

IN THE LAND OF THE PHARAOHS

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[Elder Read, who is visiting missions in the Middle East, sends this direct air-mail report from Egypt.—EDITORS.]

IT WAS a privilege once again to visit this interesting land of the Pharaohs and to greet both our workers and our believers. In the earlier years our work in this country was small; we had few workers and few church members. We were represented in Cairo and Alexandria with small groups, but the work was being developed quite strongly in the villages off the banks of the Nile—villages like Beni Adi and Tataliah. During later years we have branched out more into city work, and now, in addition to our village churches, we have groups of believers in Minia, Fayum, Assiut, Alexandria, and Cairo. In the last-named city, the capital of the country, we have not only an Arabic church but also an English church in Heliopolis, a suburb of Cairo, terrain recently reclaimed from desert land. Here we have an excellent church building, a structure which gives dignity and stability to our work in this crossroads of the world. This edifice was made possible through the generosity of our brethren at an Autumn Council some years ago.

There is the beginning of a good training school in Fayum, not far from Cairo. Then in Cairo itself the brethren are operating a small orphanage caring for about twenty-five children. This venture has given us excellent standing with the businessmen and others, and so helps us at such times as Ingathering and on other occasions.

The Voice of Prophecy Bible School being conducted from Beirut by George Keough is giving great encouragement to the brethren. The responses on the lesson sheets and the letters accompanying these lessons give good promise of fruitage. The workers are hopeful that a large number of those at present enrolled may find their way into the kingdom of God.

One of our great needs in Egypt, as well as in Syria and Lebanon and other parts of this large union field, is Arabic

literature. We need to develop a strong colporteur work in these Bible lands. It is true we have some tracts and small pamphlets in Arabic, but we need some larger books. We need to build up our literature ministry. This development would work here as it has in other fields, for the printed page will find its way into homes where the preacher can never enter. It will cost much, for besides the question of translation and the matter of printing and publishing books for sale to the public, the problem of the size of the edition must be considered. In the beginning only small editions could be printed, and on this account the books would be expensive. But such an investment would bring large dividends. Immediate steps should be taken to formulate a definite plan for getting out some books for the use of our colporteurs and the employment of a publishing department secretary, not only to recruit these men for the work of God, but to train them.

While in this part of the world it was my privilege to make a brief visit to the island of Cyprus and to meet with our believers in Nicosia, the capital city. Here I was able to renew acquaintance with Elder and Mrs. R. S. Greaves, who have made their home in this island field. It was certainly a joy to meet them and to see their courage and hope in the Lord.

Neal C. Wilson is giving good leadership to the work in the Egyptian Mission, and in addition to the interests of the work already mentioned, there is a strong evangelistic program in progress. Several public efforts are being held, and the prospects are good for a large fruitage for the kingdom of God.



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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.]

¶ An estimated crowd of 60,000 persons attended the concluding outdoor service of the twenty-fifth anniversary novena to St. Anne, conducted by Passionists at St. Anne's Monastery in West Scranton, Pennsylvania. The throng climaxed nine days of record-breaking attendance at the novena. It was estimated that crowds averaged 25,000 persons daily for the first six days and went even higher for the final three days of the novena. Catholics from Pennsylvania, New York, New Jersey, and other Eastern States were on hand.

¶ Six thousand Protestants attended a public meeting in Buenos Aires marking the opening of an Inter-American Evangelical Conference, first of its kind held in forty years. Attended by some 100 delegates from the United States and 17 Latin American countries, the conference was called to shape a Protestant strategy in the Spanish-speaking countries for the next 10 years. Guest speaker at the meeting was Dr. John A. Mackay, president of the Princeton (New Jersey) Theological Seminary. Dr. Mackay asserted that “ignorance of the Bible has been the great tragedy in Latin America,” and said that “the dissemination of the Holy Writ has been one of the great contributions of Protestantism.”

¶ WEARING full Indian regalia, a number of Iroquois chiefs knelt at the Martyrs' Shrine near Midland, Ontario, Canada, during a mass held on the very spot where their ancestors slew two early Jesuit missionaries, Fathers John de Brebeuf and Gabriel Lalement. “We Indians, direct descendants of the Mohawks, have come to honor the martyrs of North America and to praise those who suffered and died that the faith might come to the Hurons, and later to the Iroquois confederacy,” said Father Michael K. Jacobs, S.J., full-blooded Mohawk, who preached the sermon. An Indian choir from the reservation at Caughnawaga chanted the responses during the mass. During the benediction, which followed, they sang hymns in their native Mohawk tongue.

¶ THE once widely held notion that the church discharges its responsibility by “plucking a few sinners from the burning” is as outmoded today as the “one horse shay or the covered wagon.” This was the view expressed in Silver Bay, New York, by Dr. Mark A. Dawber, coexecutive secretary of the Home Missions Council of North America. Speaking to a group of 300 clergymen and church leaders attending the annual Silver Bay Conference on Christian World Missions, he said the church today should concentrate on “putting out the fire rather than just plucking a few brands from the burning.” Taking exception to the idea that sin is a purely personal matter, the church leader claimed that “there are thousands of sinners who are sinners through no fault of their own, but are victims of circumstances.”

¶ FRANCIS CARDINAL SPELLMAN “has done the cause of religious tolerance untold damage by his bitter charges” against Mrs. Eleanor Roosevelt and Representative Graham A. Barden, sponsor of the controversial Federal aid-to-education measure, according to Dr. Stanley I. Stuber, chairman of the Commission on Religious Freedom of the Baptist World Alliance. In a statement released in New York, Dr. Stuber asserted he could think of nothing “which would lead to totalitarianism any quicker than to follow the line laid down by Cardinal Spellman in this controversy. What Cardinal Spellman is really asking for,” Dr. Stuber said, “is both illegal and un-American. The use of Federal tax money to support private sectarian and parochial schools would not, on the basis of recent decisions, be upheld by the U.S. Supreme Court.”



1874

¶ J. N. LOUGHBOROUGH sends this word from California: “We now number in this Conference 500 church members, and our s. b. [Systematic Benevolence] pledges amount to about \$3600 per year. Of this 500, 75 have embraced the truth since your last General Conference, and over \$1000 of s. b. have been added in the same time. God blesses our humble, earnest endeavors to defend and advance His truth. We strike for a doubling of our numbers on this coast during the next year.”

1899

¶ How the message was introduced into the province of Manitoba, Canada, is told by S. H. Lane: “A canvasser had sold a copy of ‘Thoughts on Daniel and the Revelation’ to a man living in North Dakota, near the Manitoba line. A man in Manitoba, living near the North Dakota line, purchased some hay of the man in North Dakota who had bought the book. Before leaving the house where he had secured the hay, the hay dealer told him he might have the book, ‘Thoughts on Daniel and the Revelation,’ which he was looking at. The Manitoba man took it home, and not becoming interested in it, gave it to a neighbor, who was a class-leader. This class-leader became so deeply interested that he, with several of his class, accepted the truth. Thus the truth gained a foothold in the province.”

1924

¶ ALBERT MUNSON writes: “Nov. 14, 1923, was the beginning of wonderful things for our work in the island of Celebes [in the East Indies]. At that time there were only three or four Adventists in the city of Menado; now, after a short six months of work, there is a fine company of believers from every section of the town, and they are real Seventh-day Adventists. The Malays, all told, who are Sabbath keepers and who count themselves as believers, number at least one hundred twenty, and in addition to this several families of Chinese are beginning to keep the Sabbath.”

REVIEW AND HERALD

The Boldness of Jesus

THE natural meekness and humility of Jesus was not an evidence of cowardice. On many occasions He manifested great courage and boldness. He was unafraid in the presence of men, and did not hesitate to declare the truth of God in uncompromising terms when He felt it was necessary to do so.

In the early days of His ministry we find Him in the Temple court. As He stands apart from the throng He observes the noisy buying and selling in the sacred precincts. He notes the frauds and extortion perpetrated in the name of religion. He sees the greedy, hypocritical priests going in and out amid the multitude, watching the transactions, from which they reap unrighteous gain.

A feeling of holy indignation rises within the heart of Jesus. His searching eyes begin to flash with the majesty of heaven. Unconsciously the attention of the traffickers is drawn toward Him. They begin to realize that something startling is about to happen. And they do not have long to wait. Suddenly, like the voice of doom, they hear this stranger cry, "Take these things hence; make not My Father's house an house of merchandise." The response is like the rush of men before a storm. Soon the confusion is hushed, and there is silence in the courts of God.

No Fear of Personal Consequences

This was not an easy thing for Jesus to do. Should He not have been more cautious? How did He dare strike at the heart of priestly rule? Would not His mission be hindered by such bold tactics? But no such thoughts were harbored when He had an unpleasant but righteous task to perform. It was never for personal reasons that He exercised caution.

Jesus had come to do a work of reform. Of course, He could not be running through the land at all times, striking down evil with the lash as He did that day. Nevertheless, it was necessary for Him on certain occasions to reveal this holy boldness, and then He did not hesitate to do it.

We see Him again during the latter days of His work on earth, when He faced a group of scribes and Pharisees who had joined the multitude to listen to His teaching in the Temple courts. These insincere leaders of the people had been drawing Him out with questions, to see whether they could trap Him, and thus have greater reason to condemn Him as a traitor to His people. For a long time the priests had tried to press Him into a corner, where they might attack Him and nullify His work.

Not for Himself did He cry out against their hypocrisy and evil deeds that day, but to expose them before the people who crowded about Him. Never has anyone uttered more scathing denunciations against a religious hierarchy still able to wield the power of life or death. But this mattered not to Jesus. He feared not to denounce their illicit traffic in souls, their oppression of the poor, their unholy pride, their blind conformity to tradition. That day was a high point in His earthly ministry. And it brought Him grief, as He knew it would.

This was a task that He did not enjoy. Much rather would He gather the little children about Him and bless

them, comfort a brokenhearted mother, or teach things that pertained to eternal life.

It was with no unholy zeal that Jesus scattered His words of woe, woe among the people that day. There was no appearance of wounded pride so often manifested by some who would be as bold as He. Never did righteous indignation rise within Him because of some personal issue. Even when He was haled before rulers and councils, and false witnesses spoke against Him, He answered not a word. But when the honor of His Father was at stake He spoke up without thought of how it might affect His own standing.

No, it was not without soul searching and daily communion with the Father on behalf of sinners that He took up the sword to smite the unrepentant. We are told that when He denounced hypocrisy, unbelief, and iniquity, "tears were in His voice as He uttered His scathing rebukes."—*Steps to Christ*, p. 13.

Let no one who feels called to a work of reform and denunciation of wrong find comfort in the fact that Christ did a similar work. Let all such be sure that they are as ready to go to Calvary for those whom they would condemn as Jesus was for the evildoers of His day. Not until we have learned to love the sinner as Jesus did will we be ready to reprove the erring.

Concerning this particular experience with the Pharisees, we read:

"Christ's indignation was directed against hypocrisy, the gross sins, by which men were destroying their own souls, deceiving the people, and dishonoring God. In the specious, deceptive reasoning of the priests and rulers He discerned the working of Satanic agencies. Keen and searching had been His denunciation of sin; but He spoke no words of retaliation. He had a holy wrath against the prince of darkness; but He manifested no irritated temper."—*The Desire of Ages*, p. 619.

His Great Tenderness

After the thunder of Christ's woes die away, listen to Him as with deep pathos and tenderness He cries out:

"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!" Matt. 23:37.

Yes, Jesus was a man among men. He had courage and boldness. But this was tempered by His humility of life and His tenderness toward the weak and afflicted. He knew what it meant to be in conflict with inherited tendencies. He was "in all things . . . made like unto His brethren." Heb. 2:17. He was "in all points tempted like as we are." Heb. 4:15. But more, He was tempted in greater measure than any man, for with His supernatural powers He could have carried out any wish.

How easily He could have rid Himself of His accusers and escaped death. He indicated this at the time of His betrayal, when He rebuked Peter, saying, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53.

