath day in the earth made new. (Read Genesis 2:1-3; Exodus 20:8-11; Isaiah 58:13, 14; 66:22, 23; Luke 4:16; 23:54-56; Acts 17:1, 2; James 2:8-12.

The early Christian church which Jesus Christ established, and in which and for which the apostles so zealously labored, knew nothing about a change in the day of worship as far as the teaching and practices of Christ were concerned. Jesus and the apostles kept the seventh-day Sabbath and taught others to keep it. There is no Bible authority for the observance of Sunday as the Lord's day, or the Sabbath day. I shall quote one or two authorities on this subject:

"Take which you will, either the Fathers or the Moderns, and we shall find no Lords Day instituted by any Apostolicall Mandate; no Sabbath set on foote by them upon the first day of the weeke."—PETER HEYLYN (Church of England), *The History of the Sabbath*, part 2, chap. 1, p. 28.

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—R. W. DALE, D.D. (Congregationalist), *The Ten Commandments* (London: Hodder and Stoughton), pp. 106, 107.

"The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference



Significance of Torah

By R. E. Loasby

THE Hebrew word *torah* occurs in the Old Testament 220 times in 217 verses. This noun comes from the verb *yarah* "to throw," "to cast." It is used in the Old Testament about sixty times of casting lots and shooting arrows. This gives to the derived noun *torah* the meaning of "direction," as the arrow was shot to give a direction or line. This same verb is also translated in the Old Testament some twenty times "to teach," "to inform," "to shew." So the word *torah* has taken the meanings of authoritative direction and instruction on moral, religious, and ceremonial duties, delivered by the servants of God.

The *torah*, translated "law" in the King James Version, differed in one most important respect from the law of all other nations. The fundamental laws of all other peoples undergo, not merely modifications, but complete changes in accordance with the precise type and form of government in power. In contradistinction to this, the basic, essential maxims of the *torah* stood untouched. The power may have been in the hands of judges, priests, or kings; nevertheless, the immutability of the Jewish *torah* remained unchanged. This code was the scaffolding upon which the building of the Jewish nation was erected. The precepts of the *torah*, expressed in the laws of the nation, not only furnish an epitome of the growth and development of the ethics and moral standards of the theocratic church, but also are the backstage out of which marched the ideals of Christianity with the truth of monotheism.

The *torah* was perfectly adapted to build up a God-fearing people. They who loyally obeyed it in spirit would not deviate from the path of truth and right. Throughout history God's *torah* has held up the highest ideals of duty to be reached, principles to be lived. Through the ordinances of this *torah* God has sought to teach and discipline His children until its principles should become operative *within*, rather than enforced by prohibitive action from *without*. (Jer. 31:33.) This was certainly Paul's thought when he spoke of the law as a pedagogue (Gal. 3:24), the servant whose duty it was to conduct the child to the teacher. In reading the 220 times that *torah* occurs in the Old Testament, note how beautifully the thought of *direction, revelation, teaching, doctrine, instruction* so many times will fit rather than the word *law*, thought of as a legal requirement.

to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterwards embodied in the title of the 'Christian Sabbath,' and carried out in ordinances of Judaic rigor, was, so far as we can see, entirely unknown in the early centuries of Christianity."—"Sabbath," SMITH AND CHEETHAM, *A Dictionary of Christian Antiquities* (London: John Murray, 1880), p. 1823.

From the above quotations from good authorities, and many more which might be used, it is clear that Jesus Christ and the apostles did not bring about such a change from the seventh-day Sabbath to the first day of the week, Sunday.

A Falling Away From Christ

As we read the following scriptures in the New Testament it is evident that a state of apostasy, or a departure from the true faith, was apparent in those days of the apostles. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. We have here the words of Paul as the Holy Spirit moved upon him to predict that some would tamper with the faith and desert its principles and doctrines.

Let us note another prophecy of the same character:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth

and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

One of the many reliable authorities states:

"With the lapse of time changes for the worse had taken place in many Christian Churches, gross corruptions of the pure doctrines of the gospel had appeared. Self-righteous legalism and Judaic ritualism on the one hand, and false philosophy, the boasted wisdom of the Gnostics on the other, had perverted the minds of many, corrupting them from the simplicity which is in Christ. Sects had arisen in the Church which denied the divinity of Christ.—H. GRATTAN GUINNESS, DD., *History Unveiling Prophecy*, (New York: Fleming H. Revell Company), pp. 9, 10.

The Impress of Pagan Rome

The influence of the pagan emperors upon the church cannot be overlooked. Heliogabalus (A.D. 218-222) exalted sun worship.

"He introduced the worship of the sun as the supreme deity of the Roman world, and added to the imperial title that of the 'most exalted priest of the Unconquered Sun God Elagabalus.'"—*Boak's History of Rome* (New York: Macmillan Company), p. 256.

Sun worship had its part in elevating Sunday to a lofty place in the religious worship of the people. This day is by all authorities the first day of the week.

In Constantine's time the first Sunday law was enacted by the emperor. The decree read:

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost." Crispus and Constantine (being consuls each of them for the second time), *Codex Justinian*, lib. 3, tit. 12, 3; cited in Philip Schaff's *History of the Christian Church*, vol. 3, chap. 5, sec. 75, p. 380.

Action of Council at Laodicea

Gradually pagan customs crept into the church; and we, therefore, see how the "falling away" from Sabbath observance and other Bible doctrines occurred. The pagan emperor, Constantine, became involved in church affairs to such an extent that he sat at the head of church councils, for instance, the Council of Nicea, A.D. 325. Canon 29, of the Council of Laodicea, A.D. 364, says:

"Christians shall not Judaize and be idle on the Sabbath, but shall work on that day; but the *Lord's Day* they shall especially honor, and, as being Christians, shall if possible do no work on that day. If, however, they be found Judaizing [keeping the Sabbath], they shall be accursed from Christ."

This apostasy resulted in the development of the Papacy, which is a combination of paganism and Christianity. They took over the pagan Sunday, and made it their own child.

The Roman Catholic Church was one of the main factors in attempting to change the Sabbath day to Sunday. Their literature is full and explicit on this point, freely acknowledging and boasting of their responsibility and success in bringing about the change. This act is used as an argument to emphasize the divine authority of their church. (See the *Roman Catholic Convert's Catechism of Catholic Doctrine*, by the Reverend Peter Geiermann, second edition, 1910, and many other similar books or documents dealing with the subject.) According to God's Word, and according to His plan, the seventh-day Sabbath is the Lord's day, the day on which patriarchs and prophets, our Lord Jesus Christ, and the apostles worshiped and rested. It is still today the Sabbath of the Christian church.

Prophecy and the Great Superchurch

By C. S. Longacre

THE book of Revelation brings to view what was to take place during the Christian dispensation. It is a revelation which God gave to Jesus Christ to show unto His servants "the things which shall be hereafter" and "things which must shortly come to pass." Rev. 1:19, 1. In the latter portion of the book of Revelation we are given a panoramic view of the movements of the political powers and the religious authorities "in the last days" of this world's history and what the final outcome is to be.

The political power is symbolized by a beast, and the spiritual power by a woman. The woman is represented as sitting "upon many waters"; and again the apostle John, to whom this revelation was delivered, said "I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." He was told that "the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Rev. 17:1, 3, 15-18.

John was also informed that "the great city," which the woman represented and which reigned over the kings of the earth, "was divided into three parts" and was called "great Babylon." These "three parts" into which "great Babylon" is divided are called "the dragon," "the beast," and "the false prophet," or "the image to the beast."

Many Bible commentators are agreed that these three symbols represent a trinity of anti-Christian powers. They also are agreed that the dragon primarily represents "the Devil, and Satan," as mentioned in Revelation 12:9; but in a secondary sense the dragon represents pagan Rome, through which power Satan operated to accomplish his designs at the time of Christ's appearance on this earth, and until pagan Rome was succeeded by papal Rome and pagan Rome or "the dragon gave him [the beast] his power, and his seat, and great authority." Rev. 13:2. The Papacy was both a spiritual and a political power, and it reigned "over the kings of the earth" for many centuries after pagan Rome surrendered its "power," "seat," and "authority" to the Papacy, or the woman, which sat "upon the scarlet coloured beast, . . . having seven heads and ten horns."

Concerning the horns of the beast, John was told, "The ten horns which thou sawest are ten kings." Rev. 17:12. The ten kings, or kingdoms, represented the divided state of the original Roman Empire, over which the Papacy ruled. The woman sitting on the beast having the seven heads and ten horns was symbolic of this rule.

