

ON THE BANKS OF THE BOSPORUS

By W. E. READ

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[Another of Elder Read's direct airmail reports from the fields he is visiting.]



THE journey from England to Turkey, if one chose to travel by steamer, would take two weeks or more; by plane it is possible, with one brief stopover at Brussels, to reach the city of Istanbul in about nine hours. One disappointing feature is that the usual time of arrival

is about three o'clock in the morning. This means that B. J. Mondics, our worker at the Turkish Mission, who usually meets the plane, has virtually to lose a night's sleep to welcome his visitors. We were pleased, however, to see his cheery face on our arrival and also to greet E. S. Cubley, the secretary-treasurer of the Middle East Union, who was also on a visit to the field. Here I spent a very pleasant ten days with our believers. While I was there, it was possible for me to have several meetings with our slender force of workers, and also to meet with our church members and friends a number of times.

This is a land of great needs. Here we have about seventy baptized believers, holding aloft the torch of truth amid the darkness which surrounds them on every hand. In this city are to be found the churches of various communions, with relatively small memberships. But there are more than 350 mosques whose minarets lift their spires proudly toward heaven. Here can be seen the well-known mosque of Saint Sophia, once a Christian church, but which for over five hundred years has been used as a place sacred to the rites of the Islamic faith. Here also can be found many scenes of value to the student of history. There is the obelisk brought from Heliopolis, dating from the reign of Pharaoh Thutmose III in the sixteenth century before Christ, and the Basilica cistern built by Justinian in the sixth century after Christ. There are also ancient towers as well as obelisks, columns of various kinds, a Roman aqueduct of the second century and what is always of interest to tourists, the great Oriental bazaars.

Great changes have taken place during the past quarter of a century. Twenty-five years ago, when walking across the famous Galatu bridge, one beheld a moving panorama of red hats, known as fezzes, the regular headdress for the men in those days. Then, unless one happened to be a relative or close friend, one did not see the faces of the women. They

were all heavily veiled. Now this is all changed. The city, in many ways, is like an American or European city, until one visits the suburban areas and the country districts. Although the fez and the veil have disappeared, the latticed windows of the houses, through which the women could see but not be seen, are still there.

In this land the brethren are meeting with many perplexities. Certain restrictions make it necessary for them to adopt other methods in approaching the people. Instead of advertising public meetings, they must work quietly from house to house. There can be no church notice board or other ordinary publicity. Here is where personal evangelism plays a large part. Every member is to be a witness for the truth. He must "gossip the Word of God," to his relatives, his neighbors, and his friends, and invite them to attend the meetings, whether held in a regular place of worship or in someone's home.

Notwithstanding these handicaps, we were happy to see such a fine group of men and women in attendance. Many are studying their way into the message. Some are from common walks of life—perhaps most of them—but some are from the professions. It was encouraging to see doctors and teachers at the Sabbath meetings.

We were very glad to greet again Brother and Sister K. Kalustian, who have been workers for many years, also Sister Zebraski, who has given many years to the Bible work. It was a joy also to meet Brother Antranig and his wife. Brother Antranig has been a member of the church for fifty-two years. He was the first Adventist Sabbathkeeper in Istanbul. Now seventy-four years of age, he is strong in the Lord and still active in witnessing for the truth.

Though the Moslems have about as many mosques as there are days in the year, and that in the city of Istanbul, to say nothing of the remainder of Turkey, the Advent cause as yet has no place of worship. This is one of the country's crying needs. A memorial of this kind should be erected, and that right soon. Such a step will mean stability to our work here.

Let us remember Elder Mondics and his little band of workers, and pray that amid the many problems a large number of souls may find their way out of darkness into the marvelous light of the gospel.

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POETRY

The Land of Rest, p. 6

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

¶ ISRAELI religious zealots capped a campaign of violent protest against alleged Sabbath violations in Jerusalem by attacking a movie theater which was apparently selling admission tickets before the expiration of the Sabbath. They used fists, sticks, and stones in an attempt to repel a small police patrol sent to restore order.

¶ A 306-YEAR tradition of Presbyterianism remained unbroken when the General Assembly of the Presbyterian Church in the U.S.A. voted in Buffalo, New York, to retain the Westminster Confession of Faith. A proposal to substitute a "Brief Statement of the Reformed Faith" was turned down after a short debate.

¶ THE church has a duty to participate in political and social matters, Lutheran Bishop Hans Lilje of Hannover told a conference of 60 German and foreign clergymen, politicians, journalists, and publishers in Germany. The group assembled at the bishop's invitation for a five-day gathering at the Evangelical Academy at Hermannsburg to discuss the general theme of "Social and Political Ethics." "The Church should readily take part in political responsibility, while using discretion so as not to deliver itself into the hands of a single political system," Bishop Lilje declared.

¶ IN a surprise move the Northern Baptist Convention voted unanimously at its annual meeting in San Francisco to invite all Baptist groups in the country to join in forming a single denomination. The unity move came during consideration of a report of the Commission on Review, which recommended that the Northern Baptist Convention change its name to the American Baptist Convention, thus eliminating territorial implications. Since the Northern Baptist Convention is already negotiating for a merger with the Disciples of Christ, a consolidation of all Baptist forces would make the resultant denomination by far the largest unified Protestant group in the country, with a membership of about 15,000,000.

¶ A CROWD of 50,000 braved intermittent showers to attend the Holy Hour in Cleveland Stadium in Cleveland, Ohio. Most spectacular religious event in the city since the Eucharistic Congress in Cleveland in 1936, it featured a giant altar with a thirty-foot painting of Our Lady of Fatima in the centerfield bleachers. Two thousand girls with flashlights formed a living rosary on either side of the altar. Msgr. Fulton J. Sheen, of Washington, speaking in a heavy downpour, pleaded for prayers for the oppressed who are living under religious domination.

¶ TEN million Protestant women in the United States have been urged by the United Council of Church Women to collect dressmaking materials for needy women overseas. The "pieces for peace" project, as it will be known, is being undertaken in anticipation of the sixth annual observance of World Community Day, which this year will fall on November 4. The day is sponsored by the United Council. American women will be asked to contribute yarns, floss, crochet cotton, trimmings, and even curtain materials. Secondhand materials will not be excluded, but the council hopes its collection will include at least 60 per cent of new materials.

¶ THE right forearm of St. Francis Xavier arrived in New York by plane from Lisbon, en route to Japan, where it will be venerated at celebrations commemorating the 400th anniversary of the Jesuit missionary's arrival in Japan. Accompanying the relic were 32 pilgrims, including 5 Jesuit priests, headed by the Most Reverend José Lopez-Ortiz, bishop of Tuy, Spain. The relic was originally taken from its resting place in the Gesu Church in Rome and reached Lisbon via Barcelona, Spain. In Lisbon it was greeted by thousands of Roman Catholics, including high-ranking church and state dignitaries, who joined in public veneration at an improvised altar in the Portela airport. Receiving the relic at La Guardia airport in New York were 24 American clergymen, mostly Jesuits, led by the Most Reverend Thomas J. McDonnell, of New York, national director of the Society for the Propagation of the Faith, who is due to leave shortly for Japan to take part in the celebrations there.



1874

¶ "THE S.D.A.P. Association filled, last week, an order for books in one lot amounting, at retail, to eleven hundred and two dollars, and sixty-five cents (\$1102.65). This is the largest single order ever sent out from this Office. The books were for the Tract and Missionary Society of the State of New York. Such orders as this put steam into our engine and new speed into our presses. God prosper the workings of the tract societies and bless the dissemination of reading matter."—URIAH SMITH.

1899

¶ D. T. BOURDEAU recently went to Green Bay, Wisconsin, and while there spent a day visiting the believers near Duck Creek. Of this he writes: "This called to mind a pleasant season spent in laboring with Elder O. A. Olsen at this point and at Green Bay about twenty-four years ago, when a number of persons received the message and were baptized. . . . It was when laboring at Green Bay in 1875 that Elder White first invited me to labor for the French in Europe; and it was toward the close of that year that I started with my family for that field."

1924

¶ WORD comes of the dedicatory service of the Mount Pleasant, Michigan, church, which took place on May 10. Elder F. A. Wright delivered the address. After the service the company went to the place of baptism, where nine candidates received this rite of the church.

Heart-to-Heart Talks

Our Camp Meetings

THERE were three annual convocations which ancient Israel were required to attend. "Three times thou shalt keep a feast unto Me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty:) and the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God." Ex. 23:14-17.

As the Israelites left their homes and lands to attend these great gatherings, the Lord promised to safeguard their possessions:

"Thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your menchildren appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34:22-24.

Commenting upon these scriptures, Ellen G. White says:

"There were three annual assemblies of all Israel for worship at the sanctuary. Shiloh was for a time the place of these gatherings; but Jerusalem afterward became the center of the nation's worship, and here the tribes convened for the solemn feasts.

"The people were surrounded by fierce, warlike tribes, that were eager to seize upon their lands; yet three times every year all the able-bodied men, and all the people who could make the journey, were directed to leave their homes, and repair to the place of assembly, near the center of the land. What was to hinder their enemies from sweeping down upon those unprotected households, to lay them waste with fire and sword? What was to prevent an invasion of the land, that would bring Israel into captivity to some foreign foe?—God had promised to be the protector of His people. 'The angel of Jehovah encampeth round about them that fear Him, and delivereth them.' While the Israelites went up to worship, divine power would place a restraint upon their enemies. God's promise was, 'I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.'—*Patriarchs and Prophets*, p. 537.

The annual gatherings constitute a fitting picture of our camp meetings.

Three Groups of People

It is my purpose and earnest desire to help three different groups of our church people in their relation to our annual convocations.

1. I would address those who are planning to attend the camp meetings in their respective conferences. You surely should plan to do this. There is real inspiration in meeting with others of like precious faith, in listening to instruction by competent Bible teachers, in hearing reports regarding the progress of our worldwide work, and in taking part in prayer and praise services

which may be held. This should be your chief objective in attending the camp meeting.

You will meet and enjoy association with old-time friends. In doing this you should not let the spirit of sociability be mistaken for, or take the place of, real spiritual communion.

Be faithful and prompt in attending camp services. Do not distinguish as to the ones who occupy the desk. Let there be no favoritism. The humblest local preacher may be inspired of heaven to give the message which you most need. Let no spirit of criticism be expressed by you about the camp or its arrangements, or about those who bear the burden of the services. Rather pray that the divine blessing may rest with abundant measure upon the camp and all its campers.

Be temperate in your eating. A heavy meal does not make for clear comprehension of what may be given from the pulpit. Partake of plain, simple food, largely avoiding pastry foods, ice cream, and especially candies.

Cultivate continually the spirit of prayer. Confess to God, and if necessary to man, sins which hold back the infilling of the Holy Spirit. Make every wrong right, that God may bestow upon you abundant blessing. And do not wait for the camp meeting period to do this. Make this as one of the necessary preparations.

It will prove profitable to you to visit the bookstand, and look over the fine display of publications for sale. Usually at camp meeting time liberal discount on the price of books is given to those who purchase.

At your meeting doubtless call will be made for gifts to missions and perhaps for other objectives. Express to God your gratitude for your salvation by giving for the salvation of others who know not the Lord. In this act you will be blessed as you seek to bless others.

After Return Home

2. My message next is to those who have attended camp meeting and returned to their homes. You are back now in your former environment. You face the same old obstacles, the same tests as before the meeting. But you may carry back to the old environment new impulses, new hopes, new convictions, and a new power, the indwelling Spirit of Christ, the Mighty One.

It is for you to maintain the camp meeting blessing you received, and to build upon this experience. You can do this by maintaining every hour the camp meeting consecration, by faithfulness in Bible study, by diligence in prayer, by earnestness in seeking to help others. Doing this, when assailed by the enemy of all righteousness, the Spirit of the Lord will give you overcoming victory, power to resist every satanic assault, every wily temptation. The Lord will prove your wisdom, your strength, your protection, your righteousness. This is the admonition of the apostle Paul: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7.

3. Finally, I speak to those who by physical incapacity or other ungovernable circumstances could not attend the annual convocation. It is for you to realize and always remember that the blessings of heaven are not dependent upon places or conditions.

God knows you by name, where you live, your spiritual, physical, and temporal needs. He knows your trials and temptations. He takes account of your distresses of mind and body. He is just as near you in your isolation as He is to those who live in the centers of our work.

In view of all this, it is for you to ask and believe and receive His blessing. He will lend a listening ear to your petition. So rejoice that you may hold sweet communion with Him.

Be faithful in Bible study. Avail yourself of the instructions given in the books of Mrs. E. G. White. Read from week to week our church paper, the *REVIEW AND HERALD*. Use our missionary journals to enlighten others who know not the Lord. Confess and forsake every sin, and rejoice that through Christ's redeeming sacrifice and abundant mercy your name is written in heaven. May God bless and guide and keep you unto His coming.

F. M. W.

Christ, the Hope of the Church—6

The Minneapolis Conference of 1888

THE Advent Movement began its onward march more than a century ago. At that time there were few believers in the church. The ranks were thin, but what was lacking in numbers was made up in thorough consecration to Christ. James and Ellen White, Joseph Bates, J. N. Andrews, Uriah Smith, Stephen Haskell, and other noble pioneers were sincere Christians, whose leadership was distinguished by the fruits of personal fellowship with Christ. In this intimate experience with their Redeemer the pioneers found grace and wisdom for the overwhelming trials and staggering loads pressing upon them as they directed the expanding work of the movement.

Adventists were unpopular in those days. Few in number, possessing little of this world's goods, they were despised and laughed at by some Christians in the established churches. But their doctrinal positions could not be refuted. Their prophetic interpretations were historically correct. Both ministers and people were able to prove from the Bible that they were teaching the truth. With confidence and sometimes with overconfidence, our evangelists engaged ministers of other denominations in public debates, and more frequently than not, winning the discussions and gaining converts for the message. There was a great zeal to proclaim the truth of the Second Advent, the sanctuary, the Ten Commandments, and God's downtrodden Sabbath.