He need not have lived among the poor. Could not one who was able to feed the five thousand with five loaves and two fishes have supplied himself with riches? He need not have been an outcast by His people. At one time they wanted to make Him king because of His marvelous powers.

And yet He walked with the chiefest of sinners, lived in their midst, shared their sorrows, and felt the dreadful pangs of the conscience-stricken sinner as He bore our guilt on Calvary's cross and was for a moment shut out from God's presence.

No, He had little wish to point the finger of condemnation at the fallen, but His soul did long for the opportunity to put His arms around them.

There will be times when the Christian must exercise holy boldness as Jesus did. He may have to speak out against wrongdoing. He may have to tell his dearest friend that he is in error. He may have to stand before church councils and defend principle.

But in doing this he must emulate his Lord, who though compelled to denounce sin still loved the sinner. Zeal for the cause of God must never take the form of personal battle. Whether we personally win or lose in an argument is of little moment. The great thing that matters is whether or not we are advancing the cause of truth and righteousness. All thought of self must be laid aside when we rise to defend our faith or to begin some needed reform in the church. We must be sure that it is holy boldness that we are manifesting rather than an unholy rashness born of self-righteous pride. The important thing is not that we *do* a good work but *how* we do it. An intemperate, prideful spirit has wrecked many a good cause. It was this that Jesus avoided in all His ministry, His thought being, "Not I, but the Father." Today in all our labor we too should say and feel, "Not I, but Christ."

F. L.

What if This Were Our View?

SO FAR as I know, only one great university has a department of instruction on missions. And it has the author of the most complete history of modern missions in charge of it. He is Prof. Kenneth Scott Latourette, professor of missions and Oriental history, Yale University (New Haven, Connecticut). We have reason to appreciate the fine statements given of the mission work of Seventh-day Adventists in the volumes of his history.

It is with special interest that we note the views regarding the future set forth in the professor's latest book, *The Christian Outlook*. It may very likely be the generally prevailing view in the religious world at large. It shows how differently we view things, looking at the prospect from the point of view of the teachings of the word of prophecy. If we held the popular view, it surely would make it difficult to lead our churches into the mission advance with any degree of enthusiasm. We quote a few paragraphs:

"It is quite within the realm of possibility that in the course of many centuries all men can be induced to accept the Christian name and receive baptism. We have seen that happen in some countries. Christianity would then become the professed religion of the world. . . .

"It is entirely conceivable that a few thousand years hence, if the human race and the planet last that long, Christianity will be the faith of the world community."—Page 190.

Doubtless the prospect just set forth is the view of multitudes in the great churches. And the professor extends the outlook still further into the future:

"What forms Christianity will take in the far future we cannot know. . . . Nor will Protestantism as we know it be the final form. Part of the promise of its growing future lies in the new movements which are modifying it, and which may in time transform it. . . . But ten thousand years from now, should the earth then be here and the human race be upon it,

the prevailing types of Christianity will differ from those which we know now. Of that we can be sure. That they will still be witness to the gospel, . . . we can be confident."—Pages 197, 198.

One wonders just what effect these ideas of changing religion will have upon thoughtful nonbelievers out in the world of paganism. If Christian truth is to change so decidedly, it seems hard to reconcile the future type with the everlasting Scripture doctrine, "Jesus Christ the same yesterday, and to day, and for ever." Heb. 13:8. Pursuing these views yet further, the *Christian Outlook* continues:

"Sometime the world will end. Eventually the human race will disappear. That may come by a sudden catastrophe, and perhaps fairly soon.

"What then? Will Christianity perish with the race? Here the gospel has an unequivocal answer. Its fruits will go on forever. . . . The 'good news' has as one of its unchanging essentials, eternal life. It is not absorption in God, as pantheism would hold. It is fellowship with God and with others who have entered into eternal life."—Page 198.

We Could Not Find This Picture in Holy Scripture

How different the whole prospect appears from the Bible picture of the end, and the coming of Christ, the resurrection, and finally the home of the saved in the earth made new. Our hearts cling to the saying of Christ as He gave the signs of His coming: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Not conversion of nations but witness borne to the nations.

So we watch the progress of the gospel of the coming kingdom as it is sounding the call in nation after nation. We see the other signs Christ gave in that same foretelling of events leading up to His return in power and glory. He said, "When ye see all these things, know that it is near, even at the doors." Verse 33. We cannot read thousands of years into that.

Seeing these things taking place, this people is bound to give and go and pray for the winning of souls in all the nations. Project all this hope and expectation into the dim future of thousands of years with unknown forms of Christianity to be assumed, after the fashion of the new movements said to be modifying it now, and this people would be bereft of the hope that spurs them on. No, this is not for us. We are singing as we journey—

"The gospel summons will soon be carried
To the nations round;
The Bridegroom then will cease to tarry
And the trumpet sound.

O, we see the gleams of the golden morning
Piercing through this night of gloom!
O, we see the gleams of the golden morning
That will burst the tomb."

W. A. S.

Heart-to-Heart Talks

The Bread From Heaven

WHAT is the bread from heaven? Rather, we may ask, Who is the bread from heaven? Christ the Lord answers this question:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. . . . Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is

drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." John 6:51-57.

This statement of the Lord caused many of His disciples to forsake Him. They could not discern the spiritual significance of His words, indicated in His added statement: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

His Words, the Bread of Life

The words of Christ, the blessed and precious gospel truths He uttered, constituted the bread of life, the bread from heaven, by which the believers were to "grow in grace" as they grew in "knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. This apostle exhorted the believers, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1 Peter 2:2, 3. Peter also declares that by the promises of God's Word we become "partakers of the divine nature," thus entering by adoption into the heavenly family.

An illuminating comment on the bread from heaven from the pen of Ellen G. White is found in the REVIEW AND HERALD of November 23, 1897. We believe this will be read with interest.

"The reception of the Word, the bread from heaven, is declared to be the reception of Christ Himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted Word, that we may grow thereby. Man is called upon to eat and masticate the Word; but unless his heart is open to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that Word.

"As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the Word of God, which is His flesh and blood. He who feeds upon that Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word, he becomes a partaker of the divine nature. As the necessity for temporal food cannot be supplied by once partaking of it, so the Word of God must be daily eaten to supply the spiritual necessities.

Secret of Maintaining Spiritual Life

"As the life of the body is found in the blood, so spiritual life is maintained through faith in the blood of Christ. He is our life, just as in the body our life is in the blood. He is made unto us wisdom, and righteousness, and sanctification, and redemption, just as the bone, sinew, and muscle are nourished, and the whole man built up, by the circulation of the blood through the system. In vital connection with Christ, in personal contact with him, is found health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps it in a healthy condition.

"By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When His Word is abiding in the living soul, there is oneness with Christ; there is a living communion with Him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege.

"A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the Word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our souls. It must be brought into the life practise.

"When a soul receives Christ, he receives His righteousness.

He lives the life of Christ. He practises His virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.'

We are told in *Christ's Object Lessons*, page 38, "He who by faith receives the word is receiving the very life and character of God."

How faithfully and earnestly should we study the pages of the Sacred Book. With prayer for the guidance of the Holy Spirit we should reverently read and study from day to day the Holy Bible, receiving in faith and obedience its instruction, committing to memory its precious promises, thus becoming sanctified and fitted for a home in the heavenly kingdom. May God give us grace and strength and inclination of heart to do this.

F. M. W.

Why Adventists Conduct a Health Work—Part 3

IN THE two preceding issues we have considered four of the eight reasons why we conduct a health work; namely: 1. Our belief that we should glorify God in our bodies. 2. Our belief as to the nature of man. 3. Our belief that the laws of nature are part of the laws of God. 4. Our belief that sickness and death are the end results of violations of the laws of God. This week we shall consider the remaining reasons.

5. We move on naturally into a consideration of the fifth reason. If the "moral powers are beclouded" through violation of the laws of health, as the Spirit of prophecy declares, then it is imperative that a message of health reform be presented to prepare minds for deep spiritual truths that call for clear thinking and that challenge the will and the moral powers. Note these words of inspiration:

"God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enslaving habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory."—ELLEN G. WHITE, *Health Reformer*, October, 1872, p. 314.

It is an interesting fact that William Miller, pioneer Advent herald, in enumerating the means that God was employing in the 1844 movement to prepare men for the Advent, included "temperance societies," which were then being founded to combat widespread drunkenness. He observed that "those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or hear the midnight cry, 'Behold, the Bridegroom cometh.'" Then he added, "In all human probability thousands who would have met a drunkard's grave if this [temperance] society had not arisen, are now watching, with their lamps trimmed and burning, ready to meet the Bridegroom at His coming."—*Evidences From Scripture and History*, 1838 ed., pp. 240, 241.

How important a place, then, health education plays in preparing men and women for the kingdom of God!

Quickening of Will Needed

6. But no matter how convincing the scientific evidence that may be marshaled in behalf of health reform and of living in harmony with the laws of nature, that in itself is not sufficient. The thickest tobacco smoke we have ever had to breathe has been at medical meetings in the world, and yet most doctors are acquainted with Raymond Pearl's study on longevity that reveals the high

mortality among heavy smokers. Something more than scientific facts in the head is needed. There needs to be a quickening of the will that comes from the presentation of physiological facts in a spiritual setting. It is when a person begins to realize that He belongs to God, that his body should be a temple for the Holy Ghost, that the true gravity of his unhealthful practices dawns upon him and he is led to seek divine aid to change his manner of life.

All this is but another way of saying that the sixth reason why a health and medical work should be interlocked with the Advent Movement is that the health work could not otherwise accomplish worth-while results. Our medical workers need to keep close to the ministry in order to give a spiritual value to physical care. Our ministry need to keep close to the medical in order for our spiritual truths to have value for men's bodies. The comprehensive mission of Adventists in the world calls for a union of the two.

7. Now, hearts may be reached not only by clearing away the fogs that befuddle the minds of those who violate nature's laws but also by the very act of ministering to physical need. It is in the valley of the shadow that men are often ready to follow the light. And very literally, when men lie prostrate in illness they are often in a mood to look heavenward. Under such circumstances the power of a word spoken, a prayer offered, is multiplied a thousandfold.

That fact provides one more reason why a health and medical work is vital to a movement which seeks by every holy means to win men to God. We think it also provides an impressive reason why our medical work should have an institutional form, for an institution has certain undebatable advantages in this respect, even as an organized local church has an advantage in carrying on aggressive work in a particular area, as compared with a lone member.

Distinctive Healing Methods

8. Finally, we need to have a medical work within the framework of the movement, because we believe that there are certain distinctive therapeutic procedures that should be emphasized if the best help is to be given to humanity. Such a belief would remain sterile in an exclusively theological movement. There must needs be included medical men to give life and action to the therapeutic beliefs.

This also calls for an institutional form for the medical phase of our work, if the maximum values of these therapeutic views are to be conserved and capitalized.

To go into a discussion of what these therapies are, and how the passing years have provided amazing confirmation of them in the scientific world, would carry us beyond the limits of this study. To move into that area is to open up the broad and pertinent question: Why should Adventists conduct sanitariums, and how are they really different from hospitals? And, may we add, the question is one that sorely needs to be answered clearly and emphatically. But suffice it now that we have attempted to answer the more primary question: Why do Adventists include a health and medical work in their denominational program?

The reasons set forth in the answer reveal clearly, we believe, how all-inclusive is the Adventist conception of what is involved in the salvation of men. We make contact with body, soul, and spirit. We are concerned with what goes into a man's stomach as well as what goes into his mind. We are workers together with God for the sanctification and final glorification of the whole man—the renewal of hearts today, the complete renewal of bodies at the appearing of our Lord.

To the accomplishment of this task the Advent Move-

ment is dedicated. To ensure success in the task, God has given to us, through revelation, a plan for the inclusion of medical and health work as an integral part of the world-evangelizing program. The phrase "medical missionary" is no idle one. It is of the very genius of our distinctive objective.