The Image to the Beast

The "false prophet," the third and last symbol mentioned, is called the "image to the beast" which the woman was controlling. This woman that "sitteth upon a scarlet coloured beast" is also called "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." Rev. 17:5. John says, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6. The woman and "the kings of the earth" over whom she "reigneth" are to make "war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings."

The sixteenth and seventeenth chapters of the book of Revelation show that all the apostate spiritual powers and all the political powers are going to join hands, and under this mighty combination of spiritual and political powers "the spirits of devils, working miracles, go forth

unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And He [God] gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:14-16.

The thirteenth chapter of the book of Revelation clearly indicated that apostate Protestantism is to make an image to the Papacy and help restore its prestige and power. The "image to the beast" will be a politico-religious combination of all Protestant organizations who are uniting for the purpose of furthering their common interests both politically and spiritually. We cannot predict just what may be either the spirit or the result of certain moves being made in the religious world today. But knowing the prophecies, we need to be watchful.

No Part in Church Confederacy

With all plans for church union we can have no part. The call of God to His chosen and faithful people is: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5. The Lord of heaven saith to His people: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13.

Many professed Christians will be carried away with the specious arguments in favor of uniting all the various churches under one superchurch, clothed with omnipotent authority, believing it is in God's order, but God's last appeal to those who love truth above error, and liberty above bondage, is, "Come out of her, My people." A union of the churches for the purpose of bringing pressure to bear upon opposing forces is not in harmony with God's principle of love.

It is the wicked, represented by the tares in the Lord's parable, who are tied in bundles in the last days, and made ready for the burning. The wheat is gathered into the garner. The wheat and the tares are not separated until the harvesttime, "and the harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

The Lord's people are called out of all anti-Christian groups before the final punitive and retributive judgments are poured out upon the impenitent. Let us, therefore, not join any "confederacy" or union, or federation, which for the sake of "union" "unity," and "conformity" compromises the truth of God's Word, and forsakes His moral law. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

ESPECIALLY FOR YOUTH

The Quality of One's Thoughts

By Theodore Lucas

SOMEWHERE there is the story of a man who awoke one day to the fact that he had a "thought factory" inside himself. Then he observed that he was the owner and producer of everything in the factory, and that he designed and controlled the product. Fear, worry, anger, doubt, wickedness, and every other wicked thing are the products of our minds, and are distributed with our stamp, trademark, and approval—happiness or unhappiness, virtue or vice, good or evil, according to the article released is the output of this factory in our lives. No wonder the psalmist felt the need of saying, "Let

the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

"Daddy, may I go into a room and play with my thoughts?" a small boy questioned. It is good for young people to play with their thoughts, providing the game is one of quality. A great machine must have a certain amount of play, else friction will destroy it. However, that play must be measured and gauged and precisioned. If thoughts are to have quality, they must be managed and carefully maneuvered. God must enter into our thoughts. David Livingstone's thought led him to Africa; William Carey's took him to India; and J. N. Andrews' marched him to Europe.

The quality of one's thoughts is important. A rich spiritual mind means a happy and satisfying life. To be able to keep one's mind filled with clean, wholesome, pleasant thoughts is a great art achieved only by those who have appropriated Christ in the life. Those who think nobly act nobly. The clear thinker is always an effective workman.

Thoughts of poor quality are like grains of sand. A grain of sand is a small thing indeed, but off Lake Michigan's Indiana shore the wind has hoisted these grains of sand until they become small mountains. These mountains have swallowed up trees. A snowflake is a tiny thing; but in the early spring the travelers over Rabbit Ears Pass near Denver, Colorado, sometimes have to turn back because of great snowdrifts piled up on the highway. A grain of sand is small; a snowflake is tiny; but wherever you find one grain of sand you will always find more, and wherever you find one flake of snow there are apt to be others. One evil thought is small; but, as with the sand and the snow, others are likely to follow and form a great heap.

Do Not Become Discouraged

Young people are not to become discouraged if they get mixed up in their thinking. There was a time when John the Baptist became confused. King Herod had thrown him into prison, and although he was sure that Jesus was the Christ he began to wonder whether he really was after all. Fortunately he had the question put to Jesus, who knew the painful experience through which he was going. He did not reprove him. He said to the two disciples who came as John's messengers, "Tell John what you have seen and heard." This satisfied John, for the things his disciples reported matched the prophecies of Isaiah concerning the Christ.

The quality of our thinking is chiseled on our faces. Our character is revealed by the acts that stem from our thoughts. Trampled standards, the modern pace, over-indulgence—all leave their clear pattern. But so do purposes that are good, sympathies that are large, and thoughts that are fine.

"As a man 'thinketh in his heart, so is he.' Many thoughts make up the history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another."—*Messages to Young people*, p. 144.

Paul's philosophy of life is revealed in his "look up," "stand straight," "hold fast" type of thinking: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." Phil. 4:8.

REVIEW AND HERALD

What Seest Thou?

By D. H. Kress, M.D.

BLESSED are the pure in heart: for they shall see God." What men see in life depends upon what they are, and not upon where they are. Surroundings have but little to do with it. Traveling over the same path, one sees and admires the roses, while another sees only ugly thorns. They both grow on the same bush.

Looking out of prison bars, one sees mud; the other, stars. Release a bee, and it will fly to the nearest clover field and will cover itself with honey. It is the nature of the bee to gather sweetness.

Release a vulture, and clover fields have no attraction for him. The foul smell of a decaying carcass attracts him. It is the nature of the vulture to feast on putrid matter.

The pure in heart *see God* in every experience of life. Not where we are but what we are determines whether we are benefited or injured by the experiences of life.

The surroundings of the water lily may not be ideal. It sends its rootlets down beneath the slime, ooze, and filth that surround it, and appropriates only the elements which aid in developing and perfecting the beauty and fragrance of its blossom.

Nazareth was a city proverbial for its wickedness. In it there was developed the most beautiful character this world has ever produced. Men marveled and said, "Can there any good thing come out of Nazareth?"

A Tree Planted by the Waters

Heat and drought that withers and dries up grass and foliage leaves unharmed the tree planted by the river-side. It draws its nourishment from hidden sources. So will it be with the one who sees the hand of God in the midst of his surroundings. "He shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:8.

Joseph in the pit and the prison cell was unharmed. To his brothers later, when next to Pharaoh on Egypt's throne, he could say, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. . . . So now it was not you that sent me hither but God." "He kissed all his brethren, and wept upon them." Gen. 45:5-8, 15.

"Ye thought evil against me," he said, "but God meant it unto good." Gen. 50:18. "He comforted them, and spake kindly unto them." Verse 21. Joseph was unharmed. The bitter experiences through which he passed served to give him the fitness for the position Providence had designed he should later occupy, and to do a work which only one who had passed through such experiences would be able to do.

Of those who are finally victorious it is said, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The man whose hope the Lord is, we are told, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The un-

godly are not so: but are like the chaff which the wind driveth away. Therefore, the ungodly shall not stand." Ps. 1:3-5.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17:5, 6. Thus it will be with the one who misinterprets God's providences. His parched religious experience he attributes to his surroundings and to everything but the true cause. "All these things are against me," he will say, when the very things whereof he complains are designed to work for him.

He "converted the curse into a blessing unto thee, because the Lord thy God loved thee," are words of comfort addressed to every trusting soul.

Nature Study—5

A Nature Club in Every Church

By Ernest S. Booth

ON SEPTEMBER 1, 1947, a group of twelve biology teachers in convention at Loveland, Colorado, decided to form an interstate nature club organization with the purpose of sponsoring nature clubs in all the churches and schools in our denomination. This group named the organization the Associated Nature Clubs of America (ANCA). Before many months had passed, sixteen clubs had formed, and several more had made plans toward formation. Most of these clubs carried on an active program throughout the first year.

But just what can nature clubs accomplish? Are they worth the effort to keep them going? I think perhaps the best example of what a nature club can accomplish can be found in the Chicago Nature Club, under the leadership of O. C. Durham. This club has been an active group for several years, enthusiastically participating in regular meetings, field trips, and other activities. One has only to ask someone in the Chicago area whether or not the club is worth while. This club has carried on bird study for years; they have observed warbler days—finding the largest number of kinds of warblers on a certain day in spring migration. They have made Christmas bird censuses. Their projects have been varied and interesting enough to hold a group together for years. A club like that, which is able to keep its members interested in nature study, is indeed worth working for. They send out a mimeographed monthly bulletin to inform each member of the news of the club.