"A Marked Spiritual Dearth"

Earnestly was the work of preaching carried forward through the decades after the disappointment by capable and sometimes outstanding ministers. But as time went on, the special doctrinal truths committed to the Advent people occupied the almost exclusive attention of our preachers, and personal religious experience waned. As the work expanded, our workers and people became conscious of a great loss that they had unconsciously sustained through the passing of the years. Religion had become a legal form. Large numbers had lost their first love. As Mary and Joseph, on their return to Nazareth from the Passover feast in Jerusalem, had lost track of Jesus, so had many of our Advent believers lost sight of Christ.

This unfortunate condition was especially noticeable during the late 1870's and during nearly all the '80's.

L. H. Christian describes the spiritual life of the church during that time in the following words:

"At times it seemed as though the first love and the longing for the second advent were beginning to die out. Though our leaders held fast to the doctrines of the message and though new converts were won, there was a marked spiritual dearth. This tendency toward formal religion without power was really becoming alarming."—*Fruitage of Spiritual Gifts*, p. 221.

Mrs. E. G. White had spent a number of years in Europe during this period, and upon her return in 1887 she observed and commented upon the marked spiritual decline among the people of the church in the columns of the *REVIEW* of that time.

At the General Conference session in Oakland, California, in November, 1887, the messenger of the Lord spoke at the early morning meetings and sought to stir up our ministers to the sense of their great need of Christ in their work and preaching. The following year at Minneapolis opportunity was afforded during the ministerial institute conducted prior to the meeting, and during the session itself, for the entire issue to come to a focus, and the difficulties discussed and settled.

Discussions at Minneapolis

Most of the readers of the *REVIEW* are acquainted with the fact that the subject of righteousness by faith was thoroughly discussed at this Minneapolis meeting. A. T. Jones and E. J. Waggoner were the leading spirits in this discussion. Certainly there was a crying need for the church at that time to enter more fully into the experience of righteousness by faith. Some knew it only as a theory. This was not true of Ellen G. White and others who had been living and teaching this doctrine since the early days of the movement. To them the doctrine of righteousness by faith was equivalent to the simple gospel experience of finding and abiding in Christ. She made this clear later in a sermon delivered in Rome, New York, June 17, 1889. She said:

"I have had the question asked, What do you think of this light that these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years,—the matchless charms of Christ. This is what I have been trying to present before your minds."—*Ibid.*, p. 227.

The righteousness of Christ had been a reality to Mrs. White for more than twoscore years. The same thing could be said of others who had not lost the experience while retaining the theory of righteousness by faith. This joyful fellowship with Christ was lacking in our ranks at the time of the Minneapolis meeting. It was the experience that our people desperately needed at the time.

Several years before, need of this experience among our people was emphasized, and some effort was made to re-emphasize this neglected truth, but not with too much success.

A Legal, Nominal Faith

In his book L. H. Christian refers to the General Conference session in Rome, New York, in 1882, at which time "it was voted to prepare a . . . tract on 'Justification by Faith,' and R. F. Cottrell, one of the early pioneers, was asked to write it." Brother Christian observes that "no one can object to the doctrine of that treatise except to say it was a dry presentation. Righteousness by faith was not unknown, but the difficulty was that a legal, nominal religion had more or less crowded out the living Christ from our hearts and teaching."—*Ibid.*, p. 226.

(Continued on page 11)

WORLD TRENDS

Rome Plans for Holy Year

ON May 26 a papal bull was promulgated setting aside 1950 as a Holy Year. The faithful in the

Roman Catholic Church were called upon to expiate their sins, mend their lives, and strain toward holiness in a special manner, either by a penitential pilgrimage to Rome according to ancient practice or, if this is impossible because of sickness or poverty, by multiplying their works of penance at home. To those who make the journey to the holy places in Rome, such as "the basilicas of St. John Lateran, St. Peter Vatican, St. Paul on the Via Ostiense, Santa Maria Maggiore, in the Esquilino, and recite three times the 'Pater Noster,' 'Ave Maria,' and the 'Gloria Patri' and one Pater, Ave and Gloria according to our intentions, and add at each basilica a 'credo,' we concede and grant liberally in our Lord plenary indulgence and pardon of each punishment due for sins." Indulgence is granted not only for the pilgrims themselves, but for their dead ones as well "if they fulfill the prescribed conditions."—*New York Times*, May 27.

This papal bull, with its indulgences and its threat of the wrath of God to any who would "dare to belittle it or to oppose [it] with rash audacity," reads like a page out of the Middle Ages and not the middle of the great, enlightened twentieth century. Time does not change this ancient church. The more it grows and spreads, the more it is like itself—autocratic, intolerant, and arrogant, still appealing to the human instincts of fear and superstition.

Growing Influence Divided Loyalties

MORE and more in the United States we are hearing of miraculous healings or remission of sins

by the attendance at some shrine of the Virgin Mary, by the touch of some relic of the cross of Christ or the bone of a saint. One might well believe that such superstitious acts might appeal to one born in heathenism, but to believe that today enlightened men and women of the twentieth century would follow such practices is astonishing. It can be understood only in the light of Paul's statement that Satan would work "with all power and signs and lying wonders."

This powerful organization claims the allegiance of all believers wherever they live. In the papal bull the Pope reminded the faithful of every nation that Rome was like "a second country" to them. At home they may earn their bread, but in Rome their sins are washed away. Thus every Catholic is being pulled two ways at the same time: one way by his earthly fatherland and another by his spiritual motherland. It is a difficult place in which to put any man or woman. In such divided loyalty there is great danger to all concerned.

The Protestant has two loyalties too, but not to two earthly governments. One is to his earthly homeland; the other is to his heavenly homeland. One is to a human government; the other is to the government of God. One's conscience alone must determine where they may conflict. A Protestant Christian may be in a dilemma, such as between the commands of God and the dictates of men, but never between the dictates of two men in two different governments, both of whom claim authority over him. Surely this makes for confusion, not for world peace. This is one of the grave issues in the growing strife today.

Religion and the United Nations

As if the United Nations did not have enough troubles to solve, it has taken on another, the plan-

ning of a prayer room for the United Nations center to be constructed in New York City. The problem is whether to have different rooms for the great world religions, such as Christianity, Moslemism, Hinduism, Judaism, and Buddhism, or to have but one room dedicated to the central concept of the existence of God on which all can unite. But this involves the recognition on an equal standing of other religions besides Christianity. This, says an editorial in *America* (June 4), leading Roman Catholic Journal, "is a theological assumption to which Catholics—and, we hope, all Christians—cannot give countenance."

But this is not all the difficulty. Suppose one chapel was set up for the Christian religion alone? "Catholics," says *America*, "cannot very well share a chapel with 'Christians,' who, in the light of Catholic belief, mutilate a great part of Christ's teaching." Perhaps others among the more than 250 Christian denominations in the United States might be unwilling to worship in one common room. This is another mark of the confusion in the world today. In spite of the work of earnest and honest men to bring about political as well as religious unity, it still eludes them. The great danger now is that men will turn to the use of force to bring about that which they cannot create by persuasion. The setting up of the image to the beast will be one great experiment in that direction as regards religious unity.

A New Case of Atomic Jitters

THE burden of the atomic bomb weighs heavily upon the consciences of many Americans. Others

fear lest the secret be let out and we lose our strong bargaining position among the nations. This is reflected in the accusations made now and then against those responsible for making the bombs and guarding them. The *Christian Century* has been running a series of articles on what to do with the atom bomb. In an editorial in the June 1 issue of this interdenominational paper, under the title of "Atomic Jitters," we read:

"Evidence is accumulating that the United States is working up to a pretty good case of its own brand of atomic jitters. We have the only plants in the world known to be producing atomic bombs. We have the only stockpiles of such bombs. We have the only trained group of scientists and technicians who can make such bombs. At least, we are officially reassured at frequent intervals that these things are so. Yet we have a virulent case of the atomic jitters, and it is growing worse all the time. . . .

"One trouble is that the time limit on America's monopoly is running out. . . . Then the preponderant strength of the United States will begin to vanish. . . . That is why our nerves are jumpy and threaten to betray us our folly. The hysteria-mongers have a genuine and legitimate fear on which to trade."

How sorely man is troubled. We have had our wars, and now we have our rumors of wars, even as Christ prophesied concerning the last days. We seem to be living in a state of continual siege, and man is imprisoned by his fears. The nations are greatly perplexed, striving against hope for some way through the tangled international relations. To trust in armed might in such a time as this is nothing less than suicidal.

How truly Jeremiah pictured the people of our day when he cried out, "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold by peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19, A.R.V.

F. L.

The Land of Rest

By JAMES MARCHMAN HAMMOND

There is a land of perfect rest
Beyond this vale of tears,
Where sorrow shall give place to joy
And they count not time by years.

No sickness in that happy land,
No sin, no death, no pain;
For heav'n shall be our resting place
Forever to remain.

Oh, what a glorious day 'twill be
For me, and all the rest
Of those who have successfully
Conformed to every test!

But, oh, how dreadful it will be
If we should miss the mark,
And falling short of God's ideal,
Be left out in the dark!

I want to be a faithful man,
And reach the standard high,
And live forever in that land
Where men shall never die.

God's Rest and Its Meaning

By I. A. Crane

LET us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. Hebrews 3 shows that Israel in the wilderness did fail to enter into God's rest. Their failure to appreciate and to enter into the spiritual rest and peace of the Sabbath day made them utterly unfit to proceed to the Promised Land. (Eze. 20:12-16.) No doubt they did not work on the Sabbath because the manna did not fall on that day; but their sinful, selfish nature was utterly foreign to the peace and rest which the Sabbath represented.

So it is with many today. Sabbathkeeping means vastly more than merely to cease from work on that day. The command not only says to keep the Sabbath holy; it reads, "*Remember . . . to keep it holy.*" And this remembering is to be done all during the week, that we may be in spiritual condition to keep it holy when it comes. Would a man who committed murder during the week be in condition to keep the Sabbath holy? Most certainly not! He would be under such condemnation that he could in no sense enter the Sabbath rest. So breaking any of the other commandments would unfit anyone for Sabbath observance. In order for us to be in condition to observe the Sabbath, we must enjoy the peace that comes from obedience to all God's righteous commandments. The utter inability for it to be otherwise is demonstrated by the words found in Isaiah 57:20, 21: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Therefore, a man who is under condemnation for sin cannot keep the rest of the Sabbath. This was Israel's condition in the wilderness. It is so with many today, even with many who do not work on the Sabbath.

God has declared the Sabbath to be a sign of sanctification. "Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

The Sabbath is indeed a sign that God has fully sanctified the one who not only ceases work on His Sabbath but has through the week been remembering it, so that he could keep it holy. He could not steal or lie or commit adultery while remembering the Sabbath. He lives a life of consecration to God's service. Such observance is indisputable evidence of the redeeming grace of God upon his heart.

The Sabbath command enjoins not only rest on the seventh day but faithful work during the week. It not only tells us to remember the Sabbath day, but says also, "Six days shalt thou labour." We cannot keep this command while living a slipshod, do-nothing life. We are to work and then rest, as God did. (Heb. 4:10.) The Creator did not spend the six days of creation week in idleness. Each day He made something that was of value. At the close of each day He had the consciousness of having done good, so that it could be said, "God saw that it was good." So it will be with us. If each day we are engaged in doing good, the Sabbath, when it comes, will be a day of rest and satisfaction, and we will be at peace with God and man. We will rest as God did.

What did Paul mean when he said, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it"? Heb. 4:1. That he has direct reference to the Sabbath rest cannot be questioned, for he makes this plain in the following verses: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest." Verses 4, 5. The thought is again emphasized in verse 9: "There remaineth therefore a rest [margin, "keeping of a Sabbath"] to the people of God." The Sabbath was instituted in sinless Eden; and had man never sinned, it would have been observed until this present time, for Eden would have continued the sinless abode of man. The Eden Sabbath has not been changed. As Paul has said in the above scriptures, it still "remaineth." The holy Sabbath will be observed by the redeemed in the sinless new earth as the seal and sign of full salvation.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

The Israel of God—3

The Return and Rejection of the Jews

By Carlyle B. Haynes

IN THE divine purpose the Jewish nation was called to be the teacher of the nations, but the summons of God to accomplish the work of instructing the world regarding Jehovah and His laws was rejected. Israel built up a great wall of exclusiveness about them, and fenced themselves away from other people.

God meant through Israel to lead the world to the truth, to the true God, and to the Messiah and His salvation; but Israel never grasped the divine purpose Jehovah had in mind for them. They turned His blessings, designed to be passed on to others, into favors meant only for themselves. They gloried in their observances, ordinances, and ritualism. They glory in them yet, losing

sight of their true purpose. They still continue many of these ancient ceremonies and rites, now wholly useless, since the advent of Christ, the true Messiah, whom these typical services foreshadowed.

The Jews are conscious that they have failed Jehovah. This has been pointed out and emphasized again and again by their own divinely inspired prophets who were moved to speak as Jehovah prompted them. Ezekiel called them "impudent," "stiffhearted," "rebellious." (Eze. 2:4-7.) Daniel declared that they had "sinned," "committed iniquity," "done wickedly," "rebelled," and departed from God's precepts and judgments. (Dan. 9:5-14.) Said Jeremiah, "This people hath a revolting and a rebellious heart; they are revolted and gone." Jer. 5:23.

Isaiah declares that their rebellions, apostasies, and sins had separated them from Jehovah to such an extent that

He would no longer hear them. (Isa. 59:2.) Their own historical records, divinely inspired, make plain the depth of their idolatry and apostasy from Jehovah, going to such an extent into heathen worship that Jehovah Himself declared them to be "worse than the heathen." (2 Chron. 33:2, 9.)

The seventy years of Babylonian captivity came because of their apostasy. God made them a curse, an astonishment, and a hissing among the inhabitants of the earth, and punished them with the sword, pestilence, and famine. (Jer. 29:16-19; 34:17.)

This they understood. Jehovah plainly told them that such a punishment would come upon them, and that they would be led away into captivity for a period of seventy years. (Jer. 25:8-11.) The Babylonian captivity was in punishment for their unfaithfulness and apostasy, for their refusal to heed the voice of God through His prophets.

But even at that time recovery from captivity was promised on condition that His people returned to their obedience to Him:

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:11-14.

The Jews Return From Captivity

In fulfillment of God's promise the Jews returned to their land when the seventy years of punishment were fulfilled. Large numbers of Jews returned to Palestine under the decree of Artaxerxes of Persia. The divinely promised "return of the Jews," was thus fulfilled exactly as predicted.