Medical-Ministerial Unity Needed

Hence, the success of our whole undertaking is determined, not simply by the quality of the ministry, but also by the quality of the medical. Technical, professional medical skill is not enough. The world trains an army of men who can perform a difficult operation or diagnose an obscure malady with almost uncanny skill. What the Advent Movement needs is medical workers who view a patient, not as a case number, but as a great opportunity, an opportunity to prepare someone for the kingdom of God. We need medical workers who are not content to think of simply adding ten or twenty years to a man's life, but who seek rather to bring to him life everlasting.

The genius of this movement has ever included the principle of close-knit, united endeavor. Therein lies our strength. Therein is found an explanation of how a large, worldwide work is being accomplished by a little people. Hence, if we are to carry on most successfully our work, we must seek to hold together ministerial and medical. Each on its own can do much. Together they can do much more. What the ministry needs is to see more clearly the value and importance of the medical. What the medical needs is to realize more clearly that the true objectives of an Adventist doctor are spiritual. And from this clearer realization should grow a mutual respect, a mutual sense of interdependence. Without that mutual respect and understanding, little can be done. With it nothing is impossible.

Before us lies a shattered world, with ominous clouds on the near horizon, and warnings of world's end on every side. And here we are with a message for the bodies and souls of men—a message timed for our day. How greatly we need a sharpened sense of direction, a clearer realization that the one reason for our existence as a people, the one reason for our medical school, our sanitariums, and our whole health work, is to make ready a people, in body, soul, and spirit, to meet God in peace.

F. D. N.

Companionship

By ROBERT HARE

Keep the Christ within your vision;
Seek not to walk alone.
He will cheer and help and guide you,
Walk in converse sweet beside you,
And for sin atone.

Evil powers in guise or threatening
Hedge your onward way,
But His presence will attend you,
And His mercy will befriend you,
Through each passing day.

Lift your eyes in faith to heaven;
Trust God's holy will.
Let whatever may betide you;
Know His love will ever guide you,
Promised hopes fulfill.

Let the leaves of autumn, falling,
Ever speak to thee.
Earthly friendships may surround you;
Never let their smile confound you.
True and faithful be.

Keep the Christ within your vision;
With Him watch and pray.
He will never, never leave you,
And His love will not deceive you.
Let Him point your way.

REVIEW AND HERALD

Social to Save

IN THE life of Christ the Christian finds the one safe example of blameless social conduct. That life was lived for our advantage and direction. We shall not know how to live rightly unless we appropriate to our own lives the principle that served as a guide to Christ in all His social contacts. Christ was social to save. That was always His social emphasis, and it must be ours if we are to be lights in the world.

Every social advantage we possess should be considered as talents entrusted to us by God "to be used for the benefit of all within reach of our influence."—*Christ's Object Lessons*, p. 353. The Bible abounds in the most inspiring accounts of men and women who shared the social objectives of Jesus and as a result blessed their families and communities and the world with their saving influence.

For example, we mention Abraham and Lot. When the patriarch invited the three travelers to pause for refreshment in the shade of his tent on a hot summer day, he was not under obligation to assist them. He was an old man at the time, with wealth and possessions. He was in a position of authority, and greatly esteemed by all. Yet he did not hesitate to bow himself to the ground before these strangers and urge them to come into his dwelling and enjoy the cool shade of his tent and the refreshment of his table.

Two of these visitors were later entertained by Lot, Abraham's nephew, who "was imbued with the patriarch's spirit of kindness and hospitality. . . . These acts of courtesy God thought of sufficient importance to record in His word; and more than a thousand years later they were referred to by an inspired apostle: 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.' Heb. 13:2."—*Testimonies*, vol. 6, p. 342.

Entertaining Angels Unawares

We have the further word of promise that "the privilege granted Abraham and Lot is not denied to us. By showing hospitality to God's children we, too, may receive His angels into our dwellings. Even in our day, angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."—*Ibid.*

There is a very real application of this social emphasis to our own homes and tables. There are those who do little or no entertaining because they are fearful that they cannot spread the table with a great display of foods. It is not necessary for the housewife to rob herself of the time that should be devoted to other things, in order to prepare sumptuous meals. She need not overwork in preparing expensive and elaborate dishes. Our guests should be served simple, wholesome foods in sufficient quantity and without so many varieties that they will be tempted to overindulge and thus bring sickness or distress upon themselves. The desire to have things "just so" may be commendable, but it is not always practical and helpful.

The hostess should also be prepared for any emergency. Mrs. E. G. White frequently entertained, and she was always prepared to serve unexpected guests. She said:

"There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that 'it is too much trouble.' It would not be if you would say, 'We have made no special preparation, but you are welcome to what

we have.' By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation."—*Ibid.*, p. 343.

Frequently visiting workers will attend the local church, or lay members from other communities will come in to worship with the church family. Then it is that the social emphasis of the congregation is on test. Do these visiting brethren and sisters leave the church without a warm handclasp and a friendly invitation to dinner or supper or to a place of lodging for the night?

Most churches are fortunate enough to have among them largehearted souls who feel the responsibility of entertaining strangers or visitors. But it is no more the duty of these social-minded people to entertain than it is ours. Each of us has an obligation to the extent of his resources and ability to be friendly, courteous, and hospitable. This is one of the greatest marks that Christ is abiding in the heart, an unmistakable evidence that the life has caught the unselfish spirit of the Master.

Entertaining Visitors

We have the blessed promise that "those who for Christ's sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of *special blessings*."—*Ibid.*, pp. 344, 345. (Italics ours.) We are told further that "Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work."—*Ibid.*, p. 344.

We have often thought of the youth who are away from home, attending our colleges and academies, who are homesick and eager for the warmth and fellowship of family life. After proper arrangements with their instructors, it would be a gesture of real Christian courtesy to invite them home on Sabbath for dinner or for a social evening of singing gospel songs around the family piano, or to take a walk with them over the hillside, in the park, in the forest, or along the shore of a lake.

There are others in our churches who are too often forgotten—widows with large families or humble laborers with small incomes who would enjoy sitting down at another's table and sharing the warmth of his friendship and Christian love. When we entertain do we bring these dear people to our tables, or do we choose our choicest friends? Let our hearts enlarge to take in the most humble as the recipients of our brotherly attention, care, and courtesy.

And even those who are poor in this world's goods are in a position to do some entertaining. No faithful tithepayer, who shares with God his blessings, will be without some little good that he can impart to others.

"Poverty need not shut us out from showing hospitality. We are to impart what we have. There are those who struggle for a livelihood, and who have great difficulty in making their income meet their necessities; but they love Jesus in the person of His saints, and are ready to show hospitality to believers and unbelievers, trying to make their visits profitable. At the family board and the family altar the guests are made welcome."—*Ibid.*, p. 347.

On such occasions it is possible to introduce for discussion the prophecies of Scripture, the truths of the gospel, the glories of heaven above, the Paradise of the new earth to come, and the grand theme of the life and teachings of Christ. It is nearly always appropriate to offer prayer for those who come to see us.

And all this brings us to the conclusion that our social impulses should lead us into the most blessed avenues of unselfish service. Like Christ, we should be social to save. And it is always at this point that our emphasis should be. Inasmuch as we do it to the least of His children we have done it unto Him.

D. A. D.

Catholic Congressman Supports Church-State Separation

By H. H. Votaw

THE Honorable Andrew Jacobs is a member of the House of Representatives from the State of Indiana. He is a Roman Catholic by faith. In the *Congressional Record* of July 7 a statement by Mr. Jacobs appeared which shows that not all Roman Catholics believe that their sectarian institutions should receive aid from the Federal Government. In the beginning of his remarks Mr. Jacobs said, "We must distinguish between aid to the individual child and aid to the parochial school." He feels that parochial school children should be allowed the benefits of the hot lunch program, free textbooks, and any health benefits that are furnished by the Government to any students.

However, his understanding of the basic principles of the separation of church and state prevents his approving of the requests of many of his coreligionists. His words are a complete answer to those who demand Government aid for sectarian institutions. They are worthy of careful reading.

The Statement by Mr. Jacobs

"Whatever can be constitutionally done to aid a child will win my support. However, I cannot, and will not support any measure that grants public financial aid to private or parochial schools.

"Religious freedom is a two way street. We are free to establish and utilize our parochial schools or utilize public schools, as we choose. But the right to establish private schools does not imply the right to public financial support thereof. We have the right to build and maintain our churches, but not to build or maintain them with public funds. Our parochial schools are an adjunct of our religion, established for educational use instead of using public schools, solely for sake of the child's religious training.

"As long as we have the same right to send our children to public schools as anyone else we are not discriminated against, and as Catholics we do not have a right to a separate publicly supported school system, nor does any other group of people have such right.

"II

"The second argument is that Catholics are double taxed.

"This argument is based upon the fact that Catholics pay public taxes and also support their parochial schools. Hence it is argued that contributions, tuition, etc., to parochial schools is a tax, but it is not a tax imposed upon them by government. Again the public schools are maintained at public expense and all children are entitled to attend. The fact that we provide for ourselves something we prefer rather than to use that which the public provides does not warrant us in demanding that the public pay for what we voluntarily choose. What we pay for what we voluntarily choose is not a tax, hence we are not double taxed.

"III

"Thirdly, it is argued that parochial schools are accredited, hence legal, hence entitled to public support.

"Indeed, this argument answers itself. Certainly, every activity that is legal is not entitled to public support.

"But in this argument we can find material for a great lesson. The Oregon case is stoutly relied upon. There the United States Supreme Court held invalid an Oregon law actually outlawing parochial schools. Hence the hate of Klan days failed in 1925. The decision was applauded by every tolerant American. But there was no question of public support of parochial schools presented, considered, or decided. Rather it was the preservation of the right of parochial schools to exist. Again

the legal right to maintain parochial schools does not establish the right to public maintenance. To so argue is to say with one breath, our parochial schools are in the public-school category, for the purpose of public aid; while in the next breath we stoutly maintain our right to parochial schools for the purpose of religiously training our children. However, when we put our parochial schools in the public-school category for one purpose we do so for all purposes and we must then comply with public school regulations which forbid sectarian religious teachings therein.

"The issue is clear. Either you keep parochial schools and maintain them or take public funds and convert them into public schools, and they will then no longer serve the religious purpose for which they were established."

Letter From Catholic Woman

Of interest also is a letter which Mr. Jacobs received from a Catholic woman, and which was presented with his statement in the *Congressional Record* of July 7:

"DEAR CONGRESSMAN JACOBS:

"As a Catholic, a long-time member of the Catholic Daughters, and one of a family which has given three priests and a religious to the church, I wish to congratulate you on your far-sighted and truly spiritual stand with reference to the financing of our parochial schools by Federal grants.

"No doubt you have received some protests from the less intelligent members of our faith, but many more Catholics than you think agree thoroughly with you that the moment we permit civil authorities to preempt any control whatever over Catholic education—which is what we are doing the moment we accept their money—on that instant we sell our birthright for a mess of pottage.

"This is so clear to me that I am amazed some of our clergy fail to recognize the fact. The day Catholics consider it too great a burden to support the splendid school system which is the bulwark of our faith, will be a sad day indeed for the church. Millions of dollars from outside sources are poor security for the church compared to the devoted faith of other days, the faith of our fathers which counted every sacrifice a privilege when borne for the sake of holy mother church."

We think Congressman Jacobs' arguments are unanswerable, and we believe that the dangers inherent in Federal aid to sectarian institutions ought to cause everyone, Catholics and Protestants alike, to avoid acceptance of funds collected as taxes from people of all religious faiths and no faith at all for the benefit of one particular group. It appears both unfair and an attack upon certain basic principles of our Government.

The "Lord's Day"—No. 3

The Beginning of Sunday Observance

By Frank H. Yost

IT IS an established fact that the early church kept the seventh-day Sabbath. Now let us set down another fact: As early as the middle of the second century, about A.D. 150-160, some Christians were using the "day of the sun" as an occasion for engaging in public worship, and the reason assigned was that Christ had risen on that day.