Planning Nature Programs

If this nature work is important in a church, it is worth the formation of a special club in order to carry on the work more effectively. Although it is important to have nature programs in the Missionary Volunteer meetings, there are many activities that are best pursued on another day than Sabbath. Club meetings could be conducted some convenient evening perhaps. It would be well to have a place to meet where specimens may be kept on the walls, in cabinets, or on shelves. Projects can be carried on by various members, and their collections left in the club room. Eventually a fine museum can be

formed. A collection of the best nature study books should be secured for the club library.

Meetings should be held at least once a month, but twice a month is not too often if the club is to make progress in nature study. Careful planning should always be the rule to ensure valuable and interesting meetings.

The club must not ignore field trips, outings, and camping trips. Activity is the key to success for a nature club. Hikes and field trips for bird study; the collecting of insects; the finding of new kinds of flowers, trees, shrubs, mushrooms, or sea weeds are of great importance. Trips to museums, parks, aquariums, and other places of interest can be taken by the entire group. These activities should be planned as regular functions of the club. Camping trips usually must be made by small groups of ten to fifteen or twenty for best results. These are among the most important activities of the club, for it is on these trips that most can be learned about the things of nature.

Many youth leaders are afraid to take groups on camping trips. They feel that it requires too much time and costs too much to be practical. Actually, when the expenses are shared by everyone, the cost is not high. The time will be well spent, considering what can be accom-

plished under these conditions. Here is the very best opportunity for the leaders to work with the younger members of the club. Here spiritual lessons can be learned that would never be learned in any other way. Personal contacts with members of the club can be the means of leading many young people into the church. Individuals not of our own church may be invited to join the club, and thus others may be influenced to become interested in our doctrines.

To supplement the study of the nature clubs, the *Naturalist* presents three types of articles in each issue. One deals with evolution or creation in some phase, and appeals to the adult reader who is interested in these problems; another type deals with nature study, articles on methods for collecting and preparing butterflies, or methods for studying birds, how to learn to know flowers or trees, or how to prepare specimens of wild animals for a museum collection; the third type of article is usually something of general interest, such as the life history of a certain kind of bird, or a story of a camping trip made by some nature club or school. Short notes sent in by members, book reviews, a page for juniors, and news notes from other clubs complete the magazine.

If you wish help in the organization of a nature club, write to the ANCA, College Place, Washington.

LIFE'S PATTERNS

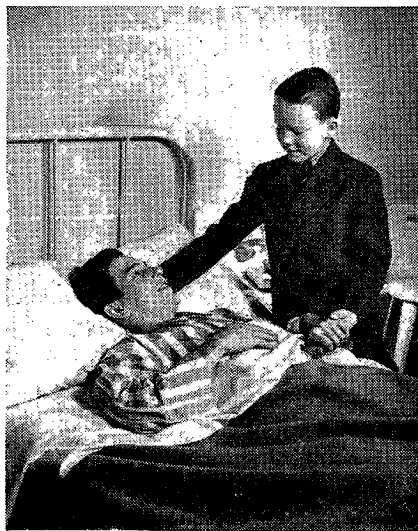
By NORA M. WOOLLEY

GIVE YOURSELF AWAY

DON'T you get tired of hearing people say, "If I only had the money, I would be able to help that person in his time of need"? I imagine there is scarcely a day that we don't hear someone say this or similar words. We may even say it ourselves. Of course, money is a wonderful tool. I wouldn't attempt to belittle its power, if used well. But the fact remains that a good many people who are in trouble need love and personal attention much more than the money we might give.

Kathleen Norris tells of being one of a large family of children whose parents died. A sweet old aunt came to take care of them. Naturally her duties were heavy, and she worked from early until late. From across the way a woman used to come to sit and visit. Daydreaming was her favorite pastime. Over and over she would list the many things she would do for the family if she only had the money. She would send the oldest girl to a nice finishing school and dress her in lovely clothes. The younger children would have all the playground equipment they wanted. On and on she would talk.

But not once did she offer to do some of the housework and send the overworked aunt on a restful holiday. Not once did she attack the ever-bulging mending basket. Not once did she bring a generous hot dish to supplement the always frugal meals. Everyone spoke of her as being such a sweet, generous person because she talked so loudly about what she would do for the unfortunate if she could. And yet there were a hundred and one little things she might have done which would not have cost her a cent. The deeds would have been long remembered in the hearts



H. M. LAMBERT

of the harassed little group. Instead of helping she only lamented her poverty.

I know a man who gives himself away. He is a modest person with limited means, but not a day passes that he doesn't give with his heart. He is liberal about it too. His wife is a tiny woman who has been crippled since she was five. She is not able to walk, and it is necessary for him to carry her a great deal. But his muscles have grown strong in a task of love. Each day he gets up quietly and cooks his own breakfast and cleans up the kitchen. Before he leaves for work he places things within easy reach, so his wife will not have any trouble as she goes about in her wheelchair doing her housework.

As she makes the beds and cleans up the house she finds little love notes tucked here and there to surprise her during the day. They don't cost him anything except a few minutes of time and loving thought. But I'll wager many a queen with satin robes and jeweled

crown would give them all for such devotion and simple bits of happiness.

He is always ready to help with the little church, and doesn't spare himself in service to others as well.

"The greatest gift in the world, to those around us, is the gift of love, and love doesn't cost money. The simple truth is that while poverty may be hard and humiliating to ourselves, it does not restrict what we can do for others. We can give gloriously, generously, inexhaustibly, without ever opening our purses."—Norris.

The next time you are tempted to say, "If I only had the money," just give yourself away. Do the things you can for others that don't cost money.

The Boulder Medical Council

By T. R. Flaiz, M.D., *Secretary,*
Medical Department, General Conference

ON APRIL 25, in the beautiful little mountain town of Boulder, Colorado, seventy-five delegates from all over America, and a number from abroad, gathered in the local church for the first service of the medical council. J. L. McElhany, president of the General Conference, was scheduled to speak at this service, but illness prevented. Frederick Griggs, chairman of the board of the College of Medical Evangelists, spoke instead. He brought us a ringing challenge to greater unity in our entire medical program. He earnestly appealed to all our medical and ministerial brethren to come closer together for the realization of our common purpose of greater effectiveness in our world task of carrying the gospel in this generation. This keynote was carried throughout the entire five days of the medical council.

The stirring challenge of this first meeting was followed by the pointed remarks of W. B. Ochs, vice-president for North America, when he said, "The eyes of all the world are turned toward this meeting in Boulder, and are looking for a solution of our problems in the medical work. What we do here at this council will determine our relationship to the instruction that has come to us by the messenger of the Lord regarding medical work. To achieve this unity will call for some definite steps to be taken, the first and most fundamental of which is whole-hearted consecration to God and to the task committed to us."

Questions Under Consideration

Before entering upon the actual business of the council in the following period of this first morning session, the chairman explained to the delegates more fully the purpose of this medical gathering. It was pointed out that for the past three or four years there had been a number of questions relating to institutional organization, physician-institution relationships, and physician remuneration, which had been given study from time to time, but upon which no unanimity of plan had been worked out to the present time. To the council had been given the task of unifying more fully our medical activities.

In attendance at the medical council, representing the General Conference, were the president, medical directors and business managers of all our sanitariums, as well as the presidents of the boards of all these institutions, and others specially interested in the medical work.

Early in the medical council session a subcommittee was appointed to act as a working committee to address itself immediately to the more specific problems in hand.

During our first forenoon business session Dr. Harold M. Walton, medical director of the White Memorial Hospital, brought to the council an excellent review of the early history of our medical work. He pointed out the circumstances under which our medical work arose, showing that we have a medical work at present only because of the inspiration of the Spirit of prophecy brought to us in those earlier counsels of Mrs. White. As we study the changed conditions in the world today we find no reason for changing our attitude toward the basic principles upon which our medical work has been founded. It was pointed out by Dr. Walton that in view

of the great importance of the medical work as it was first committed to our hands, and the growth which it showed in the earlier days, we do not now have a medical work which is an adequate fulfillment of what should have been the hopes of this people in the earlier day.

Dr. W. E. Macpherson brought to us a very enlightening paper analyzing present trends in organized medicine as they affect our work. He pointed out that though we have from time to time been given reason for uneasiness over legislative pressure against our sanitariums, the actual tendency at the present moment is toward a greater employment of physicians by organizations, such as Federal, State, county, and city governments, and that with this increased tendency toward employment of physicians in these organizations, the possibility of a more restrictive attitude toward our institutions is not likely. It was his opinion that, professionally, our greatest security would lie in our emphasis on the special therapies and technics which have distinguished our institutions from their earliest beginnings.