The fact that these fulfilled prophecies relative to the return of the Jews have been misinterpreted and misconstrued by modern Bible teachers and made to apply to a future return of the Jews, when they obviously had reference to this former return, does not change the meaning of the prophecy.

The Babylonian captivity was in punishment and chastisement for their departure from Jehovah. He fulfilled His promise to bring them back to their own land after they had learned their lesson. And this He did when He established them once again in Palestine. Nevertheless, still greater calamity and permanent dispersion were threatened if they continued to rebel. Moses had solemnly warned them centuries before that the results of continued disobedience would be complete and permanent ruin, and final and irrevocable rejection by Jehovah. (Deut. 28:49-64.) The Jewish rejection of Christ and the subsequent persecution of the Christians sealed their fate.

Since then they have been a rejected nation, never to be the chosen people of God. On this matter Christ Himself has spoken:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:37-39.

When Christ spoke the parable of the vineyard He pronounced the doom, the irreparable doom, of the Jewish nation. (Matt. 21:33-46.) It was this same vineyard of which Isaiah had spoken, describing the infinite care lavished on it by Jehovah:

The Way of Salvation

Faith

By M. V. Campbell

THE subject of faith has for some reason been surrounded with great mystery. Many people regard it as something too complicated to understand. However, the very fact that it is essential to salvation is an indication that it must be very simple. The simplicity of all the requirements of the kingdom is indicated by the statement of our Saviour, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Faith, therefore, like every other prerequisite to eternal life, must be simple enough for a child to understand.

To have faith means merely to believe, to trust. Having faith in God, we trust Him and believe Him. There is nothing complicated about it. "Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart."—*Steps to Christ*, p. 56.

There is a close relationship between faith and love. Paul, in Galatians 5:6, uses the expression, "Faith which worketh by love." We always believe a person we love. Just as a little child believes his mother or father whom he loves; so if we love God, we will believe Him and trust Him. This is faith stripped of all its mystery.

When we know what faith is our next natural desire should be to know how to use it. Though it has innumerable uses we will consider but a few. Faith makes it possible for God to answer our prayers. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Faith is particularly called for in prayer for the healing of the sick. "The prayer of faith shall save the sick." James 5:15.

In our daily life we need have no worry for what lies ahead. God can see the future as easily as the present or the past. He can guide our footsteps as "we walk by faith, not by sight." 2 Cor. 5:7.

Faith is a necessity in the hour of temptation. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. There is no limit to the possibilities and accomplishments of the man of faith. "All things are possible to him that believeth." Mark 9:23.

By far the greatest use of faith is that of making Christ's sacrifice effective in our salvation. His death will save only those who believe. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

How Do We Obtain Faith?

Faith comes by acquaintance with God. The better we know Him, the greater is our belief in Him. He is the one who gives us faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. Jesus not only gives us faith, He is the one who establishes and perfects it. "Looking unto Jesus the author and finisher of our faith." Heb. 12:2. Our belief in God grows strong as we read His Word and hear it expounded. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. When God gives faith to men He passes none by. "God hath dealt to every man the measure of faith." Rom. 12:3. All are given sufficient to believe in Jesus and receive salvation.

Faith will quite naturally be accompanied by works. Belief in God will cause men to step out in confidence and obey, regardless of the cost. The promise of the Saviour's second coming will be fully believed, and this belief will work a profound change of life. "Every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:3. Purity of life will therefore mark the Advent believer. Faith in each promise of God will produce its appropriate work or result, until the man of God is fitted to meet his Lord in peace.

"Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." Isa. 5:1, 2.

Isaiah takes pains to identify and name the vineyard:

"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Verse 7.

Jeremiah also referred to the Jewish nation under this same symbol of a vine:

"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Jer. 2:21.

Notwithstanding the care and attention which Jehovah gave to His vineyard—the Jewish nation, calling on them to declare what more He could have done—it did not fulfill His purpose or respond to His nurture, and He plainly declared He would abandon it altogether.

It is in fulfillment of the plain warnings in their own Scriptures, by their own prophets, in just punishment for their own sins and disobedience, that the Jews have been cast off from God, made wanderers among all nations, and dispersed to the ends of the earth.

But even now, as a nation they are rejected, nevertheless, as individuals Jehovah still pleads with them to return from their apostasy and hardness of heart, and accept the provision He has made for them in His plan of salvation, which is made available to every living person, regardless of race or color or nationality.

The Peace of God

By I. G. van Aswegen

WE ARE today facing a world in which men's hearts are "failing them for fear." We stand amid a terror-stricken world with a message, which is the bridge between eternal life and eternal death. As radio flashes ominous messages of death with atomic and germ warfare, in a world reeling under the blows of political powers, can men see the peace of God in your countenance? As you listen to portents of destruction, woe, and misery, can the words of the psalmist come from your lips: "I will fear no evil?"

As we stand as witnesses for Jesus, can a fearful populace read the living message: "Great peace have they which love Thy law"? Brethren and sisters, we are not to fear as the world fears. We are to stand as bulwarks of faith. We are so to live as to show that we believe every promise left for us.

In John 14:27 Jesus says, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

This does not mean it is a time for self-satisfied complacency. It is not a time to sit back and ignore the mighty events just before us. We are to be awake and ready. We are to be actively engaged in giving humanity this final warning, for clearly we read in Luke 21:28, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our redemption is at hand. World strife, world conflict, world unrest, will soon end as the rightful Ruler shall take His place. Let us stand as men and women who know that their Redeemer lives and as those who have a "peace . . . which passeth all understanding."



Bearing False Witness

By D. E. Venden

DID you ever sit in a courtroom and listen to a clever lawyer putting questions hard and fast to someone in the witness chair? It is equally interesting to hear a clever witness answer those questions, and perhaps upset the attorney's thinking until he is a bit stunned and confused. Can you imagine the scene when a young lawyer stood up and asked Jesus a question, trying, no doubt, to catch Him off guard, and entrap Him in His words? The record is that the lawyer "tempted Him, saying, Master, what shall I do to inherit eternal life?" Quick as a flash Jesus answered him by asking, "What is written in the law? how readest thou?" The lawyer's memory was quick, and he quoted, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Immediately Jesus said, "Thou hast answered right: this do, and thou shalt live."

The young lawyer, trying to save himself from embarrassment, said, "And *who is my neighbour?*" How good it is that we can have an answer to this puzzling question from the lips of Jesus Himself. He answered the young lawyer's question by relating an experience that had taken place a short time before. He said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." The robber had left him wounded, bleeding, and dying. Then Jesus said that a certain priest came along and saw him, but passed by on the other side of the road. A Levite came along and looked at the wounded man, and passed by on the other side. Then he said, "A certain Samaritan . . . came where he was; and . . . had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." He made provision even for the man's future care, until he would be completely restored from the wounds of the robber.

"He That Shewed Mercy"

After relating this experience Jesus asked the lawyer this simple and easy question, "Which now of these three [priest, Levite, Samaritan], thinkest thou, was neighbour unto him that fell among the thieves?" There was only one answer, and the lawyer gave it: "He that shewed mercy on him." The Samaritan showed mercy on the man who had been wounded by the robber, and he it was who "was neighbour unto him."

What lesson is there for us in this story? Who is the thief and robber who has waylaid thousands and left them wounded and dying? Can we not think of many who have been met by the devil, that old thief and robber? Think of the millions who are struggling in sin, robbed of everything that gives peace and hope and life! They have been wounded and left to suffer. The worst wounds in this world are the wounds that sin has made. The devil delights in wounding young and old, and leaving them in despair with aching and bleeding hearts.

May I ask now, "Who is the one that came along and found you and me and others wounded by the robber? Who picked us up, bound up our wounds, and poured in oil and wine? Who took us to the inn [church] and cared for us?" It was Jesus. He is the one who showed mercy on us. He was neighbor to you and me.

Who is my neighbor? Who is my best neighbor, my

closest neighbor? Oh, you say, was it not wonderful that Jesus saw us and was willing to stop and pick us up! He did not pass us by. Did He use oil and wine in healing our wounds? Of course, He did. Listen to this: In the Bible we find that oil represents the Holy Spirit. (1 John 2:27; John 14:16, 17; Zechariah 4.) And what does wine represent? The wine of Babylon spoken of in Revelation 14 and 17 represents false teachings, or doctrines, of Babylon that have deceived the inhabitants of the earth. "The inhabitants of the earth have been made drunk with the wine of her fornication." Rev. 17:2. If the wine of Babylon represents false doctrine or error, good wine would naturally represent the truth, or God's Word.

Many Feel Need of Help

Think of the thousands who have been left discouraged and wounded by the enemy; and as soon as they came in contact with the truth and the Holy Spirit began work in their hearts, they took courage, their wounds began healing, they found forgiveness for their sins, and new hope and joy came to them. The truth set them free, and the Holy Spirit brought comfort and peace.

You will agree with me that Jesus is the good Samaritan who has been neighbor to you and me.

The ninth commandment says, "Thou shalt not bear false witness against thy neighbour." That commandment takes on a new meaning for us in the church, does it not? Perhaps we have never thought of it before, but let us consider how we can bear a false witness against God the Father, against Jesus, against the holy angels, against the church which brought us the truth.

When a church, or denomination, publishes a book, magazine, tract, or paper containing error and deception, that church, or denomination, becomes guilty of bearing a false witness against God and His Son.

Suppose a member of the Seventh-day Adventist Church should be found in a liquor tavern, and it was told far and wide that he was there, would he not be witnessing against his Lord and against the Holy Spirit? Would he not be bearing a false witness against the church? He would be bringing insult and disgrace upon the church by misrepresenting it. He would be insulting all who had a part in being neighbor to him, all who had a part in helping him to find the truth and be saved.

Imagine the Christian attending the theater and some neighbor who is not a Christian seeing him there. The neighbor immediately scatters the news to the community. Enemies of the church, and perhaps young people, are influenced against the church. They lose confidence in it. Has not the church member who went to the movies borne a false witness? The Lord has been hurt. The church has been hurt. Many souls may be lost. Surely that person has borne a false witness and broken the ninth commandment.

We might go on and think of any number of ways whereby professed Christians could bear a false witness. They might by their dress witness against the church and their Lord. By cheap or wrong talk and conversation the Lord and the church might be brought into disrepute. Oh, how careful we Christians need to be.

May I repeat, Was it not wonderful that after the priest and the Levite, two religious leaders, had gone by,



Archaeology and the Bible



The Noah's Ark Story

By Lynn H. Wood

FOR more than six years persistent rumors of the discovery of Noah's ark have attracted worldwide interest. Aviators are supposed to have flown over the glacial field where it was located. Renowned world travelers are supposed to have visited it and confirmed the story. During the past year a great deal of publicity has been given to the story by the articles appearing in the press.

The following statement by *World News of the Week*, January 3, 1949, caused much interest in scientific as well as lay circles:

"Other discoveries reported by the National Geographic Society included the finding of petrified remains of a ship in the thawing snow atop 16,900-foot Mount Ararat, Turkey, legendary resting place of Noah's ark."

Inasmuch as this society is recognized for its careful weighing of data prior to publication, a call was made soliciting from it the source of information, and the following statement in the society's press release for December 26 will be of interest.

"At Eridu and at Nippur, ancient-city ruins in Southern Iraq, excavations were continued where civilization is presumed to have started. Northward in Turkey, the hot summer produced reports of petrified remains of a ship in thawing snows atop 16,900-foot Mt. Ararat, traditional resting place of Noah's Ark."

Now, there is quite a difference between giving publicity to various "reports," as had been noted in the daily press during the year, and saying, "Other discoveries reported by the National Geographic Society included the finding."

On July 25, 1948, The Washington *Sunday Star* printed an Associated Press report from Annapolis stating that Frederick Avery, model shipmaker for the Naval Academy Museum, was planning to go on an expedition to Mount Ararat to investigate the rumors afloat for some years, and if possible to take exact measurements of any ruins found there.

On November 15, 1948, the Oregon *Journal* published a picture of "Shukru Asena a bushy-mustached farmer from eastern Turkey,"

and added the statement that "startled peasants had found the petrified remains of a ship high up Mount Ararat, Biblical landing place of Noah's Ark."

Naturally, anything of this nature is of front-page importance if found to be authentic, but any close study of the sources of information leading to such press releases seems to end in a blind alley.

In this connection the following letter, dated March 14, 1949, received from Ernest L. Branson, in charge of our mission work in the Near East, will be of interest.

"Some months ago, while traveling from Teheran, Iran, to Baghdad, Iraq, by car I made the acquaintance of a Bulgarian engineer. He had been in charge of a large road construction crew in the Caucasus, and was very well informed concerning the topography of eastern Turkey and northwestern Iran."

"Having read recently a claim that Noah's ark had been discovered in a frozen lake on top of Mount Ararat, I asked the engineer whether he had been in that area or had heard of the discovery. He replied that he had supervised the construction of a road close to the mountain, and that on their days off his workmen had climbed all over the mountain, and they had never reported any such discovery."

"Furthermore, Mount Ararat is the sacred mountain of Old Armenia. It is featured in local Armenian art, as Demavand is in Persia, and Fujiyama is in Japan. Thousands of Armenians are familiar with this historic landmark, and have lived there, and have explored every part of it, yet no such report has ever come from the local population."

"Just because this mountain is now in a critical defense area where travel for foreigners is practically impossible, some irresponsible people have been able to pass on unconfirmed statements, thereby creating a sensation among those who are intensely interested in material evidences of Biblical accounts."

This is presented in the interest of accuracy.

the Samaritan came along? And was it not a wonderful and striking thing that he had oil and wine with him, so that he could bind up the wounds and pour in oil and wine? Would it not have been tragic if this Samaritan had not come along when he did? Would it not have been too bad if he had been without oil and wine, and, therefore, been unable to minister to the man wounded by the robber? Would it not have been sad if the Samaritan had, like the others, merely looked and then passed by on the other side? But the most terrible thing of all would have been for the Samaritan to come along *with the oil and wine, representing the Holy Spirit and the Word of God, in his possession*, and then passed by. Let us beware lest we do this.