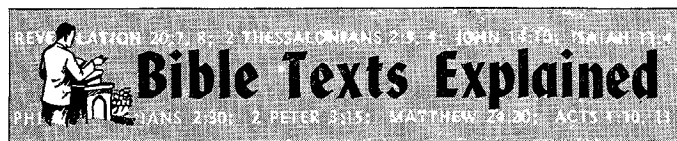
This we learn from a defense of Christianity which Justin Martyr addressed while in Rome to the Roman emperor of his day. The document is Justin's *First Apology*, and his statement is found in chapter 67:

"On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president

verbally instructs; and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But *Sunday is the day on which we all hold our common assembly*, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."—*Ante-Nicene Fathers*, vol. 1, p. 186. (Italics ours.)

Sunday was being used at about A.D. 150, not as a Sabbath rest day, but as a day for attending worship in church.

But what of the period between the time of the apostles and the time of Justin Martyr. We shall examine all the references that can be found in the "Fathers," referring to the first day of the week, or for which any claim is made of reference to the first day of the week. We shall arrange these references in proper chronological



Time of Jacob's Trouble

Will you kindly give me the real meaning of the "tribulation" referred to in Revelation 7:14, also in Matthew 24:21? Is it the time of Jacob's trouble—the persecutions following the Sunday decree?

Revelation 7:14 and Matthew 24:21 do not refer to the same tribulation. Revelation 7:14 refers to tribulation experienced by God's people who shall live upon the earth through the trying scenes of the last days; whereas the tribulation of Matthew 24:21 is the great papal persecution of 1260 years, or the "time and times and the dividing of time" of Daniel 7:25 and Revelation 12:14.

This same period of time is described in verse 6 of Revelation 12 as "a thousand two hundred and threescore days," or 1260 years; also in Revelation 13:5 as "forty and two months."

The tribulation of Revelation 7:14 is the same as that foretold in Daniel 12:1, which is evidently a time of trouble to the people of God only incidentally, for of them it is written, "At that time Thy people shall be delivered, every one that shall be found written in the book."

This promise implies that the delivered ones will be surrounded by dangers; death will be on every hand, but God's chosen ones will be delivered. The situation and the experience are well described in the ninety-first psalm:

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Verses 5-10.

Clearly these are the 144,000 of Revelation 7, described particularly in verses 14 to 16 as coming "out of great tribulation" and as being those who "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

It is clearly implied that all these things they have suffered, but that they shall suffer no more. Evidently they will pass through the plagues but will not be destroyed by them.

For a more complete answer to this question read the chapter "The Time of Trouble" in *The Great Controversy*.

order, beginning with the earliest and continuing our examination to about A.D. 200, when Sunday observance is fully established, and the first day of the week is being generally called the "Lord's day."

1. The first extra-Biblical reference put forth by Sundaykeepers to support the institution of Sunday is a statement by Clement, overseer of the church in Rome about A.D. 98. He wrote at that time a letter to the church of Corinth, in which he urged the Corinthians to "do all things in [their proper] order, which the Lord has commanded us to perform at stated times." (*Ante-Nicene Fathers*, chap. 40, vol. 1, p. 16.) It is argued that the expression "stated times" indicates Sunday as the proper meeting time.

2. Very much like it is a statement by the Latin writer, Pliny the Younger, a pagan Roman governor, in a letter to his emperor, Trajan, to be dated about A.D. 110-112. The ninety-sixth letter in Pliny's tenth book of *Letters* states that the Christians he was persecuting met for the worship of Christ early in the morning of a "stated" or "fixed" day. (*Loeb Classical Library, Pliny*, vol. 2, pp. 402, 403.) Pliny gives no hint as to which day of the week he understands this to be, probably because there was as yet in his day no official system of weeks of days among the Romans.

Identification of Stated Days

The identification of these "stated days" can therefore be made only from reliable Christian documents of this same time. It cannot be identified from *later practices*. The only Christian materials we have to use for this purpose at this date are the books of the New Testament. It is clear that the only day of worship known to New Testament Christians was the seventh-day Sabbath, observed by Christ, by the disciples, and by the apostle Paul. The "stated" days of Clement and Pliny must therefore be the seventh-day Sabbath.

3. The next earliest reference used to bolster Sunday observance is one that is quoted so frequently that every student of the question is under ethical compulsion to examine it thoroughly and without bias. The statement referred to is in a letter by a man named Ignatius, called the overseer of the church of Antioch in Syria. According to late tradition Ignatius was taken prisoner by the Roman police during a persecution inflicted by the emperor Trajan, and transported to Rome, where the story has him put to death some time prior to the demise of that emperor, which occurred in the year A.D. 117.

The same late tradition attributes to this martyr the writing of a series of epistles while on his way, as a prisoner, to Rome. The total number of letters attributed to his authorship is fifteen, but all scholars now agree in branding eight of these as gross forgeries. The remaining seven are looked upon with serious suspicion by all scholars who do not need what Ignatius is supposed to have said, to support some institutions of the church. Even these more complacent students accept only a short form of these seven letters.

Of these epistles of Ignatius, Dr. Philip Schaff, of the highest repute among church historians, says:

"These oldest documents of the hierarchy soon became so interpolated, curtailed, and mutilated by pious fraud, that it is today almost impossible to discover with certainty the genuine Ignatius of history under the hyper- and pseudo-Ignatius of tradition."—*History of the Christian Church*, 2d period, sec. 164, vol. 2, p. 660.

The Disputed Statement of Ignatius

It is in the so-called Ignatian *Epistle to the Magnesians*, chapter 9, that there is found a statement pressed so hopefully by those who wish to find an early beginning for Sunday observance. So reputable a scholar as the late Dr. Kirsopp Lake makes Ignatius say in this epistle: "No

longer living for the Sabbath, but for the Lord's day." (Loeb Classical Library, *The Apostolic Fathers*, vol. 1, p. 205. Italics ours.) To translate was, however, not enough. The original text had to be "edited." The original Greek contained no word "day"; so to make the translation seem more consistent, Sundaykeeping scholars went so far as to revise the original Greek to read: "No longer sabbatizing but living according to the Lord's (?)." This reading makes necessary the adding of a word to make sense, and they added "day."

But actually the Greek original, in every reliable manuscript, reads: *Mēkēti sabbatizontes, allā katā kuriakēn zōēn zōntes, en hē kái hē zōē hēmōn anéteilen dia hautōū kái toū thanatōū autoū* (No longer sabbatizing, but living according to the Lord's life, in the which also our life has risen through Him and His death). (Migne, *Patrologia Graeca*, vol. 5, col. 669.) Notice that to prove their point, Sundaykeeping scholars have actually gone to the length of omitting the word "life" from the original, to make possible the insertion of the word "day." But the word "life" is there, and it makes good sense when properly translated, without bias, from the original Greek. The corrupting and misinterpreting of this sentence from the supposed Ignatian epistle is now being thoughtlessly followed by nearly all Sundaykeeping scholars.

This interesting sentence is now before us. What does it mean? The context shows that this passage, whether truly Ignatian or not, is dealing, not with the *day* of the resurrection, but with a divine *life* which, through the risen Lord, enables the Christian to *live* a life of faith, free from legalism, of which traditional Jewish Sabbath-keeping was all too illustrative.

There exists a lengthy interpolation of this Magnesian letter, made perhaps between the years A.D. 300 and 400, which distorts this passage to make it apply to days of worship, and to advocate the observance of both the seventh-day Sabbath and the Sunday. It is doubtless reading back through the murkiness of this late interpolation that has forced the idea of "day" into interpretation of the early recension of this clause. It jeopardizes sound exegesis to work back to an expression from later distortions of it.

There is, as a matter of fact, no reference to a day of worship in the Magnesian letter or in any other of the early letters attributed to Ignatius.

(To be concluded)

Are We Prepared?

By Allen Walker

IN MANY ways the death of Jesus was different. He could have chosen to live on and not die. (Matt. 26:53.) We have no such alternative. If we did, no doubt we would choose not to die, irrespective of the issues involved. We are told that it was "for the joy that was set before Him" that He "endured the cross." He knew that through His suffering and death millions would live throughout eternity. This was "the joy that was set before Him," and motivated His choice to die.

We do not know just when we are going to die. Our lives are in jeopardy every hour, and what shall be on the morrow no man can tell. But with Jesus it was different. He knew just when He was going to die. In Matthew 26:1, 2, we read: "It came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

We do not know just where we are going to die, whether at home, on some highway, or in the hospital. But in this sense Jesus' death was different, for He did

know ahead of time just where He would die. To His disciples He said that He "must go unto Jerusalem, . . . and be killed." Matt. 16:21.

We do not know just how we are going to die, whether by accident, or some lingering sickness of long duration. But Jesus knew that He would die on a cross. That is why He said, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

In these many ways Jesus' death was unique. It is true that Jesus died for the world, but in a particular sense He died for each of us individually. Paul says that He "loved me, and gave Himself for me." Gal. 2:20. And why did Jesus die? "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:15. What is our response to this mighty challenge?

How to Read the Bible

By M. L. Rice

SOMEONE has said, "The Bible is not such a book as man could have made if he would, or would have made if he could." The Bible is the Inspired Word of God. "All scripture is given by inspiration of God." 2 Tim. 3:16. Men cannot write a Bible. The Bible differs from all other books in that it was dictated by the Holy Spirit and penned by men who were inspired of God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Bible is a universal book. It is timeless. It speaks to all races and to all classes in every generation. It appeals alike to all people and, wherever read and accepted, it works the same transformation in heart and life.

As a people we need to guard against a neglect of the Bible. To neglect the study of the Bible will reflect in leanness of soul. It was the study of the Bible that made the pioneers of this message men of might. In every age men who have studied the Scriptures diligently have received a power that can be obtained in no other way. Those who read the Bible are men of faith, for "faith cometh by hearing, and hearing by the word of God."

When a church ceases to read and study the Bible, it closes the door on faith. It no longer walks by faith. It walks by sight. The spirit of pioneering, of daring, of risking something for God, is gone. It will think more in terms of bank balances and surplus reserves than in moving forward at the command of God. The cords of missionary endeavor will never be lengthened or the stakes of missionary advance driven in new places by a church that ceases to read and study the Bible.

We are admonished to study the Bible. We are not to read it superficially or hastily but to really study it. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. A study of the Word of God will be reflected in a transformation of life, so that we will be approved of God.

We are to "search the scriptures." Our study is to be concentrated, thoughtful, and in earnest. When we study the Bible we should shut out of our minds every other thing, and think only of what we are reading. It is God speaking to us when we read.

The believers in Berea were given the distinction of being "more noble" because of their daily study of the Bible. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11.

"There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind."—*Steps to Christ*, p. 95.

Job, one of the great men of the Bible, makes this startling statement: "Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food." Job 23:12. We all know how important to life it is to have food. Without it we will die. But as important as "necessary food" was to Job, he "esteemed the words of His mouth more" than his necessary food. He depended on God day by day to sustain his spiritual life, just as food provided for his temporal needs.



Christ's Coming Kingdom

By W. M. Robbins

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Filled with promise are these beautiful and cheering words of the Master. The kingdom is sure and certain to the little flock. Jesus is referring to this world when it is redeemed from the curse—this earth on which we live.

How happy would the leading men of the world be for such assurance! They are investing billions of dollars for war purposes and millions of their best men for military service. This the dictators are willing to do with no assurance whatever of ruling a world kingdom.

But for God's children the kingdom is assured. Christ's advent to this world as the Messiah, His death on the cross, His resurrection and ascension to heaven as man's advocate, and His second coming to this earth to receive His people into His everlasting kingdom are pledges that assure the promise of the kingdom. God is holding this eternal inheritance in reserve, ready to be revealed at the end of the reign of sin.

Said Peter:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5.

The Saints Share the Kingdom

When God's little flock receives its reward the world will be bound in moral darkness. The kingdoms of this world will come to their end. Even now conditions are fearful. "Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, vol. 8, p. 28.

This testimony is in harmony with the words of the prophets:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." Zeph. 1:14-17.

"I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:27.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

The saints share the kingdom with Christ, because they have become the children of the King. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

When the kingdom is given to the little flock, it will be cleaned up, free of all sin. Of this happy time David wrote:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:1, 2, 9-11, 37.

Moses, God's faithful servant, was permitted to behold in panoramic view the kingdom that is to be given to the saints of the Most High.