A Common Plan for Sanitarium Physicians

The afternoon session of the first day of the council was given over to a clarification of the present situation in our various sanitariums and hospitals. Our sanitariums employ physicians on a variety of plans. In a study of these groups it was learned that the ultimate effect of these various arrangements is not very widely apart. It was felt, however, that careful study should be given to this entire situation, in order that we may come closer together and have a common plan of action.

The evening of the first day F. D. Nichol gave a review of the earlier days of the establishment of our medical work, and pointed out that we have made a certain amount of progress in various lines, but we have not by any means kept up with the possibilities which have been before us. He also pointed out that to us was committed a knowledge of health principles and therapeutic procedures which were of outstanding significance at the time they were given to us seventy-five years ago, and that we have to a great extent hidden our light under a bushel. Principles of diet and personal habits that we stressed in the beginnings of our history were at that time regarded as radical and fantastic. Today they are regarded as common knowledge and are being taught by the best universities of the land. His closing paragraphs were an appeal for our people everywhere in conferences and union conferences to recognize the largely unused potentialities for a much greater effectiveness in our work by the proper promotion of truly rational health and medical evangelistic programs in these various sections of the world field.

Earl F. Hackman in his inspiring devotional hour in the Wednesday morning meeting brought to us the message in the experience of Deborah and Barak when they sent out that stirring challenge to the Israelites that day, "Up; for this is the day." One intriguing thought which he brought to our consideration was, "There is one thing that is stronger than anything else in the world, and that is an *idea* whose time has come." He applied this in a very practical way to the possibilities before us in our medical work in this hour.

Dr. Robert Hare, medical director of the Washington Sanitarium, pointed out that our medical work was established with specific objectives, that our sanitariums have

been founded for the purpose of relieving the afflicted, of awakening inquiry, of disseminating light, and of advancing reform, both physically and spiritually.

Harley Rice, business manager of the New England Sanitarium, discussed the question of standards in matters of diet, in the control of alcohol and tobacco, and in the conduct in our sanitariums. He pointed out that our changed times do not in any way call for changed standards in these matters.

Dr. D. H. Kress commented on this in a pertinent manner, telling of the forthright instruction which came to us in the early days from the Spirit of prophecy on matters of standards in diet and personal habits.

Dr. E. A. Sutherland, secretary of the Commission on Rural Living, brought to us the report of the forty or more organizations which are doing medical work in his group.

A. C. Larson, manager of the Florida Sanitarium, led out in a constructive discussion of the question of factors in our institutional organization tending to hold our medical men in these institutions. He especially stressed the importance of counseling with all the men on the staff relative to matters affecting the interests of the institution.

Influence of Sanitariums

W. E. Nelson, treasurer of the General Conference, speaking on the evening of April 27 on the subject, "Our Sanitariums as a Spiritual Force," mentioned that in his travels he met people of every land who had met Seventh-day Adventists in Skodsborg, Shanghai, Rangoon, Penang, Saint Helena, Washington, and in other of our medical institutions all around the circle of the earth. He gave a stirring report of his contacts with our medical workers and institutions in many lands. At the close of his talk the council unanimously voted to send the greetings of this council to our medical workers in every land.

In his morning worship hour C. L. Bauer, president of the Pacific Union, drew lessons from the close relationship in which the physician Luke and the apostle Paul performed labors in the early history of the church.

Dr. Fred Moor, professor of therapeutics at the College of Medical Evangelists, pointed out the wonderful opportunities which our sanitariums have in their leadership in physical medicine. He urged that we as a people generally rededicate ourselves to greater emphasis upon this field of medicine as the one area in which we are qualified to give unquestioned leadership. He outlined plans by which each institution can place its physical therapy department on a basis which will give it unquestioned recognition in this field within a comparatively short time. He urged that we encourage many more of our young men to look toward physical medicine as a field of service.

Dr. Fred Norwood, dean of the Los Angeles Division of the College of Medical Evangelists, made a careful analysis of the many influences, favorable and unfavorable, affecting our medical men from the fourth year of college to the time of settling in practice.

Importance of Health Evangelism

Dr. Wayne McFarland, supported by Dr. W. H. Vollmer and Dr. Mary McReynolds, gave a study on the evening of April 28 covering the question of "Health Evangelism in Our Conferences and Churches." It was pointed out that we are not at the present moment beginning to realize the great potentialities before us in this sphere of activity. Our churches, conferences, union conferences—all of them could be doing a great deal to use more widely the possibilities before us in medical

evangelism. For our local churches he pointed out that home nursing classes, first aid, cooking classes, and other related lines were all possible avenues through which to do much good for our own people, and to bring a knowledge of the truth to those in the communities where these churches are actively at work.

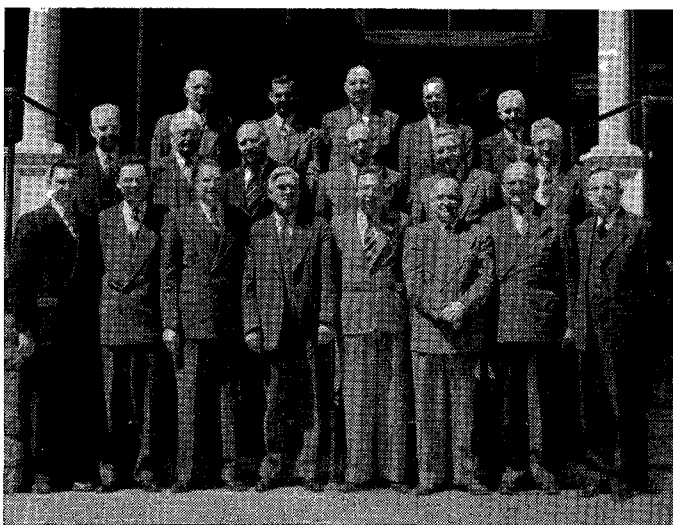
Friday morning Dr. Mary McReynolds, in her worship talk, drew lessons from the experience of Elisha, who gave medical care to the great Syrian officer, Naaman, but refused the professional fee. Gehazi, the servant of Elisha, was more mercenary-minded, but because of his grasping after the reward which the Syrian officer had offered to Elisha, the leprosy of the patient was made to cling to the covetous young man. Dr. McReynolds put the question, "May not mercenary tendencies today bring upon us the leprosy of sin and unbelief?"

Dr. Carrol Small, from the department of pathology of the College of Medical Evangelists, presented a study on the factors now being employed to promote spiritual ideals among medical students and interns, and he outlined a program of active missionary work and Bible study by which this line of endeavor might be strengthened. A closer integration of a larger program of patient contact including spiritual work for the patient was the essential feature of his proposal.

In the Friday evening meeting there were brought to us reports from the foreign field. E. F. Hackman, president of the Inter-American Division, reported for his field the encouraging progress that is being made there. And his story was supported by Dr. Clarence Nelson, who has spent some years of service in Inter-America.

A Fitting Benediction to the Council

It was indeed a beautiful benediction to the entire medical council session to have with us in the Sabbath morning meeting, April 30, Dr. D. H. Kress, and Dr. W. A. Ruble, to bring us their experiences in the earlier years of our medical work, and their deep confidence that the Lord, under the direction of the Spirit of prophecy and His guiding hand, will lead us on to ultimate victory and reward in seeing many souls saved in the kingdom of God as a result of the medical evangelism



Sanitarium Business Managers Attending the Boulder Medical Council. Left to Right, First Row: H. M. Baldwin, Walker Memorial Sanitarium; G. B. Nelson, Glendale Sanitarium; H. S. Nelson, Loma Linda Sanitarium; J. H. Nies, Washington Sanitarium; C. M. Crawford, Rest Haven Sanitarium; H. A. Young, Boulder, Colorado Sanitarium; A. C. Larson, Florida Sanitarium; Charles O. Franz, Madison Sanitarium. Second Row: H. E. Rice, New England Sanitarium; H. B. Thomas, Hospital Administrator for Madison Sanitarium; Harold Ermsar, White Memorial Hospital; Jay H. Irvine, Portland Sanitarium; Floyd G. Winters, Forsyth Memorial Sanitarium; W. E. Guthrie, Walla Walla General Hospital. Third Row: B. C. Marshall, Paradise Valley Sanitarium; W. D. Walton, Fountain Head Sanitarium; H. E. Darby, Rural Rest Home, Azusa, California; Robert Hervig, Hinsdale Sanitarium; E. L. Place, Saint Helena Sanitarium.

which they believe to be an inseparable, integral part of the great gospel commission.