When we find the truth and the wounds of our past life are healed, we immediately become Samaritans, so to speak, with oil and wine, prepared to help others who have been wounded by the robber. We are to be neighbors to those who have been wounded by sin. Perhaps they have been longing for the truth. Perhaps religious leaders who do not have the truth, passed by and could not help them. What a challenging thought for every Seventh-day Adventist! We who have the truth should realize the responsibility resting upon us. What if we fail! What a tragedy if we who have the truth pass along and fail to help those in need on every hand. After someone has been neighbor to us, should we not be neighbor to others who are lost in sin?

Beware of the Praise of Men

By D. H. Kress, M.D.

CHRISTIANS and especially ministers and doctors should be well spoken of, and should "have a good report of them which are without." 1 Tim. 3:7. Of one of Paul's associates we read, "Demetrius hath good report of all men." 3 John 12. Why, then, is the warning given by Jesus, "Woe unto you, when all men shall speak well of you"? Some of the most successful evangelists and physicians have made shipwreck of faith in this way. In a letter I received from Mrs. E. G. White, in the year 1903, she said:

"How many are lost by their effort to keep up a name. If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation."—Letter 48, 1903.

And we read this timely admonition in *Patriarchs and Prophets*:

"The Bible has little to say in praise of men. Little space is given to recounting the virtues of even the best men who have ever lived. This silence is not without purpose; it is not without a lesson. All the good qualities that men possess are the gift of God; their good deeds are performed by the grace of God through Christ. Since they owe all to God, the glory of whatever they are or do, belongs to Him alone; they are but instruments in His hands. More than this—as all the lessons of Bible history teach—it is a perilous thing to praise or exalt men; for if one comes to lose sight of his entire dependence on God, and to trust to his own strength, he is sure to fall. Man is contending with foes who are stronger than he. . . . It is impossible for us, in our own strength, to maintain the conflict; and whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power."—Page 717.

The danger of praising human beings to their own hurt is further dwelt upon in *Testimonies*, volume 1, where a warning is given that applies to men in any profession. We read:

"Ever since the fall of Satan, who was once an exalted angel in glory, ministers have fallen through exaltation. Unwise Sabbath-keepers have pleased the devil well by praising their ministers. Were they aware that they were aiding Satan in his work? They would have been alarmed had they realized what they were doing. They were blinded, they were not standing in the counsel of God. I lift my voice of warning against praising or flattering the ministers. I have seen the evil, the dreadful evil, of this. Never, never speak a word in praise of ministers to their faces. Exalt God. Ever respect a faithful minister; realize his burdens, and lighten them if you can, but do not flatter him; for Satan stands ready at his watch-tower to do that kind of work himself."—Pages 474, 475.

Worship God

When an angel was commissioned to convey an important message to John on the Isle of Patmos, John said, "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God." Rev. 19:10. The rich young ruler came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" To him Jesus said, "Why callest thou Me good? *there is none good but one, that is God.*" Again we read:

The minister should be esteemed, loved, and respected for his work's sake, because he is God's servant to bear the message of mercy to sinners. The Son of God is often eclipsed by the man standing between Him and the people. The man is praised, petted, and exalted, and the people scarcely get a glimpse of Jesus."—*Ibid.*, vol. 4, p. 318.

We should often commend those who in the spirit of the Master are carrying forward their work. In the work that we are doing, whether as ministers, physicians, nurses, or Bible instructors, we need encouragement. We need the assurance that we have the constant support, confidence, and prayers of our people. Such encouragement should not be reserved until after faithful workers have been laid in the grave. But let us remember the frailties of human nature and the tendencies of the human heart toward self-exaltation.

ESPECIALLY FOR YOUTH

Choices, the Hinges of Destiny

By Theodore Lucas

WHEN one travels by plane he cannot take much baggage with him, for the amount of weight added to that of the plane is important. Many choices have to be made. If the traveler chooses one thing, he cannot choose another.

It is not only in packing baggage that choices have to be made. Life is made up of choices. We choose our faith, our work, our habits, our mates. In choosing these things we shall do well to keep in mind that tomorrow's successes and achievements are determined by the choices of today. Therefore, choices are the hinges of destiny. The worth of a person's character depends upon how many right choices have gone into that character. When you make a choice you will need to remember that if you choose one way, you cannot choose another. Sometimes these choices may be very important, and sometimes they may not be so important, at least, they may not seem so. But choices must be made, and they should be wise ones.

There are people who never learn to make decisions, especially right decisions. They let the group decide for them. They are like Herod, who might have decided in John's favor but for the influence of the circle of friends

in which he moved. He was "an echo and not a voice, a thing and not a person." Some do things because everybody is doing them; they are self-centered instead of Christ-centered. They act upon impulse instead of by principle. Give everything that you have to the working out of right choices. Discipline your life to the great ends by carrying them out after you have made them. This will weave a pattern in your design for living of which you may be justly proud.

"Christ calls upon every one to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity. While you are thus engaged, Christ speaks; 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

"God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, 'I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.' When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable."—*Messages to Young People*, p. 130.

All Have the Power of Choice

God in His matchless wisdom has made us a part of Himself. He has given us the power to think and to choose. Our heavenly Parent counsels us, and He has written in bold type immutable laws that show us the way of life. He sent His only begotten Son as full proof of the rightness of His ways. He expects us to use the powers with which He has endowed us in making choices. He refuses to interfere with the liberty that He has given us to make our own decisions. The young person who defends his principles is always respected by his fellow youth. Everyone has to face decisions that are difficult. Learn to give your answer with a definiteness that cannot be misunderstood. To know how to choose, to know when to say yes and when to say no will give you enviable prestige.

An old story tells of two men who were walking along the streets of London, when the music of some wonderful chimes in a near-by cathedral floated through the air. One of the men remarked to the other, "Isn't that wonderful music?"

"I didn't hear what you said," replied the other.

"Aren't those chimes beautiful?" repeated the first speaker. But again the other man failed to catch the words, and the first speaker said for the third time, "Isn't that lovely music?"

"It's no use," came the answer; "those terrible bells are making so much noise I can't hear what you say."

We must choose for ourselves what we desire to hear and see and do. We are free moral agents, and not clay in the hands of fate. We owe it to ourselves to make our lives as beautiful as we can. What we finally become depends upon our own choices.

The Minneapolis Conference of 1888

(Continued from page 4)

In God's providence the need of personal, Christ-centered religion was forcefully brought to the attention of the delegates at the Minneapolis session under the preaching and discussion of the doctrine of righteousness by faith. The church records of the time reveal the fact

that as this forgotten truth was re-emphasized, many accepted Christ anew, and in penitence returned to walk once more with the precious Saviour.

After the adjournment of the 1888 session there came new life and power into the movement as Christ was received by faith once more into the hearts of the lukewarm believers and proclaimed from our pulpits with new fervor as the living hope of the church.

By the end of 1893 the revival which had begun at Minneapolis had become more or less widespread throughout the denomination. O. A. Olsen, president of the General Conference, stated at the 1893 session of the General Conference:

"This place is becoming more and more solemn on account of the presence of God. I presume that none of us have ever before been in quite such a meeting as we are having at this time. The Lord is certainly coming very near, and is revealing things more and more, things which we have not heretofore appreciated nor understood. It is also evident that the message of the 'True Witness' is being appreciated more than in the past. . . ."

"I felt very solemn last evening. To me the place was terrible on account of God's nearness, on account of the solemn testimony that was borne to us here. I am so glad that the Lord is working, and I expect to see great things as the result."—*General Conference Bulletin*, 1893, pp. 188, 189.—*Ibid.*, p. 244.

"The Third Angel's Message in Verity"

Without attempting to discuss the theological aspects of the doctrine of righteousness by faith, we repeat simply that it is the work of Christ's saving grace in justifying the believing sinner and making his life fruitful with the works of faith. It was the experience called for from the very beginning of the movement in 1844, when the commandments of God and the faith of Jesus were first proclaimed. Soon after the 1888 meeting Mrs. E. G. White said, "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Ibid.*, p. 225.

One of the most forceful and simple statements regarding this blessed teaching is contained in a letter sent by Mrs. White to Elder Jones from New Zealand in 1892. Mrs. White offered counsel to this zealous man who had done a good work, but who had gone to extremes in teaching the subject.

"You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. *While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.* Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. 'Him that cometh to Me I will in no wise cast out.'"—*Ibid.*, p. 233. (Italics ours.)

Here it is made plain that "God saves us under a law." That law is a spiritual principle, "that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us." Our blessed Redeemer is willing to come into every life where His presence is desired above every earthly thing. Thus, by accepting Christ into the life by faith one receives His righteousness and holiness. This is the personal experience in Christ that the ministers and people of the Advent Movement had largely lost prior to the Minneapolis conference of 1888. As this experience was regained by large numbers of our people, a great and a good revival began in the churches.

May the Lord help us all to receive Christ and to abide in Him by faith.

D. A. D.

Conducted by Promise Kloss Sherman

A Father's Backward Glance

* * *

WE SAID farewell last evening to our youngest daughter as she began the long train journey to complete the last year of her nurses' training. The parting was outwardly a cheerful one, each of us bravely struggled not to reveal the tears. We watched the streamliner out of sight, and then turned slowly back to the car. Mother was softly weeping now, but the stern business of steering through the evening traffic kept my own eyes dry.

We simply couldn't go home right then, and for the next hour and a half we drove rather aimlessly out into country lanes and through the surrounding woods. How soothing to the human heart is nature in her varied moods! As the sun sank beyond the meadows and the birds caroled their quiet evening songs in the afterglow, a benediction of peace rested upon us as it did upon the countryside. We were lonely, but God's circle of love had taken us in.

Later, after our evening meal, while mother tidied the kitchen, I stepped into the room where small reminders of our daughter's haste in departure were lying about. I knew I shouldn't have done that, for the next half hour found me shedding tears that refused to quit. Is it weak and unmanly to cry? I wonder. But I held the newspaper up high, and I don't think mother noticed. Yet somehow I think she knew all about it, for I was sure her forced cheerfulness was only a front to make me feel better. Mothers are like that the world around, aren't they? But there is a sort of spiritual therapy in doing the familiar tasks of the household, and we busied ourselves until the chores ran out, and then sat down to rest, each busy with his own thoughts. Did you ever notice how the ticking of the clock seems to accent the silence when a loved one has departed?

A Reverie at Night

In the middle of the night I awoke, wide-eyed, and alert to the small noises that broke the dark quietness just outside my open window. Sleep seemed farthest from my desires the longer I stayed awake, and memories of days gone by began a sort of processional reverie before my inner consciousness. The midnight vigil in prayer and planning for the family—what father or mother who truly loves his children has not kept many of them!

Like the darkroom which is necessary to develop photographic film, so the night season brings into bold relief the thoughts and scenes of other days. I was a young father again, walking with my wife and our children in the meadows, picking spring flowers. How sweet those hours of family happiness and contentment were. But the transitions of the heart and of memory are swift, and before long I was living over again the days when the developing personalities of my children began to present problems, some of which I never did solve. And I was dismayed to think that the opportunity was gone forever, although with a sigh I felt that I would now have the wisdom to deal with them. How sagacious is our hindsight, how ill-defined our forethought!

With the children sending greetings for Father's Day, once more I find myself reviewing the record of my life's pattern as head of a Christian home. Was the building as good as the blueprint? Indeed, did I ever have a blue-

print? Yes, I was sure that in a sketchy sort of way I had my ideals of what a Christian home should be. I was reared in the atmosphere of devout belief in God and in His Word. I was taught reverence for holy things. I was nurtured in the church and upon its sacraments. I had experienced that strange infilling of the Spirit which marks conversion.

I had begun my married life to a Christian girl with high hopes and noble resolution. But had I been a good father? As I recounted the occasions I had lost my temper, the times I had evaded responsibilities I should have assumed, the diffidence I had sometimes shown in setting an example in Bible reading and prayer, the lack of consistency in matters of courtesy and everyday conduct, I could muster no commendation for myself that would stem the tears that moistened my pillow. The cynicism of Omar Khayyám mocks one at such times:

"The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it."

A Father's Difficult Role

I recalled the time I shook the faith of my little ones in me. We had put up with what we thought was more than our share of casual pets brought home by the children—alley cats, stray dogs, a white rat, and nestling birds that had fallen out of trees. One of the procession of dogs appeared to be a particularly vicious and unfriendly species, and it seemed the safe thing to do to get rid of him. One accepts the easiest way out in such a case, but the easiest way at that time appeared to my children to be the cruellest way. I helped the town pound master to get him into his old screened-in wagon with other hapless canine specimens that had fallen upon misadventure.

It seemed sad enough to have a man with a wire noose capture the dog, but for daddy to hold the animal for the officer was a grievous and unbelievable thing in the minds of my little ones. And as I think of it now I concede they were right. Fathers should think twice before being abettors in the destruction of something that a child's heart loves. With shocked faces my children had gone in to mother with tears in their eyes, crying, "How could daddy be so cruel?" The temporary loss of daddy as hero was probably greater than the permanent loss of the dog as companion. Someone has sagely observed, "A nation is known by the heroes it keeps." It is applicable as a critique of the ideals and behavior of children too, for a child's life is molded by the heroes he cherishes.

Growing Up With the Children

But when one sets out to remember his faults, they begin to crowd all the gates of memory, and one's face grows crimson, even in the dark. There were those times in preschool days when the little ones wanted to play church. They would line up the chairs in pew fashion, distribute miscellaneous songbooks and hymnbooks upon them, secure a kitchen pan for the offering, and then invite daddy to be a communicant. Oh, how gladly I would return to the scene again today and sit in those improvised pews, sing their childish songs with them, solemnly pay my offerings, and listen to the story of Jesus as told by little girls. But in those days I was often too tired to enter with any spirit into their childish

make-believe, too cumbered with outside cares that were less vital than I thought. And I can see yet their crest-fallen looks because I sometimes found excuses for not coming to "church"!

I cannot for the life of me remember the chosen bits of reading I did on those Sabbath afternoons; but frequently the bright, eager faces of three little ones, with dancing eyes and pleading lips, asking me to enter into their little dream world will haunt me with bitter accusations that I too often allowed adult interest to dominate my few hours of leisure at home. I wonder how many fathers and mothers are making the foolish bargain of seeking the inflated values of intellectual "culture" at the expense of their children's idealism and of their lifelong gratitude. How much more important and thrilling to give direction to the pliant minds and hearts of little children than to indulge in the relaxations and recreations, which, however legitimate, vanish with the passing day!