"Still another scene opens to his view,—the earth freed from the curse, lovelier than the fair land of promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable, Moses looks upon the scene,—the fulfillment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land."—*Patriarchs and Prophets*, p. 477.

An Accurate Record in Heaven

At His coming not only will Christ take account of the ones who have rendered outstanding service by bringing scores and hundreds of souls into the faith, and of those who have faithfully carried large responsibilities and have been highly honored by the church, but He will particularly mention those who have done the little deeds of kindness, those who have fed the hungry, given cold water to the thirsty, taken in the stranger, clothed the naked, visited the sick and unfortunate in prison.

Perhaps these little deeds of charity have been forgotten by the one who performed them in love, but they have been appreciated by the recipients. They have never forgotten them, neither has the recording angel, for they are all recorded in the books of heaven. What words of blessing will fall on their ears: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Just as surely as the little deeds of the righteous have not been forgotten, so surely will the trespasses and sins that are unconfessed be recorded in the heavenly records, and condemn the guilty at the coming of the Saviour. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Surely these sins should now be confessed and put away.

It will be worth any sacrifice, brethren and sisters, to be in that glorious kingdom. Thank God that in our day the promise will be fulfilled and the kingdom will be given to God's "little flock."

Rome and Amsterdam

By W. L. Emerson

THOUGH no Roman Catholics were permitted officially to attend the inaugural meeting of the World Council of Churches in Amsterdam last autumn, the reports of the meetings have been carefully studied by the Roman hierarchy, and quite a number of lengthy discussions of Rome's attitude toward Amsterdam have appeared in the Catholic press. One running to nearly forty pages appears in the French Dominican monthly *La Vie Intellectuelle*, and is translated in summary in a recent issue of the English journal *The Guardian*.

A lecture by the Jesuit Father Rouquette appears in the Paris review *Etudes*, and is commented upon in the *Ecumenical Press Service* of Geneva.

What seems to have encouraged these Roman commentators most is the fact which we noted in our own ex-

tended report of the assembly last year—that a powerful group at Amsterdam clung tenaciously to the “Catholic” conception of the visible continuity of the church, and insisted that the task of reunion would not be completed until a *rapprochement* has been found between the separated churches and Rome.

Father Rouquette feels that as things turned out, there would not have been must danger in Rome’s going to Amsterdam after all.

It was feared, he said, that if some overenthusiastic Catholic theologians had been there, they might have held out “hopes of easy compromise, which would have been fallacious.”

He now sees that no such climbing down on the part of Rome would have been necessary, for many at Amsterdam were clearly wanting to climb up again onto the same platform as Rome.

“If it had been possible to foresee the direction that was taken by the Assembly’s resolutions on dogma,” he says, “the danger would have been much less, since the World Council has abandoned the attempt to find doctrinal compromise.”

He then makes the significant remark: “Perhaps there is an ecumenical attitude which enables us from outside to participate in the movement toward unity. We must try to define it.”

From this comment it is quite evident how Rome will relate itself to Amsterdam from now on. Having discovered that there is a body of opinion in the World Council which is determined not to surrender its “Catholic” position, Rome will do all in its power to encourage this cleavage and to tempt the “Catholic” churches back into the Roman fold.

With some she may be successful. Others may continue to be proof against submission to the supremacy of the Pope, while continuing to affirm their “Catholic” heritage, and they in their turn will seek to win recruits from the Evangelical Protestants at Amsterdam for a “Catholic” but non-Roman front.

A Protestant remnant will probably break away from the World Council, determined to stand alone if necessary for the pure faith of the Bible. But others will take a different course that will eventuate in “the image to the beast.”

“Publish, and Conceal Not”

By ERNEST LLOYD

One of the chief duties imposed upon those who love God and His salvation is to publish the good news *everywhere*. Admonition concerning this matter runs all through the Scripture. The song of Moses declares, “I will publish the name of the Lord.” Jeremiah proclaims it the duty of the righteous to publish the goodness of God to all the people, to declare it *among the nations*, to set up a standard, to “publish, and conceal not.” Jer. 50:2. Amos urges the righteous to publish in the palaces and among all peoples God’s will toward transgressors.

Jesus made it clear that the duty of His followers is to publish the gospel among all nations. The man restored to his right mind by the word of the Master, was bidden to return to his own people and to show how great things God had done unto him, and he published the good news throughout his community. The prophets were not afraid of publicity, neither were the disciples who obeyed the Saviour’s injunction to let their light shine before all men. The church of God is not a close corporation, a select society, a little group set apart and enjoying special privileges which may not be shared with the multitude.

All we have of light and truth we owe to others that they may be blessed with us. Paul clearly teaches that the Christian will feel his indebtedness to the world (Rom. 1:14), and encourages the Corinthian church members to make known, to publish, the knowledge of Jesus Christ in every place (2 Cor. 2:14). One of the greatest material agencies in our hands today for making known the Lord’s message for the hour is the printed page. May we never grow weary of aiding in its circulation. “More literature going out means more souls coming in.”

ESPECIALLY FOR YOUTH

Saved to Serve

By L. A. Skinner

SEE that young fellow over there by the drinking fountain—the one with the dark hair and light suit? You ought to talk to him. He really has a story. He knows where he is going. His faith has a realism about it that is contagious.”

My informer was the conference Missionary Volunteer secretary, and I followed his suggestion. It sounded like a good lead. Later in the day I found George talking with a friend about the people he had met in his colporteur activities during the past weeks.

“What are your plans for the future, George?” The question brought forth this nineteen-year-old’s outlook on life. “The way it looks to me is that we who are young and have found Christ, have the opportunity of spending our lives in the greatest enterprise of our time. The present and the future are so hopeful in the light of Christ’s glorious return that I am seeking opportunities of sharing my faith every day. Of course, I am following the guidance of God in regard to my lifework.”

His radiant countenance, his noble bearing, his ready courage, his obvious joy in being alive, combined to convince me that George is typical of the thousands of Adventist youth who consider their religious faith a decided asset and not in any sense a liability.

How important that all of us become fully aware of the high destiny to which God has called us! How intriguing to discover that Providence is leading our lives, tempering and conditioning us to fulfill an important mission. This contribution on our part, whether hidden or prominent, has its all-important bearing in the strategy of God in rescuing a doomed race. We were born to act our part in the divine plan.

Young men and women have been selected in the past. They have been chosen out of a generation because of what God could make of them through the marvelous work of grace. Their parents have been instructed before their birth. Their diet has been controlled. Their dress, their habits, their associations, have been prescribed by an infallible Counselor. Why? Because God knew that in order to have a representative of the caliber the situation demanded, a special processing was necessary.

The Church and Its Youth

“The Lord has chosen the youth to be His helping hand.” The church very much needs the strength of the young people. The world is perishing for the want of youthful testimony to the saving power of the gospel. None of these expectations can be realized until we open our lives to the abiding presence of Jesus and are gripped by the vivid consciousness that we are God’s men and women for this time.

This vision of heaven’s purpose and our response does something to us which is inexplicable. Out of indifference comes positive alertness. Questionable practices and associations are laid aside, and projects of eternal value crowd our hours and talents.

Young men and women of the Advent message, we do have a date with destiny. Divine predictions portray a united, forward-moving, soul-winning endeavor in our ranks. No superimposed mass transformation is pictured, but as hearts are captured by the love of Christ, that positive charge of serious resolve will pass from life to life, lighting up the countenance and making of the soul a fearless agency in proclaiming Christ to the world.

Conducted by Promise Kloss Sherman

If I Were a Young Father Again

By H. M. Tippet

[The material appearing in the Home Circle this week was prepared for the REVIEW by the Parent and Home Education Section of the General Conference Department of Education.—Editor.]

"Except the Lord build the house, they labour in vain that build it." Ps. 127:1.

THE radio, the family car, and television sets were no problem to me when I was a young father. Some of these modern wonders didn't exist, and those that were gradually becoming popular were available only to the rather well to do. There are many social seers today who attribute the disintegration of family life to the multiplication of these luxury items as standard equipment in the average home.

Sober reflection based on experience and observation, however, would show that the real problem in every home is not how to control radio or television programs, how to regulate the use of the family car, how to substitute suitable recreation in place of technicolor movies and bowling alleys, but rather the age-old problem voiced by Manoah, the father of Samson, "How shall we order the child, and how shall we do unto him?" Judges 13:12. Settle that problem and we hold the key to every question of right and wrong. Essentially the problem of the Christian home is no different now from what it was in the time of the patriarchs. Parents failed in 1949 B.C. as they do in A.D. 1949, or succeeded as admirably. The principles of success in home training cover every age and social situation.

We are constantly confronted with the query, But why do bad children so often come from good homes?

Or again, we are asked by the skeptical, Why sometimes will one child turn out to be a delinquent and another child a model citizen, both trained in the same home? In facing that query we must remember that children are individuals. They are born with the guarantee that on reaching the age of discretion they may exercise the power of choice. Up to that age the parents have a wonderful opportunity to place before their children the way of blessing and of cursing and to offer sound counsel as to the wisest choice. After that time the parents cannot choose for them, and parental responsibility largely ceases. If the child chooses noble living and worthy achievement, the parents share his honor. If the child chooses folly and disgrace, the parents share in the humiliation. Given time, the wayward child may, like the prodigal, come to himself, and remember the blessedness of his earlier obedience. But there is no promise of Heaven that he will.

Samson and Samuel

Samson, one of the judges of Israel, came from a good home. He had the unique advantage of exceptional prenatal influence, for his mother obeyed the dictates of God in her eating and drinking and the ordering of her life. He likewise received a godly example and home training in his formative years. But reaching the age of privilege, he chose foolishly, and succumbed to wine and wicked women.

Samuel had an equally fortunate background for his early home training, supplemented by the example of his spiritual father, Eli. He had the handicap of necessary association with the dissolute sons of Eli, but unlike Samson, he refused to be debased by his environment. Should such contrast in the total results of training discourage us from putting forth every effort to give each child his rightful heritage in a careful upbringing? Not at all, for like Samson or like the prodigal, the wayward child often amid squalor and wantonness will reflect upon his happier days and turn his steps toward heaven. But the best type of home training is not, as I suggested at the outset, a matter of scoldings and forbiddings and proscriptions and taboos, though, to be sure, there must be restrictions.

Training the Will

"How shall we order the child," then, "and how shall we do unto him?" Because the outlook for his weal or his woe depends so much on intelligent choices when he reaches the age of discretion, should not our chief aim be to train him in the matter of his will. This surely is that "nice" work, that delicate work, which the Spirit of prophecy assures us is the parents' greatest privilege and responsibility.

I think if I were a young father again, I should make reverence a cardinal objective in my children's earliest training, for I believe reverence is basic to obedience. Mere conformity to law is not the highest obedience, either in the state or in the family circle. Many a home has concentrated on obedience to authority only to turn out children sullen and disrespectful to all authority. And I cannot expect my children to be reverent unless they see me setting an example in reverence. I cannot make my child love ideals for which I myself have a careless disregard. How can a social bore teach his child to be gracious? How can a cynic inculcate respect for truth? How can a father harsh in his discipline cultivate kind-



J. C. ALLEN

A Young Father and His Daughter Enjoying a Book Together

ness in his offspring? How can parents careless about the observation of the family altar make worship impressive to their little ones? How can a man who shows disregard for municipal ordinances expect model obedience to his own mandates from his children?

God's plan for fathers was that they should stand at the head of their households as representatives of the greatness and goodness and love of God. The exemplification of such a character would evoke unbounded admiration and confidence in their children. Obedience then would be an act of love, not of coercion. A story by William Stidger illustrates the point. A Sunday school teacher was telling her class of little ones about God. She described Him as kindly, loving, strong, and thoughtful. She told them of His courage and His kindness and His greatness. She said He wasn't afraid in the dark, that He supplied all our needs, that He was sympathetic with our hurts. And then she asked, "Does that description of God make you think of anybody you know?" One little hand went up, and with a radiant face its owner, a little boy, exclaimed, "That's my pop, teacher!" And isn't that just how it should be?