Among the actions passed by the business session of the council were the following:

1. Greetings to our medical workers at home and abroad.
2. Greetings to our three hundred medical workers in medical council assembled in Northern Europe.
3. Reaffirmation of our stand on the basic principles of our health message and our medical missionary objectives.
4. Reaffirmation of our belief that the time-honored sanitarium type of medical institution, with consistent emphasis on physical medicine, such as, hydrotherapy, diet therapy, and an appropriate spiritual atmosphere, constitutes our best institutional expression of our organized medical endeavors.
5. Request to the General Conference, in collaboration with other interested bodies, to give earnest study to opening up and making available greater opportunities for service to our many loyal alumni.
6. Request to the General Conference to appoint a medical coordinating board to advise in the matter of closer integration and development of medical teaching facilities in our institutions at home and abroad.
7. Recommendation as to a unified wage scale for all our denominationally employed physicians.

A Baptism at Maun Mission, Bechuanaland

By Delmar T. Burke, *Director*

ONE Sabbath morning after services A. A. Tsotetsi introduced me to a woman whose aged mother desired to be baptized and become a member of God's remnant church. I was interested at once, and asked how much the woman knew about the message, and about her hope in the coming of Jesus, for here as elsewhere in the mission fields the converts spend a year as hearers and another as probationers. This practice is followed to test their loyalty, as well as to give opportunity to indoctrinate them thoroughly.

The pastor told me that she had known the truth for some time, but that he did not know how well. "She is too old and weak," he said, "to attend classes or services, but she is anxious to be ready when Jesus comes." I asked him to make a special effort to see her during the week, and find out whether she knew the message and was ready for the sacred rite of baptism.

I was more than thrilled to hear his good report concerning this aged soul, who longs to be with Jesus, for the pastor reported her prepared in every way. Under such circumstances we decided that we could not hold her to the regular rules, and sent word that we would baptize her on the following Sabbath.

Her daughter, who is in the probationers' class, arranged to have her brought to the mission by ox sleigh and canoe. Well, before Sabbath she was at the mission and attended vespers that Friday evening. How happy she seemed when I greeted her in her language and inquired after her welfare. She joined heartily in the Sabbath school and church service Sabbath morning, demonstrating a sincere love for the message. In the afternoon she hobbled slowly down to the near-by river to be buried with her Lord in the watery grave. Bent with the toil of more than eighty years, she is a symbol of those who are determined to have victory in Him and eternal life through His name.

The pastor and I both went down into the water with her because of her feebleness and age. Now she has peace, for she has gone all the way with her Saviour.

This story is an example of the many in this vast field who are longing for the gospel message. We are doing what we can to find them, but we need more workers.

The First Year in Northeast Luzon Mission, Philippine Islands

By J. O. Bautista, *President*

AT THE time of the organization of the Northeast Luzon Mission, January 1, 1948, there were twenty-three organized churches and twenty-six companies with a membership of 992. During the first year of its existence as a separate organization six of the companies were organized into churches, and seven new companies of believers were formed. A total of 299 were baptized, which represents an increase in the mission membership of 30 per cent.

We began with a working force of ten—five at headquarters and five in the field. After several months of operation it became apparent that we could not carry on with the appropriation allotted to us by the Union without showing a big loss at the end of the year. To avert such an eventuality, it became necessary to lay off some of our field workers. One was asked to engage in the canvassing work, and two others were shifted to teaching work, leaving only two evangelists in the field. But in spite of this drastic move which we were forced to make in view of the situation, we were able to report a good number of baptisms, thanks to the cooperation of our lay members, lay preachers, colporteurs, and church school teachers. Our records show that the laity, in collaboration with the home and church schools, are responsible for the winning of 77 per cent of those baptized. The personal effort and the literature sold by colporteurs led to the conversion of 7 per cent, and the rest, or 16 per cent, were brought to the truth through the voice of the living preacher.

To foster the work of the different departments, three district conventions were held early in the year covering the whole territory except the Batanes, northernmost island group of the Philippines, where as yet we have no believers. Fourteen lay preachers, who have determined to devote some of their time to the preaching of the message of God to others, were given licenses.

To begin with, we had only four colporteur evangelists. But after the institute, which was held at Artacho, Sison, Pangasinan, last June, we had a monthly average of twenty colporteurs from the middle of the year to its close. This bookman army delivered over \$10,000 worth of books during the year under review. These self-supporting evangelists were instrumental in bringing twenty-one persons to the feet of the Master.

Enlarged Church and School Program

Five small chapels were built without any financial help from the mission. Several church buildings which have received aid from the large chapel and rehabilitation funds have been under construction since the close of the year.

When schools opened last July, our twelve schools—eight of which are primary and four elementary schools—together with the first year of the Northeast Luzon Academy, had an enrollment of 502. These schools are manned by twenty-one teachers. In December thirty-six of the pupils in these schools were baptized.

Our tithes and offerings showed encouraging gains. A comparison of the receipts for the year 1948, and those for 1947 when this field was still a part of the Northern Luzon Mission, reveals an increase of 41.8 per cent in tithes and 33.9 per cent in offerings.

We feel very grateful to our heavenly Father, who has signally blessed the efforts of His people in this field. For all that has been accomplished we give the glory to Him from whom all blessings flow. There is much cause for rejoicing and taking courage for the future.

Unentered Fields in India

By L. K. Dickson

Vice-President, General Conference

WE HAVE come to the hour when we must think of a finished task. The unentered portions of the great mission fields should now take our attention. While attending the Southern Asia Division Council I had my attention drawn to some of the unentered parts of India. I refer particularly to the Western India Union field.

In the Gujerat field of the northwest portion of the union is a large territory in which we have only one medical unit at Surat operating. The great city of Ahmadabad, about 160 miles to the north, together with the large number of Gujerat states around it, and the great territories of Cutch and Kathiawar, with more than twelve million people, are reputed to be on the average the wealthiest of India. But apart from the unit at Surat and some colporteur activity, nothing has been done to warn the peoples of that area.

Then there is the Portuguese state of Goa, as well as the entire coastline north to Bombay, which has never heard a single Seventh-day Adventist sermon, the people being largely Roman Catholic.

"The three local missions into which the larger share of the Marathi field has been divided have thousands of square miles and a score or more districts in which the gospel has not gone," says F. E. Spiess, president of the Western India Union Mission.

A Vast Region Unentered

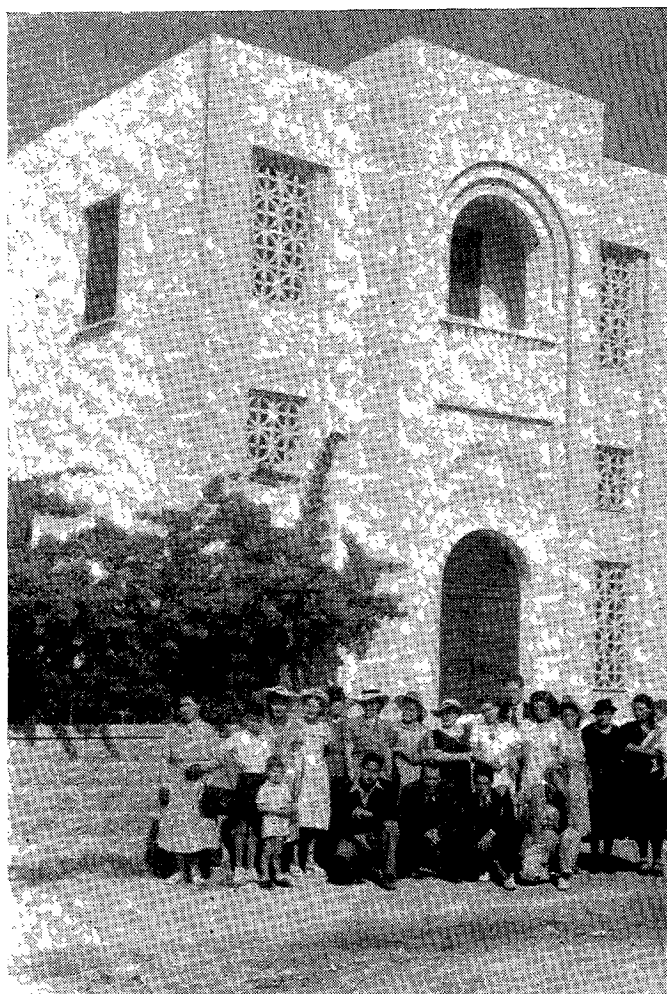
Brother Spiess goes on to report that "the greatest territory of the Western India Union is in the northeast section. Central Provinces, with the native state of Bastar and the many Central India states, constitute a single block (except for the small company in Nagpur) of unentered territory as large as the South India Union territory, and with a population equal to one and a half times the population of the Burma Union or more than twenty-eight million. This vast area is in the very heart of India."