Opportunities Missed

I realize now how important it is that a father should grow up with his children, anticipating their changing attitudes and helping to mold their maturing ideas of the world and its relationships. All along the years of my children's development I missed opportunities to help them, and I did not too successfully make the transition with them from childhood to adolescence.

Just when they needed a "big brother"—a need I could have filled had I been alert to my privileges—again, like the man in the Bible, I was busy here and there, and my opportunity was gone. I recollect the brief period when one of my adolescent girls, a little socially retiring by nature, saw in me a possible companion and escort for attendance at public events. How proud I was to have her take my arm and to look to me for those little courtesies women like to receive from men they

admire. I secretly loved it, but was not alert enough to make the most of it, and the chance of being a wonderful understanding pal was soon dissipated in a lack of watchfulness on my part in making it an opportunity for a beautiful father-daughter relationship.

How happy the children were when everything seemed to go sweetly and smoothly between mom and dad, as for the most part things did. How distressed they were when occasional impatience, misunderstanding, and disagreement brought in that ominous silence that broods over parents when things go wrong. And in the darkness last night I realized once more that most of it had been my own fault. "Selfish in small ways"—the phrase came back to me out of a book on character analysis, as being applicable to myself, yet I had always thought myself generous and magnanimous! Generous in large ways, but selfish in small things—what contradictions Satan manages to weave into our characters!

Caring for Family Needs

How much in contrast was this estimate of myself with those uniform generousities of the mother of my children. For if an unexpected guest left us short on a dessert, it was always mother who assured us she didn't care for any that day. If some member of the family needed a garment, it must always come before mother's needs. If some special event was on at the church, it was usually mother who stayed home with the children. I cannot think of a thing I sacrificed that some other member of the family might have the advantage over me. The fact that I did take charge of the household at night, hearing the children's prayers, investigating the noises that disturbed them, bringing them belated drinks of water after they were tucked in, sitting with them through the frightening thunderstorms, creeping into their room several times through the night to see that they were covered—these simple ministries were not sacrifices but privileges.

And so it was that my vigil of last night offered me little reason for self-approbation as I thought of "dear dead days beyond recall." Yet my experience as a father has been a fortunate one. The joys and privileges of association with a loyal, faithful wife and three normal children who cheerfully worked their way through much of their schooling have been more than I deserve. For I should be afraid to face the record of my mistakes as my family has seen them in addition to the failures I have recognized within myself. Yet somehow as I saw my lovely daughter waving a smiling good-by to me from the train last night, I was comforted in the thought that probably my children would choose not to remember a single thing I did or did not do that would diminish their love for me; for indisputably there was much love at home.

I take comfort in the prophecy of the Old Testament, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6. May it be even so, for His name's sake, in the home of every believer in the Saviour's soon coming.

How Important It Is That a Father Should Grow Up With His Children, Anticipating Their Changing Attitudes and Helping to Mold Their Maturing Ideas

H. M. LAMBERT



Remarkable Providences in Japan

By W. W. Konzack
Principal, Japan Junior College

APRIL 4 and 5 Seventh-day Adventist elementary schools were opened at our churches in Kujikawa and Tokyo. This was an important occasion for God's work in Japan. Before the war we were unable to open church schools properly, because education laws made it nearly impossible. Bible classes were not recognized as part of the curriculum. The government required a six-day school week. Our training school was not accredited, and we had no certified teachers to teach elementary schools. An attempt to open our church schools as branches of near-by public schools was made, but it was not satisfactory. All the public schools operated on Sabbath, causing great perplexity for our people and our work. Consequently, all our people and workers lacked the foundation given in these schools.

God's remarkable providences in Japan have now opened wide this important field of education and evangelism to us. In starting our educational work after the war, we thought it best to strive for a properly recognized training school. The first step in the process was legal incorporation. The regular laws of incorporation include several infringements on the liberties Americans enjoy. The state reserves the right to control the school budget and to determine the terms of dissolution and the disposal of property after dissolution. We did not like these restrictions, remembering the confiscation of our property during the war; and asked to write our articles of incorporation according to our denominational policies. These permissions were granted, and we have become the first school to operate with such liberties.

Overcoming Difficulties

In the work of accreditation we found even more serious difficulties. The school law required attendance on Saturday. We pointed out that in a free nation men should have the privilege to worship as they choose. The officials in the national education ministry recognized that fact and claimed that the occupation army education department had drafted the law. The head of the education section knows Adventists well. His staff had not drafted the law as it existed, and seeing that religious liberty was being infringed upon, he joined us in correcting the law. The law has been changed, giving schools such as ours the privilege of operating on the days they choose, employing a five-day school week if desired. We had a similar experience with the teaching of Bible in the curriculum. Accreditation was granted the school in record time, and our junior high school became the first religious school to be so recognized.

Opening church schools has been a very interesting experience. Japan has no small elementary schools like many of the country schools in isolated areas of the United States. A school with less than three hundred students and six teachers is rare. Thus the idea of a one-room, one-teacher school, with just a few students in all six grades seemed impossible to many Japanese. The training of teachers has been a crucial and psychological problem. The success of our teacher-training program and the accreditation of our schools are closely connected with a person whom God providentially called to His work at this opportune hour. That person is Miss

Fusako Kato, director of teacher training at Japan Junior College.

From the time she was nine years old Miss Kato searched for truth, for the real purpose and meaning of life. As a student at the Higher Normal School, Japan's foremost teacher-training school, she studied science and nature, and read widely in the search for truth. At the school she met several Christians, but disagreed with their explanation of life's problems. After graduating she was employed as a teacher in a prominent girls' high school. It was disappointing to find that most of her associates had a superficial concept of life, and she determined that she could not continue teaching unless she could offer more to the students. At this juncture the Higher Normal School called her back as a teacher, to supervise the training of teachers for elementary schools.

Experience of Miss Kato

Early in the war Miss Kato became seriously ill and entered a hospital. For six months she was able to be out of bed occasionally, and this time was spent in a most earnest search for truth, but no hope was found. Becoming sicker, she was confined to bed continually, and felt completely distressed. Then one night, when her life was at its lowest ebb and she fully expected to die, she felt the presence of God. "Who is this God?" she thought. "What is His will?" She remembered having read in some literary work a quotation from the Bible: "In the beginning God created the heaven and the earth"; and she determined she would seek in the Bible for this new-found God. From that night her physical condition improved.

Finding a Bible was not an easy task. She dared not ask openly for this Book, which was outlawed by the Japanese Government. The thought-control police had quite thoroughly destroyed the Bible, and were continually alert for single copies which fanatical Christians might be retaining or hiding.

Coincidental with this search for the Bible appeared an announcement in the newspaper that all Seventh-day Adventist churches in Japan had been closed by the police, and all ministers and workers were imprisoned. This news greatly interested Miss Kato. All other Christian churches had united in an organization known as the National Christian Church, and were actually controlled by the government. She had lost all confidence in Christianity when the nominal churches surrendered their identity and doctrines to the government, but here was a church which evidently had not lowered its standards of truth. She determined she would learn more about this church.

Meets Church Member

At this time an unexpected visitor came to the hospital to see her. For more than a year she had not seen one of her closest friends. In that time her friend, Mrs. Okabe, had learned about Christianity and was praying that Miss Kato might be touched by the divine Healer. While the two visited in the hospital, Miss Kato mentioned her desire to study the Bible. Mrs. Okabe was, of course, thrilled. Next week she came again, bringing with her a Bible and Mrs. Hara, a Seventh-day Adventist teacher from Japan Junior College. These three met weekly to study God's Word secretly while Mr. Hara, a Seventh-day Adventist minister, was imprisoned not far away. The Bible studies were very informative, but it

was an old copy of *Steps to Christ* that brought conviction to Miss Kato's yearning heart. In the person of Jesus was found the realization of the stored-up hopes and desires of the years. She decided to follow and obey Him. Political conditions were such in Japan at the time that not one of the three thought the Adventist church would again open its doors, but they pledged themselves to follow Jesus to the end of time. From the day of decision to follow Jesus there was marked improvement in her health.

When the war ended, the Seventh-day Adventist church reopened, and she was one of the first to attend Sabbath services. After careful examination she was baptized by F. R. Millard in 1946. The day after her baptism she was invited by the Japan Union Mission committee to teach at Japan Junior College. The Higher Normal School was loathe to release one of their best teachers. She remained on their payroll several months after beginning her work at our training school, and is still called upon often to lecture in Tokyo. She has broadcast over the government-controlled national radio network, and writes often for national educational journals. She was selected for the postwar national curriculum committee, and is personally acquainted with many of the leading men in the national education ministry.

Leads Out in School Work

Her contacts have been most helpful in securing recognition for Japan Junior College. The head of the research department of the ministry, whose son was one of Miss Kato's students, told me that she is, in his opinion, the best teacher in Japan. She is a real missionary as well, studying present truth with the people in prominent positions and conducting Bible studies with several groups of students who are training for teaching. At Japan Junior College she directs the training of our teachers and supervises the new church schools being opened. Surely God has called her to the kingdom for just such a time as this.

God, in His providence, has impressed our faithful people in Japan with the importance of the church school program. The Tokyo and Kujikawa churches have shouldered the responsibility of their schools by providing nicely equipped classrooms and by supporting the teachers liberally with only a minimum of help from the mission. Opening ceremonies are memorable occasions in Japanese schools. Students, parents, teachers, guests, and inspectors turn out. It was thrilling to participate in the consecration of Kujikawa's twelve-student, one-teacher school and Tokyo's thirty-one student, two-teacher school. At the opening of the Tokyo school

an officer from the city education department significantly stated: "This is the smallest school in Tokyo with the fewest students, the fewest teachers, and the smallest schoolhouse. However, the kind of education this school can provide is much needed in Japan, and your school may be the best in Tokyo."

We are happy to enter this new door of opportunity in Japan. The demand for church schools is even now twice the number of teachers available. Let us pray that God will send workers into this important harvest field.

Italy Is Awake!

By C. G. Cross, *Secretary,*

Publishing Department, Southern European Division

FORTY-FIVE million people live in Italy, more people than live in France. For many years our work has been small, but since the end of World War II it has developed rapidly. One evidence of this growth was seen in the Italian Union Mission colporteur institute held April 5-9, in the spacious chapel of Villa Aurora, our very attractive training school in the famous old city of Florence.

These ministers of the printed page come from all over Italy. Several also come from sunny Sicily. There are forty regular colporteurs and ten auxiliary workers. Sixty students are enrolled at the school, fifty of whom will canvass for scholarships and souls this summer.

We detect some differences in the dialects of this band. But there is one outstanding characteristic common to all—they love God; they realize their feet are deep in the history of Waldensian colporteurs of the Po Valley. They have a reputation to live up to. They are expressively grateful for the way God is blessing them to awaken or strengthen an interest in the search for truth.

Work of Visitors Appreciated

E. E. Franklin, of the General Conference, vividly presented the general instruction. We all enjoyed his practical suggestions and friendly manner. This is the first time that a General Conference worker has helped conduct an institute in Italy, I am told. Others who assisted in different parts of the meetings are brethren Lugi Beer, president of the union; Ricardo Bongini, president of the North Mission; G. Cavalcante, president of the South Mission; Silo Agnello, union treasurer; G. Fenz, publishing house; and G. Cupertino, director of the school. These workers have laid aside all other duties and are concentrating their efforts on this important work.

G. Ferraro, union publishing department secretary, had his program well organized. A large display about twenty feet long portrayed by photos the progress of the colporteur work in Italy from its beginning. The names of all regular colporteurs are typed on paper tabs and pinned to a large map showing the exact location of each one. From this we can easily see that the larger part of our force is in the north. Appropriate mottoes decorate the walls. A young evangelist, Antonio Caracciolo, who graduated from our school two years ago, painted a most beautiful scene representing Christ as the Rock of our salvation. This painting provoked much thought, and played an important part in solemnizing the assembly.

One high light of the institute was the reports given by the colporteurs each evening. One brother had been shot at. Another time he was stoned, like the apostles of old, but he continued to work. His life was in the hands of God. His great faith leads him to express the belief that "the Lord will protect us until we win all of Sicily to God." One brother has canvassed twenty years. He rode his bicycle into the room. Around his neck was a rolled blanket. On the front and rear of his bicycle were books



Twelve Students of the First Church School to Be Opened in Japan.
Formerly Such Schools Were Not Permitted

concealed in packages. He has taken the words of life to scores of mountain villages.

Previous to the institute, G. A. Huse and I met with the union committee to discuss plans for establishing our own publishing house here. Brother Huse is the technical expert of the General Conference Publishing Department. His counsel regarding the choice of equipment, the placing of the machinery in the building erected years ago for this intention, and other important items will bear its weight for years to come. It is encouraging and most helpful to this and other fields in the Southern European Division to have our General Conference brethren aid us.

Last year at the Autumn Council in Denver the brethren voted to appropriate ten thousand dollars from the Publishing Department Rehabilitation Fund for the purchase of machinery to start our Italian Publishing House. This liberal gift is possible because the large publishing houses in the United States of America gave of their profits to establish the fund. For all this kindness we hope to be in a better position to do a greater soul-winning work in this challenging and intensely interesting territory.



Colporteurs in Attendance at the Colporteur Evangelistic Institute Held Recently at Our Italian Training School in Florence, Italy

The Bahamas Mission

By R. E. Gibson, *President*

OUR soul-winning program in the Bahamas Mission is moving steadily forward. O. P. Jones has just finished a very successful spearhead effort in Baintown, Nassau. In a beautiful sunrise baptismal service held April 24, it was my privilege to baptize fifteen while the members of the Grants Town church sang our gospel hymns. Twelve of these well-grounded candidates were the direct fruitage from Brother Jones's effort. One was a backslider reclaimed as the result of special effort by the church, and two were the harvest received as the result of a well-organized branch Sabbath school, conducted by Brother Dean. All those baptized were taken into fellowship at the Grants Town church.

This baptism had been preceded by my visit to Andros, which is one of the out islands. On this two-week trip I visited all five of our churches on the south end, and held baptisms in four. Our first service was held at Black Point, where we baptized twelve and accepted one into the church on profession of faith. These candidates were the combined fruits from our Deep Creek and Black Point churches. Our next baptism was held in Pleasant Bay, where five fine young people had taken their stand for Christ as the result of a strong lay program being carried on under the leadership of Brother and Sister U. B. Toote.