Choosing Right Because It Is Right

If I were a young father again, I should spend more time than I did trying to make my children understand *why* a thing was right or wrong. In other words, I should attempt to train their reasoning powers so that they would choose the right way because they saw it was the best way. I would try to take the mystery and vagueness out of the reasons for my parental orders. I would take my children more into partnership and confidence in the conduct of life. The attitude of "You do as I say, and stop asking questions" is a lethal blow to respect for authority. But when a child asks, with big open eyes, "Why?" the parent wins confidence and respect and loving obedience when he patiently answers the question so that the child responds, "Oh, yes, Daddy, I understand. I see what you mean."

A study of the lives of men and women who have come to eminence and fame worthy of the honor shows almost without exception that as children they were reared with a profound reverence for Bible principles. In the households of Wesley and Beecher, of Adams and Madison, and of innumerable others in the hall of fame, life was integrated with the Word of God as the undisputed authority in matters of conduct. The child of today is not a new species, as one might conclude if he judged by the shelves of many a modern home bulging with treatises on the new psychology. Some of these modern books on child training may have their place, but there are no short cuts to virtue. Precept must still be upon precept, line upon line, here a little, and there a little. There is too much emphasis on the body-conscious literature of the new behaviorism and not enough on the Deuteronomic admonition: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, . . . and thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:7-9.

Finding the Meaning of Certain Texts

If I were a young father again, I think I should study more closely the meaning of such texts as this: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Eph. 6:4, Revised Standard Version. I should never arbitrarily punish my children in a show of fury, but by self-control and gentleness let them know I was suffering with them in whatever penalties for wrongdoing were meted out. Occasionally we have all seen parents ostensibly disciplining their children in a way that was little short of

insanity. It was unreasonable, often without any relation to the offense committed, sometimes brutal. It is an admirable way of rearing a hardened criminal. Disciplining of children is a fine art. Its study develops wisdom in the adult; its exercise develops character in a child.

A public official once said to his experienced father: "You don't realize how much outside pressure is brought to bear upon me by my supporters." The older man retorted, "But, son, haven't you any inside pressure?" If I were a young father again, I would do my very best to build up this "inside pressure" against evil and wrongdoing in my children. Then when the outside pressure came, whether it be in the form of a television comedy, the questionable music of a radio program, an excursion into sordid carnival entertainments or whatnot, the inner voice of the child would respond like Joseph, "How . . . can I do this great wickedness, and sin against God?" Gen. 39:9.

Comments on Choice Quotations

From Cause to Effect

By K. J. Reynolds

DIVINE philosophy was made the foundation of his education."—*Fundamentals of Christian Education*, p. 194. These words, penned by the messenger of the Lord, refer to the prophet Daniel. Then this statement follows: "He welcomed the counsel of the Lord." Because the foundation was sound, the life structure was strong, and the name of Daniel has come down to our time as a symbol of spiritual and moral integrity.

Daniel's training from childhood gave him a knowledge of the Word of God. More than that, it gave him reverence and love for that Word. Although his education, to use modern terms, was probably "child-centered" as to method, it was undoubtedly God-centered as to content. Daniel was faithfully instructed by his parents and teachers in the character of God and in the principles of His kingdom. These were made attractive to him, with the result that he loved God and he loved His law.

Because divine philosophy was made the foundation of his education Daniel accepted God's plan for him and for the world, accepted it with his mind as well as his heart. He welcomed the counsel of God and was glad to follow divine direction. His education taught him to keep ever before his mind and conscience the glory and the love and the wisdom of God. The approval of God was more dear to him than the praise of kings or the gratification of personal ambition. His body was disciplined to the principles and activities of his consecrated mind.

Because he made the fear of the Lord the beginning of wisdom he was able to excel in secular learning. His knowledge came through faithful effort, the use of his powers and capacities, in alliance with the Holy Spirit. Writing of Daniel and his companions, the Spirit of prophecy states: "They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose,—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character. And God Himself was their teacher."—*Prophets and Kings*, p. 486.

Now as always the issue is clearly drawn between human philosophy, which says to man, "Know thyself," and divine philosophy, which says that man must first know God, seek His kingdom, and surrender the life to Him, and then these other life values will be added. On the one hand man is challenged to improve the race through understanding of the nature of mankind; on the other hand man is invited to find salvation and eternal life through an understanding of God's nature and man's need of Him. Therefore, let every Adventist parent and teacher say, "As for me and those whom God has entrusted to me, we will serve the Lord."

Our Work in Germany

By A. Minck, *President,*
Central European Division

"Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name." 1 Chron. 29:11-13.

AS I BEGIN my report on the progress of the Advent cause in the territory of the Central European Division, I want to give God the glory and praise for the wonderful experiences that have come to us during the past year. Again He has made it evident that His power is still at work in our midst. He has maintained the freedom to proclaim the gospel message in all parts of our country. Not only has He made the authorities willing to grant this freedom, but He has accompanied it with special blessings.

Never have so many souls been baptized and accepted into our churches in any year since the beginning of our work in Germany, as in the year 1948. The 5,927 newly baptized members not only give witness to the diligence of our pastors and people but prove the working of the Holy Ghost on many hearts. At the end of the year 1948 we had a membership of 41,996 in the three unions. The East German Union had 18,775, the West German Union 12,168, and the South German Union 11,053 members. During the first quarter of this year 896 souls joined the church. The membership of this division at the end of the month of March was 42,474. This is a great joy for all of us, and it gives us great courage to observe this growth.

Over the period from 1930 to 1948, that is, over the last nineteen years, 39,114 souls have been accepted into our churches either by baptism or by vote. If we divide this number by nineteen, we find that approximately two thousand souls were added to the church every year.

Division Meeting in Berlin

After the business meetings of the different unions and organizations this year in Hamburg, a general meeting of the division was held in Berlin from April 20 to 25. Although the past year was, in respect to soul winning, the most successful year in our history, it was, in regard to our finances, filled with much anxiety. That, of course, is not strange, because like everybody else we felt the effect of the currency reform. But in spite of those difficulties, every union, as well as the division, was able not only to balance its budgets but to report some surpluses. The reports coming in for the first quarter of this year give us reason to hope for an equally satisfactory record.

Another branch of our work in which we can observe new life is the publishing work. For many years we had to go without any of our periodicals. But now we rejoice to have the Hamburg and the Munich publishing houses in operation, which print three periodicals, *Der Adventbote*, *Der Botschafter*, and a special publication for the young people called *Weg and Ziel* (the Road and the Goal). According to a report from the Advent publishing house, we shall soon have some further periodicals,

such as *Life and Health*, *The Guiding Star for Youth*, *Little Friend*, and *The Servant of All*.

At present there are a number of brethren and sisters who are having good success in the canvassing work. It is possible now after many years to report on our colporteur work. Last year 99 canvassers worked 11,232 hours, and sold in the amount of stabilized German marks, \$50,-031.70 worth of our fine books and periodicals. That, of course, is just a small beginning; but it gives us the right to expect much more, especially now that brethren W. Touchard and W. Meier, old, experienced colporteur leaders, have taken over the work. We hope sincerely that they will be able to develop it to its old strength, so that by this means our message will be proclaimed again, and many souls will come to the understanding of the truth.

The youngest branch in our Central European Division is the Bible correspondence school. M. Busch has been given charge of this line of work besides his other duties. It is very encouraging to learn that we have reached nearly two thousand souls by this method.

God has bestowed upon us many blessings during the last year. Our greatest desire now is to bring honor to Christ our Lord and Saviour, and to hasten the day of His glorious coming.

After Four Centuries

By Ralph Combes, *President,*
French West Indian Mission

ON SUNDAY, May 8, 1949, the first Protestant church on the French island of Martinique was dedicated in Marin. This is a Seventh-day Adventist church. In fact, it has only been within more recent months that any other Protestant denomination has had work in this formidable stronghold of Catholicism. We have other churches and companies on this island of nearly a third of a million people.

The opening of this new church building in Marin marks the beginning of a new era for our work in this island, for during the past twenty-five years our believers have been worshiping in halls and homes. However, at the beginning of 1949 plans were laid for an extensive building program that would provide our members in the French West Indian Mission with representative church homes. The dedication at Marin was the first fruits of this program. Seven other projects are underway in different parts of the mission.

This was a wonderful day, not only for our believers in Marin, but for all our believers throughout Martinique, as was evident from the large busses coming in from all corners of the island bringing representatives from practically every church and company to take part in the special service.

S. B. Jean-Elie had charge of a typically West Indian church window-and-door-opening service, during which friends of the Marin church gave liberal offerings in return for the privilege of opening a door or a window in the new building. Marcel Perau, pastor of the Marin district; Eugene Berle, from Guadeloupe; and E. E. Parchment, from the British West Indies Union, were present and had prominent parts on the program. The president of the Caribbean Union, Robert H. Pierson, preached the dedicatory sermon, and the writer served as master of ceremonies for this happy event.

Medical, Publishing, and Educational Needs in Mission Lands

A Symposium

Call to Medical Missions Advance A FEW months ago, at a meeting of medical mission representatives in New York City, I met the secretary of the American Mission to Lepers. With deep feeling he said to me, "You people with your large mission work in Africa should be doing more for the lepers."

We now learn that our mission is being urged to accept the responsibility of operating a large leprosy hospital in connection with our Kendu Mission Hospital in Kenya Colony, East Africa. In other parts of Africa we are challenged not only with this great need to help the lepers but with the demand for more medical facilities to meet the minimum demands being made upon us. Besides the nine established hospitals, we have five hospital projects in various stages of advancement—some in the blueprint stage, others about to open their doors to the waiting patients. Some of these new institutions are dependent for their completion upon anticipated funds to be received through the Missions Extension Offering. Besides these new institutions, all our established medical centers in Africa are in need of better facilities to bring them up to the minimum requirements for a desirable degree of effectiveness. Our medical institutions all over Africa report a patient load of work quite out of proportion to the facilities provided.

From Nurse Lydia Delhove, of the Rwankeri Mission, Ruanda, in the heart of Africa, comes this word, which is typical of all our work in Africa: "These last three weeks I have seen an average of two hundred patients daily. There are quite a few who should be hospitalized. Many have to be turned back home for lack of accommodation." How unfortunate that we cannot place in the hands of these nurses and doctors the means of meeting more fully the demands made upon them.

Our medical work in India has been the means of greatly strengthening our position among the people of that land. And this has led to urgent calls for us to open work in other areas. Pakistan, the newly organized dominion of western and a portion of eastern India, is calling us to open work in Karachi, their fine, modern capital city and the air gateway to the East. Medical work is already planned for this important center, and the property is in hand. The kindly feeling of the people of Pakistan is partly due to the energetic relief work carried on in the Punjab by Dr. Carrie Anderson Robbins, C. W. Robbins, and his associates during the senseless slaughter of both Hindus and Moslems in the recent religious civil war.

Over in Siam, where our Bangkok hospital and clinic have attained such widespread and favorable recognition, plans are underway for the development of two new institutions. Siam has one of the most stable governments and most prosperous economic situations of any country in the Orient. Her people are predominantly Buddhists, who do not readily turn to other creeds. Our medical activities have given our work in that country support and prestige of great value. Through careful planning, thrift, and hard work, our medical workers in Siam have gone a long way toward paying for the expansion in

progress. They must have help, however, before the new institutions can fully function.

A good indication of the nature of our medical work in that field is seen in the nurses' training work, under the immediate direction of Miss Ruth Munroe, R.N. Of the more than thirty-five formerly Buddhist young women in training in the Bangkok Mission Sanitarium, twenty have accepted Christ as their Saviour. Still others are Christian in their attitude and interest.

When the present war in China closes, what situations will face our institutions in that unhappy land is a matter of conjecture. Some have already been destroyed in the conflict. Surely we will be satisfied with nothing less than full restoration of all work we previously have had under way. Our hospitals in North China we will want to see restored as early as possible. The heroic loyalty of our medical men and women in China, both Chinese and foreign, is a challenge to all of us.