In it are 33 different mission organizations of other churches employing 119 national and 500 foreign workers. This is twice the average of foreign workers for all India. They are operating 135 stations with a total of 60,081 believers. There are two colleges, two normal schools, 17 high schools, 12 evangelistic training schools, 14 industrial schools, 55 middle schools, 54 dispensaries, 25 hospitals and nursing homes, 17 orphanages, and other lesser schools and institutions. But Seventh-day Adventists do not have a single church, not even a village school, dispensary, or any other type of institution, in all this vast area. What a pity! What opportunities are lost in this hour of India's awakening!

Some literature in the form of books and periodicals has been sold, and we are glad for this seed sown; but we do not have a single church, nor have we "held a single evangelistic effort—not even preached a single evangelistic sermon in this whole area, Nagpur civil area excepted."

India's crying needs and opportunities are many, and God is depending upon His church to take this and other great sections of India and the world field seriously to our hearts.

Our talented and well-trained young men and women need to ponder well and see whether God's Spirit is not speaking to their hearts to give themselves unreservedly to these great avenues of rich service in this the eleventh hour of the Master's cause.



This Beautiful Chapel Used by Our Earnest Group of Believers in Ferryville, North Africa, Was Dedicated Recently

Union Session in Indonesia

By V. T. Armstrong

President, Far Eastern Division

THE Dutch East Indies is a large territory made up of hundreds of islands large and small. Oil, tin, spices; the world's largest supply of quinine, rice, rubber, and copra are some of the coveted resources of these islands.

The work of Seventh-day Adventists in this field began about forty-five years ago. The entire East Indies group of islands has been organized into a union mission designated as the Indonesia Union, and the territory is divided into seven local mission organizations. The membership December 31, 1948, was 8,256.

February 25 to March 5 delegates from each of the seven missions met in union session in Bandoeng, Java. L. K. Dickson, from the General Conference; and C. P. Sorensen, W. O. Baldwin, F. A. Pratt, and I, from the Far Eastern Division, were in attendance part of the time. This was the first time since the war that delegates from all the fields could meet together. Time was given each day for devotional meetings, Bible studies, and evening preaching services.

Reports rendered by the officers and departmental secretaries of the union and by the local mission presidents were most encouraging, and it was evident to all that the blessing of God has been upon the work throughout the field. Thirty evangelistic efforts were conducted in 1947, one hundred in 1948. Baptisms in 1947 were 701;

in 1948, 1,160; and goals were set for 100 efforts and 1,700 baptisms for 1949. The tithe for 1941 was \$21,679; in 1947, \$85,582; and in 1948, \$119,481. Mission offerings also show a substantial gain from \$.058 per capita per week in 1941 to \$.15 per capita in 1948.

Two training schools are in operation; one, the rehabilitated Indonesia Union Seminary in Java; the other, the Minehasa Adventist Seminary in the North Celebes Mission. Plans are being made to start another training school in the North Sumatra Mission when land and buildings can be provided.

Literature sales for 1948 were \$116,389.30, which would doubtless have been considerably more had the colporteurs been supplied with all the books and magazines they ordered.

One outstanding achievement during 1948 was a successful Ingathering campaign. The highest former record was in 1941 when \$10,400 was gathered. In 1948 more than \$43,000 was brought in, or more than three times the goal set.

It was voted to send workers into three dark parts of the territory, namely, Timor, Dutch Borneo, and Torajaland in the central Celebes. It was encouraging to know two families of workers are now in Dutch New Guinea opening new work in that waiting field.

From reports given at the meeting it was learned that in the union mission fifty-seven from the Moslem faith have been baptized since 1946, and more are preparing to take this step.

New Mission Stations in the Congo Union

By E. A. Moon

Treasurer, Southern African Division

AFTER working and planning for several years, the brethren of the Congo Union Mission are now definitely carrying on mission activities at three new mission stations. This was reported at the recent annual meeting of the union executive committee, which was held at the headquarters in Elisabethville. Sites had been selected, and the necessary permits arranged with the government.

While the committee was in session, B. P. Wendell with his family was driving the mission truck to the site for the new mission station and training school in the Kasai area of the Belgian Congo near Luluabourg. They expected to spend two weeks on this trip, camping at night around the truck, which was fitted with beds and other camp equipment. After reaching the mission location they will still live in and around the truck until a temporary shelter is erected for them. The mission house is being constructed. This new training school will fill a great need, for the young men from the Congo now have to attend Gitwe Training School in Ruanda.

Another new mission is the new medical station in the northeast Congo, which has been named Libi Medical Mission. This is the station to which Dr. R. S. Newbold was appointed a few months ago. P. K. Wiley has been asked to look after the evangelistic work in this district, and will supervise the construction of the mission homes and the hospital buildings.

At many of our mission stations the necessary lumber for building work is sawed by hand on the spot from trees growing on the mission land or near by. The bricks are often molded and burned on or near the building site.

The third new station is in the Buta area in the northern Congo. T. W. Staples will be director of this mission, which will be known as Nebasa Mission. Some forest has

already been cut on the building site, and soon a mission home will be under construction.

Baptisms in the Congo Union totaled just over two thousand in 1948, making this the best year in the history of that field. The goal for 1949 is two thousand five hundred baptisms. The working force has been strengthened by a number of new workers who have been appointed since the close of the war, and prospects are bright for a continued ingathering of souls.

Faith Week at Pacific Union College

By E. W. Dunbar

FAITH WEEK, celebrated April 17-23 at Pacific Union College, was a memorable experience. To have the close association and contact with the students and faculty of an Adventist college during a Week of Prayer is a thrilling and gratifying experience.

The enthusiastic spirit of sincerity, so characteristic of modern young people, is seen and felt at Pacific Union College with its more than eleven hundred students. Also one is impressed with the friendly cooperation between teachers and students. Strong and extensive plans have been carried on this year by the missionary organizations of the college.

It was definitely demonstrated that the missionary enthusiasm and organization in a college has a direct relationship to the success of a Week of Prayer in realizing a general move of reconsecration and conversion. The theme was "Faith," and the slogan for the entire week was "Only the Valiant Dare to Live by Faith."

At the Wednesday chapel service we gave opportunity for the students to give their testimony of reconsecration by coming to the platform and speaking over the microphone. There was a hearty response. Thursday the same plan was followed. Regarding the Friday chapel service, we present a report from P. W. Christian, president of the college:

"One of the most remarkable occurrences in the history of Pacific Union College took place on Friday, April 22, at the end of the spring Week of Prayer. In a perfectly spontaneous movement virtually every one of the thousand students and teachers present participated individually in a personal consecration during a service which lasted for four and a half hours.

"Members of the faculty who have been teaching for twenty-five years at Pacific Union College and elsewhere report that never have they seen anything of such power and magnitude. From about ten o'clock in the morning until two-fifteen in the afternoon, students, faculty, and members of the college community gave their testimonies as they passed in an unbroken stream across the platform.

"The nature of the testimonies was indicative of the spirit controlling the meeting. Dozens of students spoke who confessed that they had never before testified. Many confessed that they had been fighting the Spirit of God, and in broken voices told of their complete surrender. Students, seeking to escape the influence of the place, left the chapel and fled to their rooms only to be drawn back an hour or two later, by irresistible power, to make their testimonies of surrender. Married students, veterans, and village residents hurried home to bring their wives. Brothers brought their sisters; sisters, their brothers. Strong men—men of careful and critical judgment, both students and staff members—came to the microphone and found themselves so overcome with tears that they could speak only a broken word or two.

"At the evening meeting on Friday a similar spirit was apparent. . . . Sabbath morning following the second service nineteen were baptized in the beautiful, open-air campus baptism."

General Conference and Overseas SPOT NEWS

From Our Special Correspondents

Far Eastern Division

- THE Malayan Signs Press now employs 20 workers. They are producing books, tracts, Voice of Prophecy lessons, and the necessary job work to provide for the needs of the associated institutions and organizations. Printing is being done in Malay, Chinese, Batak, and English. The Malayan Signs Press serves both the Malayan and Indonesia Union.
- DR. AND MRS. J. E. SANDNESS have recently located in Ubol, Siam. A clinic has been set up in what was formerly a school building. Dr. Sandness has been busy from the start.
- THE Northeast Luzon Mission, formerly a part of the Northern Luzon Mission, is now one year old. During 1948, 299 souls were baptized, and this brings the membership of the mission to 1,299, an increase of 30 per cent.
- A VOICE OF PROPHECY student recently sent a check for \$1,200 to the Malayan Union office. Having studied the lesson on tithing, she felt impressed to begin paying tithe immediately. Another reader at some distance from Singapore has sent two checks totaling \$2,000, as gifts to the Voice of Prophecy. Both amounts are Straits currency. Men and means are being brought into the message as a result of the Bible correspondence school.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

- THE Greater New York Conference has bought a large building in the heart of the Bronx for use in the Jewish work. Though this work has been neglected in the past, it is now to be launched in a strong way. Two Jewish workers, Jay M. Hoffman and Abraham M. Potlin, are leading out in this new project.
- EIGHTEEN were recently baptized at the Boston Temple, and joined churches in the north Boston district. This is the result of an interest aroused by H. J. Brendel and M. Tillotson, and followed up by lay members. Another baptism will follow in June.
- LEONARD GASPIE, now Bible teacher at Brookside Academy in Taunton, Massachusetts, is to be assistant in the Portuguese district, under the leadership of W. W. Stoehr.