From Pleasant Bay, Brother Toote loaded my baggage into his little sailboat, and we sailed back down the east coast of Andros to Kemp's Bay, where our only out island church school is located. Here we found three candidates ready for baptism; and one, to be taken into the church fellowship on profession of faith. Thus twenty-two consecrated souls were added to our membership, and all are looking for the soon return of our blessed Saviour.

Revival meetings were held in all five churches with overflowing attendance. From 60 to 125 persons not of our faith were present at nearly every meeting. In Little Creek, where we have only three families of believers, our meetings were attended by more than 60 Catholics, including the local catacist. All were deeply interested, and I received many invitations for an early return visit. I also received invitations from three outside local church leaders to speak in their churches at my next visit. On every hand we see evidences of the outpouring of the Holy Spirit in this field.

About two months ago I paid my first visit to The Bluff, Eleuthera. That little faithful band of eleven had five brands plucked from the burning, ready for baptism. Each of these had stepped out for Christ against strong persecution. One eighteen-year-old wife and mother of two children was driven from her home by a cruel, drinking husband. Another had been beaten for her faith. One young man was cut off from his father's will because he went forward in baptism. But in spite of this persecution, more than five hundred came down to the beautiful seaside, and listened attentively as we gave a strong sermon on baptism. As an aftermath of this visit the father of one of the candidates has just accepted the Advent message, and has worshiped with our little church for the past three Sabbaths. He has been local elder in a prominent church on The Bluff for the past thirty-five years. He had been bitterly opposed to our work, but now rejoices in the blessed hope. In late June we have a baptism planned, at which time this father and his sixteen-year-old son will be baptized. To God be the glory for His wonder-working power. We are reaping the fruits of seed sown, and trust that we are only witnessing the beginning of many more such experiences.

Liberia, West Africa

By H. M. Blunden

Field Secretary, General Conference

LIBERIA in West Africa has the distinction of being one of the only two Negro republics in our present-day world. The other is the island republic of Haiti in the West Indies. In 1947 Liberia celebrated its hundredth anniversary as a republic. Liberia originated as a refuge for freed slaves from the United States of America, hence the name, which means "liberated," or "freed." The capital city is named Monrovia, after President James Monroe of the U.S.A.

It was in 1822 that the first group of freed slaves started the Commonwealth of Liberia. Though they

hauled from America they were really West Africans, only briefly removed from their native habitat by the slave trade. There were about fifteen hundred of them, and their numbers were soon reduced by one half through the ravages of malignant diseases, which were then rife in that country.

It was in 1847 that a mere handful of Negroes, among a population of 1,500,000 native people, proclaimed the country of Liberia to be a republic, and drafted a constitution based on the principles of the American Constitution.

Liberia is but a small spot in the vast continent of Africa, being only 45,000 square miles in extent, about the size of Ohio. The people are divided into American Liberians who are the descendants of the repatriated, liberated slaves, and constitute only a small part of the population, and the native Liberians. The American dollar is the medium of currency, and the people regard themselves as very closely related to the ideals and the institutions of the United States.

Beginnings of Work

Our work in Liberia began about twenty years ago under the sponsorship of the Central European Division. The missionaries, until the disruption of the recent world war, were drawn largely from Germany. When the war came it was impossible for these German workers to continue in the territory of Liberia, so the field was left without any foreign help during the years of conflict. Two native ministers from Sierra Leone were left to carry on.

At the close of the war the General Conference decided to operate the work in this native republic with workers chosen from our colored brethren in North America. Consequently, nearly three years ago G. N. Banks, to act as superintendent; C. D. Henri; and Philip Giddings, principal of the Shiloh Academy in Chicago, were sent out as missionaries to Liberia. The choice was a happy one, because their coming brought great encouragement to the few hundred believers in the republic, and these brethren received a most hearty reception—especially from the government officials, who manifested great satisfaction that the choice of leaders for our work had been made among capable men from our Negro church in America. The president of Liberia has shown himself extremely friendly to these brethren.

It is the custom in this country to regard all school boys as belonging to the militia, and on the occasion of a visit to any community by the president the school boys must turn out in uniform to honor him. Recently he paid such a visit to the town of Grand Bassa, where Pastor Henri was located, and where we have a large day school. It happened to be on Sabbath, so the boys of the Seventh-day Adventist school were conspicuous by their absence. Consequently, the town officials arrested some of these boys and threw them into prison. When the news of this reached the president, he ordered their immediate release, declaring at the same time that he admired boys who had the courage to stand for their principles. The outcome of this experience is a friendship between the president of the republic and our Pastor Henri.

A Beautiful Site

At the time of our visit Brethren Banks and Henri were in America on furlough, but Professor Giddings was at his station at Konola, about sixty miles from Monrovia, the capital. Here we have a beautiful site on a fine elevation, where a commodious dwelling is erected. At this place Professor Giddings, with his missionary wife and little girl, Cynthia, make their home. William McClements, the Union president, and I spent a very happy week with them during our stay in Liberia.

There is in this location the beginnings of a training school. A dormitory for boys is partly erected, and at present school is being carried on as well as possible in a few old, ramshackle buildings built of mud many years ago. Further appropriations are expected to complete the school plant. The meager facilities these people have to carry on educational work would make you weep. Yet they are bravehearted and courageous, and push on in spite of the lack of tools. They are to be admired for their unfailing courage and persistence.

While at Konola, we conducted a workers' meeting. One had only to meet some of these workers to be impressed with the great need for a training school in Liberia; but the mission employs the best it can find available among our believers while waiting for facilities to provide better training. There has never been a training school in Liberia, and surely the efforts of the present administration to build and equip a training center at Konola should receive every encouragement. Professor Giddings is well prepared by training and experience for his task, and under his leadership we expect to see a fruitful work carried forward in educational lines.

We left Liberia with an earnest prayer in our hearts that the Lord will greatly bless the efforts of our colored brethren who have left their homes in America and gone forth as missionaries into this most needy land.

Present Conditions in Berlin

By E. D. Dick

I WRITE this from Berlin, where W. B. Ochs and I have come by arrangement of the General Conference to attend the meetings of the Central European Division and the constituency meetings of the East, South, and West German union conferences and related organizations and institutional boards.

We traveled by plane from London after a pleasant crossing of the Atlantic by steamer. Frankfurt was our first plane stop from London. Another two hours' flight, and we dropped down on the famous Tempelhof landing field, the terminus of the air lift.

Here we were met by our division leaders; and here, like Paul of old, when met on the Appian Way, we thanked God and took courage—courage because of the zeal and good spirits we found in the hearts of the leaders who met us.

Berlin is deep within the Russian zone of Germany, an island, as it were, in Russian-controlled territory. When we were here last year Russia imposed a blockade on the French, British, and American sectors of Berlin. No freight shipments were allowed from without. This constituted a state of siege and would have produced disastrous results had not the western nations challenged this blockade by bringing in supplies by air. This was a tremendous undertaking. Only the most essential supplies could be brought in. This reduced the living standards of the people to the very minimum during the time of the blockade. Ten days before we arrived the blockade was lifted, and supplies again began to flow in by train, motorcar, and canal boats. Now supplies are once more available, and an atmosphere of courage and cheer is seen on the faces of the people.

Feeding Great City by Air

The past winter has been a grim, hard winter for the people of Berlin. There were no vegetables to be had; milk was for babies only—none for children or adults. The total fuel allowance for the entire winter was twenty-five pounds for each family without children, fifty pounds to homes with children—scarcely enough for a small household for one day. Gas for cooking was avail-

able for one half hour each day—one burner with low pressure. The penalty for exceeding this amount was forfeiture of gas privileges for one month; for the second offense, three months; and for the third offense, permanent discontinuance.

Electricity was available in the American zone from 6 A.M. to 8:30 A.M., and 6 P.M. to 11 P.M.; in the British zone, four hours a day only, at varying hours. All public transportation—trains, subways, and busses—stopped at 6 P.M.

With the very limited food rations, the unheated houses, the uncertainty of further supplies, and the insecurity of the future, the winter was a very trying experience. One could wonder how the morale of the people could bear up under these conditions. To find our brethren and sisters of good courage was most cheering to us.

Continuous Stream of Planes

Though the blockade has been lifted and supplies have begun to flow in, the Western powers, recognizing the possibility of the reimposition of the blockade, are continuing the air lift, at least until the outcome of the meeting of the ministers of the four great Western powers in Paris is known.

This is a huge undertaking. Two authorized belts of air travel, approximately ten miles in width, connect Berlin with the British and American zones, one from Frankfurt to Berlin (350 miles), and one from Hannover to Berlin (185 miles). Planes travel in via Frankfurt and leave via Hannover. We are living in the path over which the planes leave. Huge four-motored planes are used. A plane passes approximately every two and one half minutes. Scarcely does one disappear on the western horizon when another roars out of the east. A continuous stream of planes day and night, week in and week out. Yesterday 854 planes carrying 7,857 tons of supplies reached Berlin. As large as this seems, it is but sufficient to provide food and the necessary supplies for the population. It is not possible to provide raw materials for the industries of the city. Conditions are bad economically. Not being able to operate the industries results in much unemployment. Much has been done to clean up the rubble and pile up the old iron and usable bricks, but literally hundreds of acres of ruins are yet untouched. Buildings which sustained lesser damage have been conditioned, and small shops have been crowded into every nook and corner. Others have removed a patch of rubble and have built temporary wooden shelters in which they offer for sale wares of various and sundry kinds. Here and there among the ruins may be seen people working—mostly women and children, shoveling up the rubble, piling up old twisted iron, and cleaning and stacking usable bricks.

Struggling for a Livelihood

On the streets may be seen hundreds of small wagons, hand carts, and barrows laden with bits of furniture pulled by men, women, and little children. It is easy to see that they are struggling for a livelihood or making a supreme effort to re-establish a war-destroyed home. Often one sees more of such vehicles than motorcars, excepting the cars of the military forces.

It is in this city and in the midst of these conditions that our 2,800 church members of Greater Berlin live and labor. These are associated into twenty-eight churches, for whom we have only three church buildings. All the others meet in rented halls and places of varying suitability for sacred services. With this background of conditions in mind, one's heart is warmed and cheered as he joins in the general meetings to which so many come. On the Sabbath just past, three thousand gathered.

Membership of Large Churches

By Claude Conard

Statistical Secretary, General Conference

THE reports of Seventh-day Adventist Church memberships in the United States and Canada at the end of 1948 showed thirty-two church organizations out of the 2,794 in North America with more than 600 members. Almost without exception the larger of these churches were in Seventh-day Adventist institutional centers. In several of the metropolitan areas there are a number of smaller churches rather than one or more larger ones.

The following are the church names grouped roughly as institutional and noninstitutional, together with the State in which each is located, and the membership on December 31, 1948.

Church	State	Membership
<i>Institutional</i>		
1. Sligo	Maryland	1,661
2. College View	Nebraska	1,588
3. White Memorial	California	1,516
4. La Sierra	California	1,391
5. Glendale	California	1,293
6. Loma Linda	California	1,211
7. Pacific Union College	California	1,171
8. College Place, English	Washington	1,092
9. South Lancaster	Massachusetts	973
10. Collegedale	Tennessee	881
11. Walla Walla College	Washington	863
12. Berrien Springs, College	Michigan	857
13. College, Loma Linda	California	808
14. Sunnyside, Portland	Oregon	766
15. Takoma Park	Maryland	751
16. Glendale Sanitarium	California	734
17. Keene	Texas	702
18. Lodi, Central	California	656
<i>Noninstitutional</i>		
19. Ephesus (Colored)	New York	1,045
20. Battle Creek Tabernacle	Michigan	933
21. Wadsworth (Colored)	California	866
22. Portland Tabernacle	Oregon	760
23. Spokane	Washington	758
24. Shiloh (Colored)	Illinois	754
25. Long Beach	California	713
26. Detroit, Grand River	Michigan	703
27. Fresno, English	California	672
28. Kansas City, Central	Missouri	667
29. Baltimore (Colored)	Maryland	665
30. Lodi, Hilborn	California	651
31. Miami	Florida	621
32. Denver, Central	Colorado	602

Women in Korea Study Message

By Theodora Wangerin

ONE of our Seventh-day Adventist women is serving as dean of women in the Seoul Central Women's College. Although busy with many things she has not hid her light under a bushel. She has witnessed for the truth from day to day.

Kim Puk-tuk, the sister of this young woman who accepted the message, is a student at the Presbyterian Bible Training Seminar. She came to our Sabbath services rather reluctantly, but because it was difficult to refuse the urgent invitation of her sister to attend she did so. Every night for a week she came with her sister to the Bible institute conducted in our little church. And then she became greatly interested in the studies on the book of Revelation. Before long, as the beautiful light of truth was shed abroad in her heart, she yielded her all to the

Master. Although she lives a long way from the church she is always the first one present at the Sabbath services.

Kim Puk-tuk has also shared her faith, and four college students have enrolled in the Sabbath school. As they in turn witnessed for the Master an interest has been aroused in the message. Every Thursday evening forty young women meet in the dormitory to study the Bible.

Recent Youth Rallies

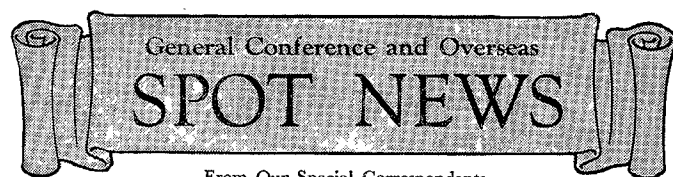
By E. W. Dunbar, *Secretary, Missionary Volunteer Department, General Conference*

RECENTLY a triconference Missionary Volunteer rally in Bennington, Vermont, where we have a small church of about forty members, became a scene of inspiring youth activity. In this city, which is the central point for three conferences, a large city armory was rented; and, according to the police who came in to observe the crowds at different times during the day, it was estimated that 850 were in attendance. The high light of the Sabbath program was a "Share Your Faith" expedition in the afternoon. There were 111 young people who volunteered to go out and share their faith in the homes of the community. In forty-one homes they found regular listeners to the Voice of Prophecy, signed up twenty for Bible Correspondence School lessons, and had prayer in thirty-three homes.