In Japan and Korea our medical work stands well to the front both in its standard of excellence and in its potentiality for training the young people. The expansion of both hospital and training facilities will call for considerable expenditure in these fields.

In Inter-America and in South America we have productive institutions now serving the cause, and others are planned for the immediate future. In Central America, in Puerto Rico, and in the Amazon Valley five new mission hospitals or dispensaries will soon be under construction.

Many are the young people and fathers and mothers who have made great sacrifices that this work may advance. Young men and women have left home, loved ones, and good prospects of material prosperity. Parents have given their children, knowing full well the lonely days, months, yes, years which their sacrifice would entail. How much greater sacrifice their gift to the Lord is than anything measured in dollars or pounds! Many of us cannot go to the mission fields and serve on the ground. We may not have children or loved ones whom we can send in our place. Yet none of us need feel that there is no place for us in this important phase of the work begun nearly two thousand years ago by the Great Physician, our Lord Jesus Christ.

THEODORE R. FLAIZ, M.D., *Secretary,
Medical Department, General Conference.*

Need for Expansion of Publishing Work THE burden of God's people in all parts of the world field is to impart to others a knowledge of the saving power of Christ and the blessed hope of His soon return. In order to do this and extend the message to earth's remotest bounds, every evangelistic agency that God has given this people must be put to use.

The truth of God for this time has found its way into many mission fields through our literature. It was in the year 1885 that Mrs. E. Grauterau returned to Honduras from California, carrying with her a supply of truth-filled literature. This good sister distributed this literature and thus laid the foundation for the beginning of our work in Honduras.

A Presbyterian minister of San Fernando, Trinidad, purchased a copy of *Bible Readings* from one of our pioneer colporteurs in 1892. Later the minister presented this book to A. Roopchand for having repeated by memory the greatest number of Bible texts. For years this book was used in the home of this man as a doorstop. In 1929 his son, Ezekiel Roopchand, and several others were playing with the book and were attracted by a certain chapter heading. Ezekiel began reading the book, and became greatly interested. He also discovered a copy of the book *The Great Controversy* bearing the same date, 1892, evidently sold by the same colporteur. Soon this man was keeping the Sabbath. Now we have a small church in this place.

Through the years denominational publishing houses have been built in many countries, but there are still several large fields that stand in need of a publishing institution. At this time there is an unprecedented demand for religious literature in Japan. Recently one of the great dailies made a survey of the ten best sellers in Japan, and found that the Bible ranks ninth. This is quite a record for Japan, and at present the distribution of the Scriptures is ten times what it was before the war.

During the war our publishing house was taken over by the Japanese. It has now been returned to us, but the great demand for gospel literature makes our present publishing facilities inadequate to supply the need. The immediate need, a very urgent one indeed, is a new building in which to house the printing plant. A greater volume of literature is necessary in order to carry forward a more aggressive house-to-house literature evangelism campaign among the 79,000,000 people of Japan.

Finland, that beautiful country with its fine, sturdy people, is ready to receive the Advent message. Our church services and evangelistic meetings are better attended than ever before. In Finland we have 46 churches with a baptized membership of 4,242, 11 workers, and 85 colporteurs; and yet we have no denominational printing plant to supply these members, workers, and colporteurs with literature.

During the war paper was rationed, but this was discontinued on January 1, 1949, and now the way is open for a great advance move in literature evangelism. Our

printing is being done by outside publishers, but in view of the increased demand for gospel-filled literature this arrangement has become unsatisfactory. Each month it is uncertain as to whether or not the religious and health magazines will be printed and ready to send out to the field on time. It is becoming increasingly difficult for the outside printing plants to supply the literature needed for the successful prosecution of our work in Finland; therefore a properly equipped denominational publishing house must be established in this field.

West Africa, with its needy millions, must receive the message of the everlasting gospel. Nigeria alone, which forms a part of the West African Union, has a population equal to that of Canada, Australia, and New Zealand combined. The British Government is putting forth a special effort at this time to educate these people, and there is a great awakening and a desire for learning and education. The rate of literacy is increasing each year, and those who have learned and are learning to read have a strong desire for gospel-filled literature.

Recognizing this great need, the West African Union Committee recently voted to establish a publishing house in Accra in the Gold Coast. Some funds are on hand for this project, but more money must be secured in order to provide a properly equipped printing plant where a sufficient amount of truth-filled literature can be produced to be used in evangelizing West Africa.

Today in far-off mission lands we have many publishing houses that have been made possible by the fine cooperation and liberality of our believers. Once again, on September 10, it will be our privilege to take part in the Missions Extension program by giving an offering to help extend our great chain of publishing houses.

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

Educational Facilities Needed

HAVE you ever had to deny a child the privilege of a Christian education in a Seventh-day Adventist school? Have you ever had to tell an eager youngster, his eyes shining with intelligence and ambition, that there is no room for him or no work you can give him to help with his expenses? Have you ever seen the light go out of young eyes, even when the no is said ever so kindly? If you have, you will know that these tragedies are to be avoided at all costs, that nothing else which money can buy is worth that much.

Yet such experiences are happening almost every day in one part or another of the world where we carry on educational work. In spite of the generosity of the church, many of our overseas workers are doing with so little, so very little. Under the blessing of God they are almost working miracles. But even miracles have limits; so there are youngsters in whose eyes the light goes out.

The experience which the missionary educator dreads most, the pain he prays most earnestly to be spared, is that of having to say no when eyes plead and hands are outstretched. On such occasions missionaries have been known to cry out: "If only our goodhearted people could see the



Representatives of Language Groups in the Middle East Union, Which Will Be Served by a New Printing Press, a Project of the 1949 Missions Extension Fund

little we have with which to do so much, surely they would give now, while the calls are urgent."

If only you could see, for instance, the need for a boys' dormitory at our Haitian Seminary, around the bay from Port-au-Prince. The present dormitory, a pleasant-looking cottage of plaster, with a metal roof in the fashion of the country, is built on a slope overlooking the main building and the farm of pasture and palm and mango trees. Inside, the small rooms are clean and neat but appallingly crowded. In rooms of a size which in our North American schools would house two or possibly three students, there are eight to ten bunks. Altogether, sixty-five boys and men live in that small cottage, and that in a tropical climate.

They are not asking for more commodious quarters for the sixty-five. They are asking us to contribute so they can build a good dormitory into which to crowd those who now have to be turned away. They are asking for only two thousand dollars for the project. That sum would not go far in the United States, but in Haiti they will work miracles with it, as they have already demonstrated in the case of their new girls' dormitory.

Then you should see the print shop at our West Indian Training College, in the Jamaican hills. The industries are grouped at the end of the campus, which extends along the road to Mandeville. There are a woodworking shop, where mahogany furniture is made, the farm buildings, the bakery, and a small, weather-beaten frame building which contains the press.

Printing could be made to pay in the Mandeville district if a shop were equipped to turn out good work and make quick delivery. A paying shop, on the other hand, would enable several boys to learn a useful trade and at the same time to pay part or all of their school expenses. This sort of shop is greatly needed in Jamaica, for the people, although industrious and ambitious, are desperately poor. But as it is, the printer and a very few boys can do all the work they have. There is commercial work to be had, but it is not likely to come to this shop until the aged and badly worn type can be replaced, the decrepit liner rebuilt or a new one installed, along with a new cutter and folder, and job presses installed which would work better than the ones they now have.

Five thousand dollars will greatly help this shop. But even this modest sum is far beyond the resources of the mission. If the situation is to be remedied and this industry is to assume its proper place as a helper of young men, the money will have to come from the Missions Extension funds for 1949. If in imagination you have been able to see this little shop, and the eager and capable young nationals who want a Christian education which it will help to provide, then surely you will want to give liberally.

These are but samples of our worldwide educational problem. In North Sumatra land is needed on which to build a more adequate school plant—they have outgrown the present quarters. The Caribbean Training School has a good and prospering printing plant under tropical palms in Trinidad, but they need a cylinder press to handle their business. The school in Montemorelos, Mexico, is desperately in need of small industries for its students. In Ethiopia the em-

peror has turned over to our mission a school formerly run by the government, with 450 acres of land, rent-free for fifty years. Conditions are very primitive, and if the school is to do good work, there must be improvements, at small cost by North American standards, but out of the question with mission funds. In India and Pakistan there are educational problems growing out of the new political boundaries, which in some instances have separated primary from secondary and higher schools, necessitating new plans and new investments in schools.

All these problems of growth and expansion challenge us to give financial assistance without which the growth will not be possible. These overseas workers do so very much with so very little. Give them what they ask, and they will repay with souls won for the kingdom and with youth trained for the work of God.

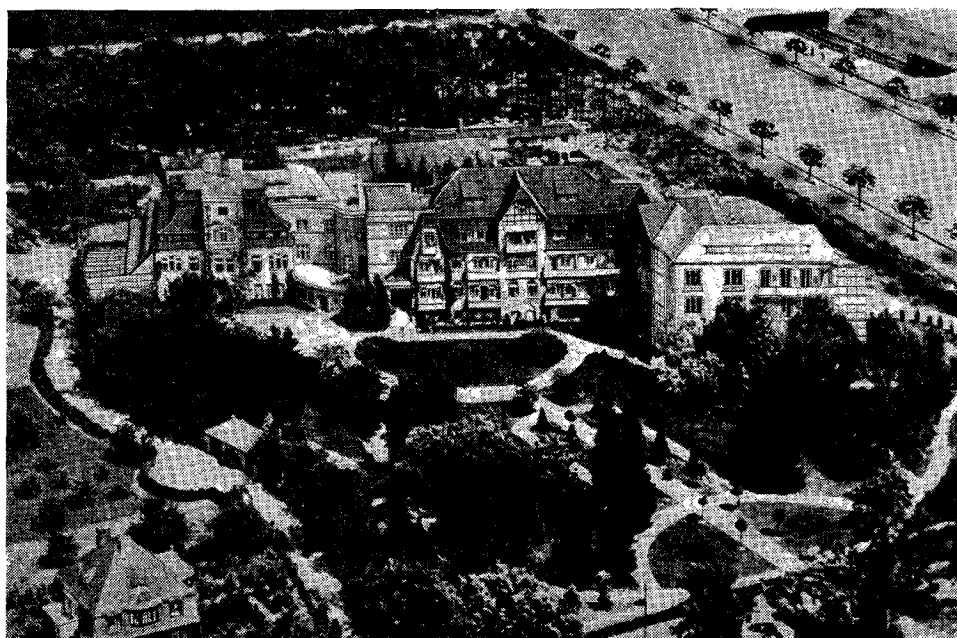
KELD J. REYNOLDS, *Associate Secretary,
Department of Education, General Conference.*

Missouri Regional Meetings

By J. Ernest Edwards, *Associate Secretary,
Home Missionary Department, General Conference*

THE two regional meetings held during June in the beautiful Seventh-day Adventist temples in Kansas City and Saint Louis were greatly appreciated by our people in Missouri. Almost two thousand members attended these two three-day meetings. The well-planned program emphasized evangelism in its various aspects. Each service held in these evangelistic centers emphasized soul winning. The opening meeting with its challenge of the unfinished task, the presentation of summer evangelistic appointments, the detailed plan to evangelize every home in the unentered counties, the old-fashioned prayer-and-praise service, the educational program sponsored by Union College and Sunnysdale Academy, the illustrated mission talks, the temperance rally with its radio script and motion picture, and the Sunday evening evangelistic service made these regional meetings a never-to-be forgotten experience.

Eric B. Hare, W. A. Scharffenberg, J. E. Edwards, and Miss Louise Myers; M. V. Campbell and his associates from the Central Union; H. K. Christman, from the Pacific Press; C. G. Gordon and W. H. Beaven, from Union College, contributed to the spiritual feast.



Waldfriede Hospital and Clinic (Germany)—New Wing to Be Provided From the 1949 Missions Extension Fund Offering on September 10



A Group of Missionary Students Who Attended Language School in Kowloon, Hong Kong, China

Language Study in China

By P. E. Quimby

TO THE consecrated missionary in China there is never one moment for idleness. Haunting him day and night, there is before him the ever-present task of learning the Chinese language. If the political and social conditions require him temporarily to withdraw from active service, or if new missionaries are, because of the national situation, delayed from proceeding to their respective fields of labor, there is always and everywhere that one urgent task that demands the best mental effort and every moment of available time.