Canadian Union

- THE Canadian Union College has been invited by the Central Alberta Radio Company to broadcast over their new station at Red Deer every Sunday. Special facilities are being installed between Lacombe and Canadian Union College, so that the broadcast will be given directly from the college chapel.
- BUILDING work has now been started on the new auditorium at Oshawa Missionary College. The building is to be 64' x 144'. It is hoped that the auditorium will be completed by camp meeting time at the end of June.
- ESTHER BRASSINGTON, of Emmanuel Missionary College, has accepted the invitation of Oshawa Missionary College to connect with the faculty as English teacher for the coming year. Mrs. Mary Spenst has accepted the invitation of Canadian Union College to join the teaching staff as nursing instructor.

Central Union

- THE Boulder-Colorado Sanitarium was host to approximately 100 persons in attendance at a medical council held on the campus recently. All sanitarium medical directors, business managers, and chairmen of the respective sanitarium boards were at this meeting.
- THREE Missionary Volunteer investiture services were held in southern Missouri during the first week of May. At Oak Grove 29 were invested at a unique campfire service; 19 were invested at Poplar Bluff; and 20 at Springfield.

Columbia Union

- A YOUTH'S congress for the young people of the Ohio Conference was held in Mount Vernon, Ohio, April-30.
- E. H. LEHNHOFF, pastor of the Lakewood, Ohio, district, reports the baptism of 11 persons in the Lakewood church, April 23.
- A NEWLY formed Missionary Volunteer Federation in the Allegheny Conference comprises 15 societies in eastern Pennsylvania, Maryland, Delaware, New Jersey, Washington, D.C., and Alexandria, Virginia.

Lake Union

- THE Indiana Conference is the second to go over the top in the Ingathering campaign in the Lake Union. With a goal of \$47,500, they raised \$50,156.23 by May 14.
- THE last meeting of the Chicago Loop effort, being conducted by Theodore Carcich, president of the Illinois Conference, and his associates, was held Sunday night, May 15, in the Studebaker Theater. The house was filled to capacity, and the offering received amounted to \$500. To date 25 have been baptized, and they expect to have 50 more very soon.
- L. E. LENHEIM, president of the Lake Union Conference, took an active part in the grand opening services at the new Fond du Lac, Wisconsin, church, April 30. He dedicated the new church at Clare, Michigan, May 7; and on the fourteenth of May he gave the dedicatory address at Merrill, Wisconsin.

Northern Union

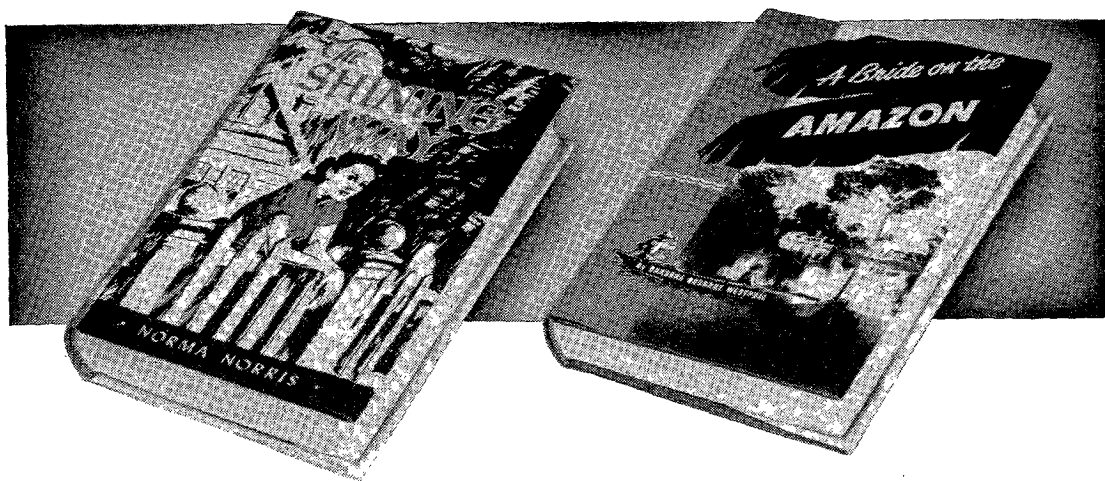
- C. B. NEWMYER, the pastor of the Saint Paul, Minnesota, church, conducted a baptismal service on May 14, at which time six new members united with that church.
- MAY 10 was Ingathering field day for Sheyenne River Academy in North Dakota. As the result of the solicitation in near-by towns and rural areas, almost \$1,500 was received for the Ingathering Fund.
- THE Dorcas Federations in the Iowa Conference are planning to build up an emergency fund which may be available to assist in cases of special need because of misfortune or disaster. H. R. Coats, the conference home missionary secretary, is leading out in the promotion of this plan.

North Pacific Union

- RECENTLY 11 young people were baptized at the mission school at Aleknagik, Alaska. The service was conducted by M. L. Miles, who had organized a baptismal class at the school at the time of his visit in January. On this recent trip Brother Miles also visited a group of new Eskimo believers who have moved to Ugashik from Goodnews Bay. The interest began as a result of the Voice of Prophecy lessons, and now a group of more than 20 adults and a similar number of children are keeping the Sabbath and looking forward to baptism.
- ON Friday evening, May 6, C. Lester Bond conducted a baptismal service for four candidates in the Sunnyside, Washington, church. This was the third baptism, making a total of 10 souls who have been won to the truth as a result of a recent effort by the young people of the Sunnyside and Grandview churches.

Pacific Union

- TWENTY-FIVE persons were baptized in the Napa, California, church, Sabbath, May 7. Ten were church school stu-



Two New Books of Youthful **COURAGE and ADVENTURE**

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By Barbara Osborne Westphal

Here is a delightful day-by-day record of youth unafraid. It is a humorous observation of human nature among strange peoples who can hardly count above the fingers of one hand, a story of missionary heroism amid the squalor and immorality of desperately underprivileged tribes in a jungle land, a portrayal of intimate glimpses into the private lives and of the resourcefulness of a young Adventist couple consecrated to the noble ideal of advancing the truth where the darkness of superstition holds master sway.

Price, \$2.00

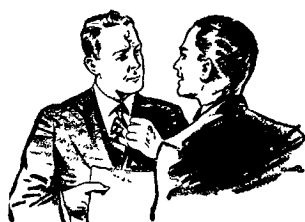
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dents, and one was from the Sonoma church; the others were fruits of the Sunday night meetings held in the church during the winter.

● A SERIES of Dorcas Federation meetings has been concluded in the Arizona Conference. Projects for the remainder of the year were voted, and greater unity was established.

● SOUTHEASTERN California Conference held its first Junior Missionary Volunteer Congress, May 1 at La Sierra with an attendance of 1,500 enthusiastic Juniors and their parents. L. A. Skinner, of the General Conference, was the guest speaker. Featured were hobby exhibits, temperance orations by Juniors, music by Junior choirs, bands, and various musical groups; and an investiture of 171 Juniors in the various Progressive Classes.

Southwestern Union

● AN inspiring colporteur institute was held in Sandoval, New Mexico, at the Spanish-American Seminary from April 29 to May 4. R. G. Campbell, publishing department secretary of the Southwestern Union, had charge of this institute. Classes of instruction were given to a large group of colporteurs who will go out to sell our literature this summer.

● ONE of our Seventh-day Adventist doctors of San Angelo, Texas, has been carrying on a radio program for the past year. He asks an interest in our prayers that he may be able to lead souls to Christ.

● THE new Baytown, Texas, Seventh-day Adventist church building was dedicated at a special service held May 7 at 3 P.M. J. W. Turner, Southwestern Union Conference president, delivered the dedicatory sermon; and L. L. McKinley, president of the Texas Conference, offered prayer. R. G. Wearner read the history of the church. The present membership is 54.