Junior Congress

At the first conference-wide Junior Missionary Volunteer congress, which was held at La Sierra College in the Southeastern California Conference, May 1, there were about twelve hundred present. We quote from a letter from L. A. Skinner who attended this meeting:

"This demonstrated great possibilities in the junior-age bracket. 'Share Your Faith' was highlighted, and a wonderful response came from these boys and girls from all over the conference. Their conduct and orderliness were the subject of comment by all the workers present. . . . The high spot was when the 'Share Your Faith' miniature, special, streamlined train came onto the platform in which were riding boys and girls who were witnessing for Christ accompanied by trophies their own age. . . . The investiture was a fitting climax, when eighty-five Friends, sixty-five Companions, and forty Comrades were invested."



From Our Special Correspondents

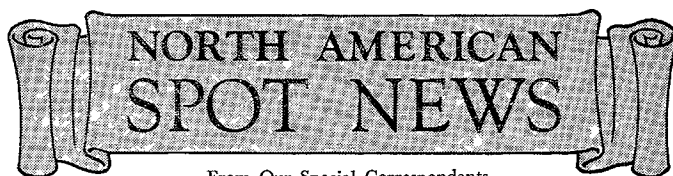
Southern Asia Division

- ON Sabbath, April 2, 12 members were added to the church in Colombo by baptism. Some of these had their first introduction to the message through the 20th Century Bible Correspondence School.

- ON Sunday, April 9, E. A. Crane opened a three-week spearhead effort in Matara, Ceylon, the first on the island. The fierce opposition at first encountered soon subsided, and friendly interest replaced the riotous disorder of the first meetings.

- A SITE for a church building has recently been purchased in the heart of Moratuwa, one of Ceylon's important cities.

- MR. AND MRS. A. HOWARD and their two children, from England, arrived in Bombay on May 13. Brother Howard has come as publishing department secretary for the Northeast India Union.



From Our Special Correspondents

Atlantic Union

- AT a district meeting in Rutland, Vermont, on May 14, five were baptized by the conference president, R. W. Moore. These had been prepared by Nassry Mizher, local pastor. Assisting in the services were Mr. and Mrs. Louis DeLillo, F. M. Dana, L. M. Roscoe, and T. Moore.

- A RECENT weekly colporteur report showed the following deliveries of our books in Aroostook County, Maine: Harold B. Colburn, \$440.35; George Peterson, \$370.75.

- CHURCH press secretaries of the Greater New York Conference gathered in the newly dedicated church on May 22 for an all-day workshop. Plans were laid for better coverage of Adventist news in the New York City papers.

Central Union

- A NEW church was organized at Florence, Colorado, on May 7 with a charter membership of 15. N. C. Petersen, president of the Colorado Conference, led out in the organization proceedings.

- ON Sabbath, May 21, two large and impressive investiture services were held in the Nebraska Conference. At Platte Valley Academy 30 young people were invested in the various classes, and at Union College, 40.

- TEN students of the Denver Junior Academy were baptized on Sabbath, May 21, at the close of the baccalaureate service conducted by James E. Chase, home missionary and Sabbath school secretary of the Colorado Conference.

Columbia Union

- FORTY-THREE persons have been baptized as a result of evangelistic meetings begun April 19, 1948. Still others are on the verge of decision.

- PLANS have been approved by the Reading, Pennsylvania, church for a modern, three-room school with a recreation center. A plot of ground has been purchased, and the members look forward to construction this summer.

- THE Richlands, Virginia, church, with a membership of 23, was organized May 14.

Lake Union

- A. A. DOUGLAS opened a series of Sunday evening meetings at Fremont, Michigan, April 24. In this small town 150 people attended who were not members of the church.

- EDWIN L. BYRD, of the Chesapeake Conference, has accepted the invitation of the Michigan Conference to join its working force. Brother Byrd recently arrived to take up his duties as pastor of the Urbandale church, and to carry other responsibilities in that area.

- ON May 21 Theodore Carcich, president of the Illinois Conference, baptized four at Galesburg. These came in as a result of the labors of C. L. Turner and his associates.

Northern Union

- MAY 2 and 23 were Ingathering "tag days" in Saint Paul and Minneapolis, respectively. As the result of that solicitation on the city streets almost \$5,000 was raised for the Ingathering Fund in the two days.

- MAY 9 was Ingathering field day at Maplewood Academy, Hutchinson, Minnesota. Almost a thousand dollars was raised in this way for the Ingathering Fund as the result of this organized solicitation on the one day in the near-by towns and rural territory.

- ON account of ill-health, C. V. Leach resigned as presi-

dent of the Minnesota Conference on May 25, and the Minnesota Conference Executive Committee chose F. E. Thompson, who had been the pastor of the Stevens Avenue church in Minneapolis, to succeed Elder Leach as conference president.

Pacific Union

- THE new residence hall for women at Pacific Union College, Andre Hall, was dedicated May 22. Miss Hattie Andre, for whom the hall is named, was present. The dedicatory address was given by C. L. Bauer, chairman of the college board.
- L. B. SCHICK baptized eight persons in the Lynwood church May 21.
- At the conclusion of an effort conducted in the Phoenix, Arizona, Southside church Milton Prout baptized ten persons May 14.
- On the seventh Sabbath afternoon of the Oakland evangelistic campaign 75 persons, without any hesitation, and without being urged, promptly came forward to take their stand for God's message. As a result of their personal contacts with the people since this meeting, the workers have discovered 174 who have made their decision to keep the Sabbath. Up to May 29, 58 of these have been baptized.

Southern Union

- THE Chapel Singers, Southern Missionary College a cappella choir, under the direction of Prof. Harold Miller, recently made a two-thousand-mile trip, visiting churches and evangelistic efforts in Miami, Daytona Beach, Tampa, Orlando, Jacksonville, and Pensacola, Florida; Montgomery and Birmingham, Alabama; and Atlanta, Georgia.
- FOURTEEN students of the Orlando, Florida, church school were baptized in lovely Lake Estelle on Sabbath afternoon, May 21. Before entering into the rite each candidate and his parents testified to the joy of the privilege afforded by attendance at our church schools.
- THE Florida Sanitarium has inaugurated, by a public presentation service, a new Twentieth Century Health Course. More than 75 applications were received at the meeting. This missionary-minded institution plans to tie in this new idea with a full evangelistic program. As a result of sanitarium work, six people have been baptized recently, eight more are ready for a baptism to take place soon, and 32 are now in the baptismal class.

Southwestern Union

- RECENTLY R. L. Kretz and L. J. Meidinger started an effort in a small tabernacle located in Russellville, Arkansas. They report a good attendance, in spite of the prejudice there.
- L. F. WEBB, formerly of the Texico Conference, is now pastor of the Houston, Texas, district. He follows J. L. Dittberner, who was called to the Denver, Colorado, Central church.

OBITUARIES

CHAPMAN.—Edmund Chapman was born at Oronoco, Minn., March 21, 1872; and died at Oregon City, Oreg., April 24, 1949. In 1896 he was married to Effie Howard, of Alexandria, Minn. At the age of nineteen he entered the colporteur work in Manitoba, Canada. Later in Minnesota he was called to take up the ministry. He also labored in the following conferences: Nova Scotia, New Brunswick, British Columbia, Manitoba, and Maritime, serving as president in the last two mentioned. He is survived by three children: Mrs. Evelyn Lawrence, of Hamilton, Ontario; Mrs. Verna Danna, and Grosvenor, of Oswego, Oreg.; also two sisters: Mrs. H. E. Brockway and Mrs. W. W. Ruble, of Glendale, Calif.

LARSEN.—C. F. Larsen was born at Wolbach, Nebr., Nov. 16, 1892; and died at Marietta, Ga., April 19, 1949. After his graduation from Union College, in 1922, Elder Larsen accepted a call to the Platte River Academy, in Nebraska, where he was preceptor for four years; then he and Mrs. Larsen responded to a call for service in China, where they labored for more than sixteen years. There Elder Larsen bore pastoral responsibilities and served as principal of the Far Eastern Academy, at Shanghai.

During the recent world conflict Elder and Mrs. Larsen became war prisoners at the Stanley Prison Camp, at Hong Kong, China. It seems that Elder Larsen never fully regained his health from the rigors of this confinement. They returned to the United States on the *Gripsholm* in 1942, and, when they had

sufficiently regained their health, were placed in charge of the Atlanta Dental Home, where they served six years.

He is survived by his wife, Maybelle Lippincott Larsen, also three sisters and one brother.

MILLER.—Dr. Ruth Merritt Miller was born July 10, 1873, in Princeville, Ill.; and died at Sanitarium, Calif., April 25, 1949. Her father, B. F. Merritt, was a self-supporting ordained minister of this denomination. Ruth taught school and worked as a colporteur before entering Battle Creek College in 1892. She was graduated in 1896 with a Bachelor of Arts degree, and from the American Medical Missionary College in 1900 as a physician. She then joined a tent effort in Ohio, where she met and married the evangelist, W. W. Miller. In 1904 they entered mission service in India, where their three sons were born. They returned to the United States in 1911 because of Elder Miller's ill-health. After recovering health they were engaged in pastoral work in Ohio until they joined the faculty at Emmanuel Missionary College in 1919. Here they served for four years, Dr. Ruth as college physician and instructor in medical subjects, and her husband in the department of religion. In 1923 she joined the staff at the Saint Helena Sanitarium, and her husband did ministerial work in the California Conference. Her connection with the sanitarium continued until her death. She leaves three sons, one daughter, one brother, and six grandchildren.

GLOOR.—Eugene E. Gloor was born in Philadelphia, Pa., Jan. 24, 1897; and died March 20, 1949. In his early youth he became a member of the Adventist Church. During his student days in Washington Missionary College he spent his summers selling our truth-filled literature in his native State. He graduated from the College of Medical Evangelists in 1923. With his wife, Elsie Lord Gloor, he entered self-supporting missionary work in Esperanza, Mexico. Their mission hospital was the only hospital within a radius of 150 miles. He carried on a large work at that station until health reasons compelled him to return to the States. During the last fifteen years he has been in private practice in Watsonville, Calif. His wife, two daughters, one son, a brother, and a sister are left to mourn.

RUNK.—Roxette Landis Runk was born at Brushy Run, W. Va.; and died at Takoma Park, Md., April 18, 1949. She accepted Christ as her Saviour very early in life, attended Battle Creek College, and taught school for four years. She graduated as a nurse from the Battle Creek Sanitarium School of Nursing. Her medical education was received at the American Missionary College at Battle Creek, Michigan, from which institution she was graduated in 1906. A year later she was married to Dr. George Runk, and with her husband taught and practiced at Emmanuel Missionary College, Berrien Springs, Michigan. Later she was connected with the Madison (Wisconsin) Sanitarium. After the death of her husband in 1910, Dr. Runk returned to practice at Battle Creek Sanitarium, specializing in the practice of ophthalmology and otolaryngology. In 1924 she studied her specialty abroad at Vienna, Austria. Upon her return from Vienna, she connected with the Washington Sanitarium and Hospital. She retired from this position two years ago. She is survived by one brother.

ADAMS.—Dr. Edith Short Harrison Adams was born in Watsonville, Calif., Nov. 15, 1872; and died at Sanitarium, Calif., May 1, 1949. She spent some time in the Pacific Conservatory of Music, then entered the California Medical College in 1901. During her course she married Fred Harrison, and they were graduated from medicine in 1905. Hearing of the shortage of doctors in the Southwest, they established a hospital in Sherman, Tex. Later they moved to Stonewall, Okla. In the early twenties they returned to California for post-graduate work and continued practice together until his death in 1936. She was for a time connected with the Glendale Sanitarium. She married H. Ernest Adams in 1940. Her husband, one son, two grandchildren, and one sister are left to mourn.

ORTNER.—Christian George Ortner was born at Hillsboro, Kans., Nov. 8, 1892; and died at Atlanta, Ga., May 2, 1949. He gave his heart to God at the age of sixteen. He was married to Marie Richards in 1917. After completing his education at Union College in Lincoln, Nebraska, Brother Ortner entered denominational work. During the years he served as treasurer of several local conferences, as well as treasurer and auditor of the Southern Union Conference. He is survived by his wife, his daughter, his mother, six brothers, and four sisters.

FOY.—Mary Staines Foy was born in Montcalm County, Mich., April 21, 1863; and died at Battle Creek, Mich., May 16, 1949. She went to work in the tray room at the sanitarium as a girl of fifteen before enrolling in the first nursing class. From 1883 to 1893 she was in Dr. Kellogg's office, then followed assignment in hydrotherapy department and as secretary of the nursing school. From 1897 to 1899 she was at the sanitarium branch in Chicago. Then she returned to the Battle Creek Sanitarium as principal and superintendent of the nursing school. She was director of nurses from 1923 to 1927 and dean and director of nurses until her retirement in 1933. She was married to John Q. Foy in 1884. Her half sister, Dr. Minnie Staines, of Colorado Springs, Colorado, is left to mourn.

MATTHEWS.—Mary Etta Clark Matthews was born at Ypsilanti, Mich., Oct. 2, 1869; and died at Battle Creek, Mich., May 3, 1949. She was a member of the church for sixty-seven years. In 1885 she was married to Wallace Reuben Matthews, who died in 1925. He had served the ministry of the Seventh-day Adventist church in Michigan for forty-three years. Surviving are a daughter, a son, a foster son, ten grandchildren, and sixteen great-grandchildren.

DART.—Annie Mae Morgan Dart was born in Lewisburg, Ky., March 6, 1866; and died at Takoma Park, Md., May 10, 1949. She was among the first to enroll in the Southern Training School at Graysville, Tenn. At the close of the school year she was married to Charles Francis Dart, and together they labored for the Lord in Louisiana, Georgia, Florida, the Carolinas, Kentucky, Mississippi, and Tennessee. She was confined to her bed for the last twelve years. She leaves to mourn: her husband, one son (Arch O. Dart), and two grandchildren.

HAFFNER.—Katherine Elizabeth Ehrlich Haffner was born in Tscherbakofka, Russia, March 30, 1868; and died at College Place, Wash., June 23, 1948. At the age of twelve she came to America with her parents, and accepted the truth when she was nineteen. In 1888 she was married to G. F. Haffner, who subsequently entered the ministry, raising up churches in Kansas, North and South Dakota, Oklahoma, and Washington. For thirteen years he was head of the German work in the United States. During all these years she stood by his side in his ministry and in maintaining a Christian home for their nine children. For many years they lived at Clinton, Mo., where the children attended the Clinton Theological Seminary. She is survived by four daughters, two sons, twelve grandchildren, and two brothers.

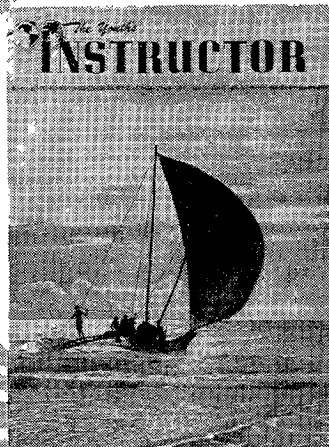
HAYES.—Dolphy Hare Hayes was born near Austin, Tex., Nov. 7, 1877; and died at Glendale, Calif., April 24, 1949. She was baptized in 1891 and attended Union College, paying her way by doing colporteur work. In 1900 she was married to Elmer G. Hayes, who served as evangelist, pastor, Bible teacher, school principal, sanitarium chaplain, or conference president, while she assisted as Bible instructor, music director, and in other ways, serving as matron and preceptress in our schools for seven years. She is survived by her husband, two daughters, four grandchildren, two brothers, and two sisters.



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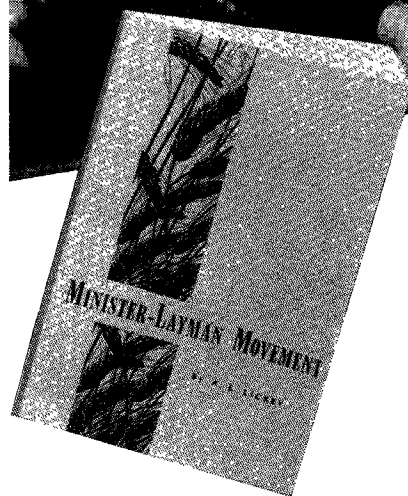
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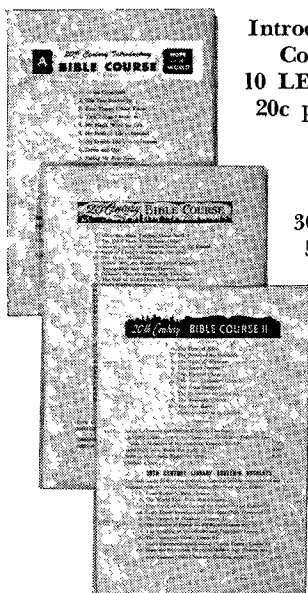
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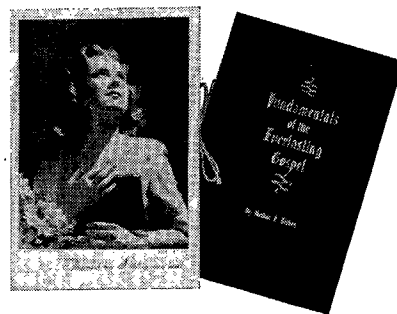
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RICHLI.—Christine Campbell Richli was born in Canada in March, 1862; and died Sept. 3, 1948, in Fresno, Calif. She was converted to the message in 1905, and through the years served as a trained nurse, colporteur, and Bible instructor. She was married to Dr. William Richli in 1908, and is survived by her husband; one son, Dr. William C. Richli, a missionary in Manila; one daughter, Dr. Elmira Richli Buxton, a missionary in India; and two grandchildren.

CLARK.—Cora Clark was born in Vincennes, Ind., Feb. 18, 1862; and died at Larned, Kans., April 29, 1949. She accepted the third angel's message a number of years ago. She is survived by two sons, three daughters, sixteen grandchildren, and thirty-two great-grandchildren.

LUCAS.—Mary Ellen Fisher Lucas was born in Ray County, Mo., March 8, 1861; and died at Loma Linda, Calif., Aug. 29, 1948. At an early age she accepted the message when her own brothers presented it to her. She is survived by four daughters, one son, nine grandchildren, fifteen great-grandchildren, three brothers, and two sisters.

RUSSELL.—William Murray Russell was born April 5, 1856, in East Washburn, Maine; and died at San Diego, Calif., March 23, 1949. He accepted present truth in 1906. He leaves to mourn: his wife, three daughters, and two brothers.

ATWELL.—Laura Susanna Ross Atwell was born in Lenox, Ohio, June 20, 1861; and died at Pine Mountain Valley, Ga., May 1, 1949. She is survived by her two stepdaughters, Mrs. Harold Yingling and Mrs. Ruth LaSage, of the Philippine Islands.

GEORGE.—Winnifred Collins George was born at Verndale, Minn., Feb. 20, 1885; and died at Inglewood, Calif., Sept. 30, 1948. She was the youngest child of John I. and Libbie Collins, pioneer workers in the Minnesota Conference. She was graduated from Union College in 1908 and later from the University of Nebraska. Practically all of her adult years were spent in preceptoral work and teaching music in our institutions in Nebraska, South Dakota, Idaho, Washington, and California. Her last work was as an examiner in the Voice of Prophecy Radio Bible Correspondence School. She is survived by her daughter, a grandson, a brother, and a sister.

LEISKE.—Daniel Leiske was born May 4, 1868, in Russia; and died May 5, 1949, near Lacombe, Alberta, Canada. Since 1908 he had made his home in Canada, where for many years he served on the conference committee. He gave unstintingly of his means, a conservative estimate being forty thousand dollars. He is survived by his wife, six children, and one brother.

HIRST.—Willis John Hirst was born in Ohio, June 14, 1889; and died at Bethesda, Md., May 16, 1949. He attended school at South Lancaster Academy. He is survived by three daughters and his sister.

STEELE.—Norman W. Steele was born in Scotts Bay, Nova Scotia, Feb. 18, 1867; and died at Loma Linda, Calif., Sept. 2, 1948. He accepted the Advent message when his family was young, and remained faithful. He is survived by his wife, four children, five grandchildren, and four great-grandchildren.

SCHAFER.—Emma Schafer was born in Illinois, Aug. 31, 1869; and died April 12, 1949, at Santa Monica, Calif. She joined the Advent Movement in 1927. She is survived by three children, eight grandchildren, and seven great-grandchildren.

OLMSTEAD.—Etta Lena Reeder Olmstead was born April 29, 1886; and died April 29, 1949, at Glendale, Calif. She was a graduate nurse of the Graysville Sanitarium, and served as nurses' instructor, supervisor, and librarian in the Glendale Sanitarium. She is survived by her husband, one daughter, four brothers, and one sister.

JASPERSON.—David Jasperson was born at Fletcher, N.C., Oct. 7, 1923; and died Dec. 27, 1948. Early in life David united with the church. He was educated at the Asheville Agricultural School at Fletcher and at Washington Missionary College. He was a veteran of the late war. He is survived by his wife, daughter, parents, and brother.

HEALD.—Florence Della Heald was born March 30, 1872, at Fairfield, Iowa; and died at Battle Creek, Mich., March 28, 1949. She united with the church at an early age, and was one of the "original 73" students that were present for the opening of Union College. She was one of the first church school teachers in Chicago, and taught in both church and public schools until the health of her father necessitated her caring for him. She is survived by two sisters and two brothers.

RHAN.—Minnie Gertrude Rhan was born in Lebanon, Pa., Dec. 29, 1879; and died May 15, 1949, at Takoma Park, Md. She had been a Seventh-day Adventist fifty years. She is survived by one son, three grandchildren, and one brother.

TUPPER.—Eliza Parsons Tupper was born June 7, 1863, at Placerville, Calif., and died April 10, 1949, at La Sierra, Calif. She united with the church early in life. Six sons and one daughter survive.

SILLOWAY.—Winfield S. Silloway was born in Elmore, Vt., Nov. 24, 1861; and died at Orlando, Fla., April 30, 1949. Although he had known this message all his married life of fifty-six years, he never publicly accepted it until four years ago. He is survived by his wife and two daughters: Merle, who went through the Japanese internment with the Philippine workers at Manila, and Winnifred Loomis, who has been a missionary to Bolivia, South America.

BESTERFELDT.—Alice Carpenter Besterfeldt was born May 24, 1880, at Black River Falls, Wis.; and died in Milwaukee, Wis., April 17, 1949. She was united in marriage with Arthur Matthews, who died many years ago. Two sons were born to this union. In 1927 she was married to Conrad Besterfeldt. She was baptized eleven years ago and remained true to her faith. She is survived by her husband and two sons.

BLACK.—David Black was born June 11, 1863, near Teeswater, Ontario, Canada; and died March 28, 1949, at Forestville, Calif. He accepted the truth in 1895 through reading *The Great Controversy*. He is survived by two daughters, four grandchildren, and two great-grandchildren.

BELLAH.—Huldah Miranda Bellah was born in Gallatin County, Ill., April 13, 1862; and died March 26, 1949, in Fredericktown, Mo. She was baptized into the Advent faith in 1899. She is survived by her brother, C. G. Bellah.

NOTICES

Request for Prayer

A SISTER in Illinois who is unable to read because of cataracts requests, "Pray for my eyes, please."

Request for Literature

SERIELDA PRESSNAL, c/o Art Shop & Studio, 4753 N. Washtenaw Avenue, Chicago 25, Illinois, desires used Seventh-day Adventist literature to give to her customers.



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Remember, if you furnish the addresses, we will mail direct without additional cost.

CHURCH CALENDAR

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

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

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Literature Distribution

RECORDS indicate that during each of the last two years more than 50,000,000 pieces of literature have been distributed in North America in home missionary work as a result of the interest and cooperation of our devoted church members. This report of literature progress includes periodicals, tracts, small books, and correspondence course lessons.

J. ERNEST EDWARDS.

Recent Missionary Departures

MR. L. C. PIERCE, of the Review and Herald, having been called to serve as director of the school in Ciudad Trujillo, Dominican Republic, left Miami for Ciudad Trujillo, June 7.

ELDER AND MRS. VALENTIN SCHON and their son Arvo, of Berlin, proceeding to Santo Domingo by way of New York and Miami, left Miami for Ciudad Trujillo, June 7. Brother Schon has been called to connect with the Inter-American Division, to serve as departmental secretary for the Dominican Mission.

H. T. ELLIOTT.

Medical Meeting in Europe

DURING the recent Medical Council held in Boulder, Colorado, a cablegram was received from Dr. A. Anderson, medical secretary of the Northern European Division, conveying the greetings of some 300 medical workers gathered in Stockholm for their medical council. These 300 workers represented 60 or more private and conference-owned medical institutions scattered throughout Denmark, Norway, Sweden, and Finland. Our Scandinavian brethren have given a strong lead in the establishment of treatment rooms and little sanitariums and small health institutions in both the larger cities and the small towns and rural areas.

More recent word from Dr. Anderson indicates that these brethren had a very successful convention of five days, in which spiritual meetings, scientific meetings, and business sessions were combined in good balance. From the little treatment room of Haarstad in the land of the midnight sun to the large Skodsborg Sanitarium, all these fine medical people are dedicated to the one task of finishing the gospel commission.

T. R. FLAIZ, M.D.

Armenian Sister Endures Trial

THREE years ago in a baptismal class which I conducted with the assistance of Melcom Gasparian in Iran for the Armenian folk there was among others one Sister Tagouhi. She never missed the classes and seemed to be thoroughly familiar with the message. I was surprised to learn toward the end of the course that she had not yet gotten the victory over tobacco. She was quite frank about her struggle, but finally one day, as we were making the final preparations for the baptism, she gave me her promise that she would, with God's help, give it up. She has never broken that promise.

It was not until a few months ago that I learned that her struggle was not alone with tobacco but that she had been under very severe persecution at home from her children. On the very day of the baptism she was locked out of her home. All her clean clothes were locked in her room, and her children refused to let her in to get them, hoping in this way to keep her from attending the baptism

and taking part. She prayed for help and made her way to the home of another married daughter, who was not prejudiced, where she explained what had been done to her. The daughter suggested that she wear her clothes. However, the mother said she could not, for her daughter's clothes were of such a fashion and cut that she did not want to be present at her baptism in them. Finally the daughter went to her neighbor and borrowed suitable clothing. They were several sizes too large, but our sister went happily on her way and was buried with the Lord Jesus in baptism. Her Christian smile is sweeter than ever now, for the daughter who witnessed the mother's baptism that day is now baptized herself, and the other children allow her to worship in peace.

C. C. CRIDER.

Correspondence Schools

THE report for the Conference Bible Correspondence schools for 1948 has just been compiled. It is most encouraging, and merits being shared with our people throughout the field. It is due, of course, to the enrollments that the individual church members turn in that this report is possible.

143,901 applications for enrollment were received.

45,547 applicants filled out first lesson papers and were enrolled in the course.

27,206 are on the active list at the close of the year.

8,279 finished the full course and received certificates.

7,222 of these are non-Adventists.

895 of these were baptized and are members of the church.

\$102,206.76 is the cost of maintaining these schools in the conferences.

\$42,624.76 was sent in by the enrollees taking the course.

The usefulness of this means of evangelism is limited by the number of enrollees that are turned in during the year. Shall we not multiply these tenfold, and thus see even greater baptisms?

HENRY F. BROWN.

Ernest Lloyd Retires

Boys and girls all over the world will be sorry to learn that Ernest Lloyd is retiring from the editorship of *Our Little Friend* after serving as its editor for twenty-five years. He has been so completely identified with the paper that to mention his name was enough to call to mind *Our Little Friend*.

Through all these years Elder Lloyd has won the hearts of children by his kind and friendly manner. His gentleness has made him great. And now as failing health causes him to retire, we know that the prayers and good wishes of thousands of boys and girls will go with him as he takes his well-earned rest. Together with all these kind thoughts will go those of the grownups who were boys and girls when Elder Lloyd began his work with the Pacific Press, and who now have children of their own.

Eugene Sample has been chosen to take Elder Lloyd's place as editor of *Our Little Friend*. A lover of children, with three little girls of his own, we believe that Brother Sample, with his experience as a teacher, will soon win his way into the hearts of the readers of *Our Little Friend*. We bespeak for him a warm welcome as he takes up his new responsibilities.

H. G. CHILDS, Manager,
Pacific Press Publishing Association.

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