1949 Camp Meetings

Including Regional Meetings and Certain Youth's Congresses

Atlantic Union	
New York	June 30-July 10
Southern New England	July 1-10
Northern New England (Regional)	
Auburn, Maine	July 15, 16
White River Junction, Vt.	July 22, 23

Canadian Union	
Manitoba-Saskatchewan, Saskatoon	July 1-10
Ontario-Quebec, Oshawa	July 3-10
Alberta, Lacombe	July 18-23
British Columbia, Hope, B.C.	July 29-August 6
Maritime	
Halifax	August 26-28
Moncton	September 2-4
Newfoundland, St. John's	September 8-11
Youth's Congresses:	
Oshawa Missionary College	June 29-July 2
Canadian Union College	July 14-17

Central Union	
Missouri (Regional)	
St. Louis	June 17-19
Nebraska, College View	August 11-21

Columbia Union	
West Virginia, Parkersburg	June 16-26
Potomac, Takoma Park	June 23-July 3
East Pennsylvania, Wescosville	June 30-July 10
Allegheny, Pine Forge	June 30-July 10
Ohio, Mt. Vernon	July 7-17
New Jersey, Wescosville	July 14-24
Chesapeake, Catonsville	July 21-31
West Pennsylvania, Somerset, Pa.	August 19-28

Lake Union	
Illinois, Broadview Academy (Conference Session)	June 10-18
Indiana, Indiana Academy (Conference Session)	June 16-25
Lake Region, Cassopolis, Mich. (Conference Session)	June 24-July 2
Michigan	
Grand Ledge (Conference Session)	June 21-26
Grand Ledge	June 29-July 3
Wisconsin, Portage	August 4-13

Northern Union	
North Dakota, Jamestown	June 10-19
Minnesota, Anoka	June 16-26
Iowa, Cedar Falls	August 24-28
Youth's Congress	June 29-July 2

North Pacific Union

Upper Columbia, College Place	June 9-18
Idaho, Caldwell	June 16-25
Montana, Bozeman	July 1-9
Washington, Auburn	July 14-23
Oregon, Gladstone	July 14-24

Pacific Union

Arizona, Prescott	July 15-23
Central California (Regional)	
Santa Cruz	July 15-24
Nevada-Utah	
Redcliffe, Utah	August 18-21
Lake Tahoe	August 26-September 3
Northern California, Lodi	June 16-25
Oakland (Regional)	July 29-31
St. Helena (Regional)	August 5-7
Southern California, Lynwood	June 16-26
Southeastern California (Regional)	
La Sierra	July 1-3
San Diego	July 8-10

Southern Union

Georgia-Cumberland, Collegedale	June 9-18
Kentucky-Tennessee, Highland Academy	June 16-25

Southwestern Union

Texas, Keene	June 8-18
Southwestern Mission, Dallas	June 10-18
Texas (Spanish), San Antonio	July 14-17
Texico (Spanish), Sandoval	July 21-23
Oklahoma, Oklahoma City	August 4-13
Texico, Portales, N. Mex.	August 11-20
Youth's Congresses:	
Oklahoma City	August 4-7
Texico, Portales, N. Mex.	August 11-14

CHURCH CALENDAR

June 18	Sabbath School Rally Day	Oct. 1	Colporteur Rally Day
June 25	13th Sabbath (Southern Africa)	Oct. 8	Voice of Prophecy Offering
July 16	Midsummer Offering	Oct. 15-22	Message Magazine Cam.
July 23	Educational Day	Oct. 29	Temperance Offering
July 23	Elementary Schools Offering	Nov. 5-26	Review Campaign
Aug. 13	College of Medical Evangelists Offering	Nov. 12-19	Week of Prayer
Sept. 3-10	Missions Extension Cam.	Nov. 19	Week of Sacrifice Offering
Sept. 10	Missions Extension Offering	Nov. 24	Thanksgiving Day
Sept. 24	13th Sabbath (Inter-America)	Dec. 31	13th Sabbath (South America)

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

The New State of Israel

Is the present return of Jews to Palestine and the establishment of the new state of Israel a fulfillment of prophecy? Some Christian expounders of the Bible believe that it is. Others see no significance in it so far as Bible prophecy is concerned. C. B. Haynes has given careful consideration to these questions and has written a series of articles especially for the REVIEW. These begin in this issue, and should be read and studied by our people.

New Churches in Mexico

UNDER the enthusiastic leadership of the Mexican Union president, H. J. Westphal, extensive plans have been approved by the committee for evangelizing the large cities of that republic. What a mighty challenge to the resources of the union are the great centers like Mexico City, where two million people are huddled together, waiting for the Advent message. Add to this the problem of warning the inhabitants of nearly one hundred cities of from ten thousand to two hundred thousand population, and the magnitude of the task which confronts the workers of Mexico can be realized. No religious services may be held in Mexico, except in churches or auditoriums dedicated to that purpose and deeded to the government. Hence, one of the outstanding needs in Mexico is that of church buildings. Elder Westphal stated in a recent report: "Thank God, we were able to build or finish twenty-two churches during 1948, ranging all the way from humble frame chapels to well-constructed brick edifices. Thirty-seven new church buildings are now under construction. . . . There is a regular 'fever' among our churches to build, and to build fast. This is not an idle goal, for circumstances push us toward the realization of this urgent need."

In spite of many hindrances, the future of the work in Mexico is "as bright as the promises of God."

N. W. DUNN.

Message on ABC Network

OUR people will rejoice to learn that, beginning Sunday, June 19, a second great network—the American Broadcasting Company—will open its channels to the program of the Voice of Prophecy. On that date, and on each Sunday thereafter, the Voice of Prophecy will be heard on two of the four great networks of America—the Mutual Broadcasting System and the American Broadcasting Company.

The radio log for the two networks is as follows:

MUTUAL SYSTEM

Eastern Time	10:30 A.M.
Central Time	9:30 A.M.
Mountain Time	8:30 A.M.
Pacific Time	8:30 A.M.

AMERICAN BROADCASTING COMPANY

Beginning June 19

Eastern Time	9:30 A.M.
Central Time	10:00 A.M.
Mountain Time	9:00 A.M.
Pacific Time	9:30 A.M.

We believe that this change in the policy of the American Broadcasting Company, to take on religious broad-

casts, is all in the providence of God, for it makes it possible for the Voice of Prophecy to reach many more homes more economically through network facilities than by purchasing one national system and independent stations.

A special "live" broadcast will be made on Sunday, June 19, by the Voice of Prophecy radio group. It will be greatly appreciated if our people will pass on to others by telephone and other means the word of the addition of this second national network which can be heard over nearly all the United States and parts of Canada. New radio logs giving the new station times are now available. Write to the Voice of Prophecy, Box 55, Los Angeles, California, for a supply.

D. V. POND.

Our Schools in China

RECENT word from P. E. Quimby, educational secretary of the China Division, indicates that in the main our schools are operating, but under difficulties and with limited staffs, in the territories that have been taken over by the Communists. "The schools at Chungking, Hankow, and Kunming, and throughout the southern union, are operating as usual. Occasional good reports are coming in from all these schools."

Although the college department of the China Training Institute was moved to Hong Kong some time ago, the last word received stated that the twelve-grade school is still operating at Chiaotoutseng, with Brother and Sister Z. H. Coberly staying by to direct. Conditions in China are very unsettled and uncertain, and the brethren there need our prayers that they may be guided in wisdom and discretion through these perilous times.

E. E. COSSENTINE.

General Meeting in Korea

E. W. Bahr, president of the Korean Union Mission, writes under date of May 20 concerning the work in Korea as follows: "We are happy that we enjoy liberty and peace for preaching the gospel. There are some local troubles, though it does not take long to restore order again. We are able to worship God without restriction, and conduct evangelistic meetings to bring the message to others. I can truly say that our Adventist believers in Korea are wakening to their task. Our lay members are eager to carry responsibility in spreading the gospel. Many calls are coming from places where we have not yet been able to enter."

"Last week we had the annual meeting in south Korea. It was the first since the beginning of the war. The testimonies given by our people were most inspiring. The general purpose expressed at the meeting was, 'Let us devote everything we have to the Lord; let us now take up the task of evangelizing our neighbors.' We had planned a testimony service of perhaps one hour, but after the service had continued for three hours the brethren insisted on having more time to express their feelings."

"Dr. George Rue, director of the Seoul medical work, has been ill with diphtheria, but is now on his way to recovery, for which we are deeply grateful. We pray that the Lord will continue to give us peace for the finishing of the work here."

W. P. BRADLEY.