Language study is a constant challenge of which the missionary should be eternally conscious and to which he must give continued and studious attention. In every conversation and public address, in every letter dictated or read, in every social contact with his national colleague, he is embarrassingly convinced of his tragic need of mastering the native language.

If opportunity would permit us to study the history of Christian missions in China during the past century and a half, we would observe that political and social disturbances have quite regularly appeared. On all these occasions the missionaries have had to withdraw from their mission stations to treaty ports of International Concessions until the storm passed over. It might be thought that these retreats would have retarded the progress of mission work, that the missionaries would have been held up and delayed in their progress. But a study of the missionaries' activities during these seasons will most thoroughly convince us of the opposite. These retreats have not been delays and hindrances in mission advance, but rather periods of progress in the cause of Christian missions in China.

On every occasion of withdrawal from the fields of active labor, the missionaries have immediately organized themselves into intensive language-study groups. They have labored on more nearly perfect translations of the Bible. They have given attention to the study of Chinese history, culture, and religions. With their faithful Chinese colleagues by their sides, they have produced new and better Chinese Christian literature.

History repeatedly gives witness to the fact that, during the years following these temporary retreats, the gos-

pel of Christ in China has made such progress as to surprise the most enthusiastic missionaries.

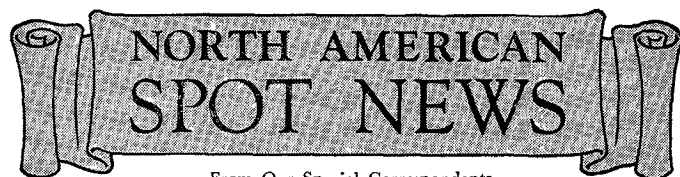
Early in 1949, when it became necessary for our missionaries to leave certain territory, the demand for a Chinese language school was pressed before the China Division Committee. In response, a school was organized at Kowloon, Hong Kong. It was named Institute of Chinese Studies. Buildings were rented to house the families of those desiring language study. On January 18 the institute was opened by a most appropriate address given by E. L. Longway. From that time until midsummer the school had a period of uninterrupted progress. Periodically the China Division Committee added more student members, and withdrew a few because their services were needed in

some phase of mission operations.

Most faithful and diligent service was given by the men chosen as instructors in the school. The language study has been motivated along spiritual lines by a series of valuable lectures given by F. W. Detamore on evangelism and pastoral work.

The personnel of the student body was composed of the following: three ministers, three medical doctors, three nurses, one Signs Press business manager, one division builder, two industrial educators, seven missionary wives, and two sons of missionaries.

It is the sincere hope that the knowledge gained in this school will contribute to the hastening of the Advent message to all China in spite of the present trouble.



From Our Special Correspondents

Atlantic Union

● THE Southern New England girls' camp at Royalston, Massachusetts, had an attendance of 85 on the opening day. To provide additional help, the 20th-Century Correspondence School released Miss Faith Munroe for 10 days to serve as a counselor.

● IN two baptisms since March, 37 have been baptized in Brooklyn, New York, most of whom were first reached as a result of W. A. Fagal's radio program and the Sunday night services sponsored by the broadcast. This broadcast, the Bible Auditorium of the Air, has changed its time to 10:30 A.M. to avoid conflict with the new time of the Voice of Prophecy program on certain stations.

Canadian Union

● A. G. STREIFLING reports the addition of 33 new members as a result of three recent baptisms conducted by him in Kelowna, British Columbia. This makes a total of 48 so far this year. These baptisms are the result of public evangelism, personal work, faithful laymen assisting the district leader, and Christian education.

● E. ZINS baptized four people in Brantford, Ontario, on June 18, and others are being prepared to take this step.

● R. C. SHARMAN baptized 11 people in the Edmonton, Alberta district on June 11.

● Two new printing presses have just been installed in the Canadian Watchman Press to replace machines that have been in use for some time.

Central Union

● Two new church buildings in the Central Union were dedicated free of debt during July. At Benkelman, Nebraska, there was not a single Seventh-day Adventist member a year ago. It was an inspiration to all those who attended the dedicatory services to notice that there is now a beautiful new church building, and on the day of dedication a church of 15 members was organized. At Wellington, Kansas, a church for our colored congregation was also dedicated. At the present time the Wellington church has not been officially organized, but it is hoped that this will be possible after the evangelistic effort which is soon to be held.

● SABBATH, July 9, was a happy day for the members of the Rawlins, Wyoming, district, for on that day another baptismal service was held for that area. The candidates were the fruitage of lay evangelism carried on in the homes since the first of the year.

● A NEW Sabbath school was recently organized at Arnold, Nebraska, with a charter membership of more than 30. D. E. Venden, president of the Nebraska Conference, conducted a spearhead effort in Arnold a year ago, and the interest was followed up by Wayne Baysinger and G. A. Haas, district pastors.

Columbia Union

● ATTENDANCE at the evangelistic meetings being conducted in Webster Springs, West Virginia, by H. E. Metcalf has reached as high as 375 on a single Sunday night, practically all of whom were not members of the Seventh-day Adventist Church. Recently 234 persons attended one of the meetings being conducted by J. R. Johnson in Beckley, West Virginia. These were principally non-Adventists.

● THE Allegheny Conference lists the following evangelistic campaigns in progress: Richmond, Virginia, R. T. Hudson and R. L. Bradford; Columbus, Ohio, Jethro Lester; Baltimore, Maryland, W. L. Cheatham; Cleveland, Ohio, J. H. Laurence; Cincinnati, Ohio, T. M. Rowe; Englewood, New Jersey, W. M. Fordham.

● BAPTISMS reported by workers in the East Pennsylvania Conference during the second quarter of the year are as follows: Mrs. Jessie Curtis, 9; C. L. Duffield, 4; W. C. Jensen, 13; C. H. Seitz, 3; F. W. Wernick, 4; John E. Hoffman, 2; A. E. Wade, 3; L. E. Rafferty, 18; A. W. Ortner, 3; E. D. Calkins, 12.

● FOURTEEN new members were baptized July 2 at Madison, Ohio, by C. C. Morris as a result of the effort conducted by Benjamin E. Leach.

Lake Union

● EMMANUEL MISSIONARY COLLEGE is adding several new members to its faculty this coming year: Melvin K. Davis, director of choral organizations; Hazel van Kipp, instructor in violin; James C. Gaitens, instructor in chemistry; Mrs. Pearl Gaitens, instructor in secretarial science; Cecil Gemmell, dean of men; Dr. Hans L. Rasmussen, associate professor of social science; Dr. Harry Y. C. Wong, associate professor of biology; Horace J. Shaw, instructor in speech; Dr. C. D. Striplin, professor of social science.

● THE Wisconsin Conference celebrated their Ingathering victory, July 20, on the campground at Portage, when all the workers were together preparing for the coming camp meeting. With a basic goal of \$40,000 they had raised \$44,162.

● THE active list for Illinois Bible Correspondence School now stands at 1,314. This means that 1,314 persons studied our message by correspondence during the past six months. This is by far the largest evangelistic effort being conducted in the conference. During the same period \$1,266.32 was re-

ceived in offerings from the students, and the Bible school distributed 10,020 pieces of free literature.

Northern Union

● A. C. WOODS, the district pastor, reports the baptism of three new members who have united with the Hibbing, Minnesota, church.

● NINE new members were baptized on July 16, in the Kettle River, near Hinckley, Minnesota, by W. R. Archbold on behalf of E. W. Voyles, the district pastor. Among these was a family of five, consisting of a father and his four daughters, who had become interested through the Voice of Prophecy radio broadcast. The district conducted a series of studies in the home and expects the mother of the family also to be ready for baptism soon.

Southern Union

● SINCE the cornerstone for the new science building at Southern Missionary College was laid on June 16, progress on this much-needed facility has been steady and gratifying. This is a continuation of the college expansion plans which began four years ago when senior college status was achieved.

● K. A. WRIGHT, president of Southern Missionary College, has announced the addition of several new faculty members. E. I. Mohr, of Southwestern Junior College, will join the staff to teach physics and mathematics. Professor and Mrs. Norman L. Krogstad have been secured for the college music department. Miss Mabel Wood, from Union College, is also joining the music department. Two recent graduates of Southern Missionary College have also been added to the staff: Miss Ruth Risetter as cashier, and Miss Jimmie Lou Westerfield to teach in the secretarial science department.

Southwestern Union

● THE attendance at the meetings being conducted by Frank Sherrill and Howard Voss at Waller, Texas, is excellent. As many as 175 out of a population of 500 have attended in one evening. The interest is good in this place and there is hope of a rich harvest of souls.

● E. C. BECK and A. M. Matar are holding meetings in Hillsboro, Texas. The interest is very good. Several have already expressed their desire for baptism. These meetings are being held in a tent in the main part of this city.

● ON Sabbath, June 25, the new Albuquerque, New Mexico, English church was dedicated. J. W. Turner, president of the Southwestern Union Conference, gave the dedicatory sermon at three o'clock in the afternoon. N. R. Dower, president of the Texico Conference, offered the dedicatory prayer; and the pastor, Douglas C. Marchus, led out in the act of dedication. J. C. Kozel, secretary-treasurer of the Southwestern Union Conference, spoke at the close of the Sabbath.

OBITUARIES

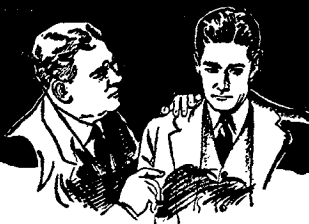
✓ GRUNDSET.—Bennie Luverne Grundset was born Feb. 18, 1888, at Barnesville, Minn.; and died at Hinsdale, Ill., July 14, 1949. While still a young man he gave his heart to the Lord and united with the Seventh-day Adventist Church, to which he remained a faithful member until the time of his death.

His education was secured at Maplewood Academy, Hutchinson Theological Seminary, and Union College, Lincoln, Nebraska. Later he completed a course in higher accountancy and received the degree of Certified Public Accountant at the University of Illinois.

On September 20, 1915, he was united in marriage to Inga Monson and to this union three sons were born: Dr. Kenneth W. Grundset and Dr. Lloyd H. Grundset, both of Brookfield, and Dr. Harold E. Grundset of Rockford, Ill.

The deceased was connected with our work for thirty-seven years. During his experience he served as Book and Bible House secretary and secretary-treasurer of the Manitoba Conference, in Canada, and also as Book and Bible House secretary for the Minnesota Conference. Later he was called to the Pacific Press Publishing Association, where he served as treasurer and assistant manager of the Pacific Press Branch at Portland, Ore. In May, 1920, he was invited to connect with the International Branch of the Pacific Press at Brookfield, Ill., as treasurer, and served in this capacity until November, 1933, when he was asked to serve as manager of the institution, which position he held for the last sixteen years. During all these years he worked untiringly in an earnest effort to promote the gospel by means of foreign literature.

✓ TROUT.—Edna S. Trout was born at Philadelphia, Pa.; and died June 19, 1949, at Brantford, Ontario, Canada. She accepted Christ as her Saviour



HEART TO HEART TALKS

By F. M. Wilcox

As former editor of the REVIEW for more than thirty-two years, Elder Wilcox draws from his rich experiences in counseling men and women how to escape the perennial pitfalls along the Christian's path. Readers are drawn closer to God and to their fellow men by this impelling book that plainly points the way to greater blessings and spiritual conquests.

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If you tire easily with mental or physical effort, *Abounding Energy* points out the causes of the tension and stress that are spoiling your efficiency. Learn how to gain freedom from the worry and strain of modern living. Here is a practical approach to the problem of how to restore and retain radiant health.

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The great religious conflicts of earth's last period and the stand Christians must make in these tremendous days are clearly portrayed in this thought-provoking volume. Quotations from Ellen G. White supplement each chapter of a book that will be often read and referred to.

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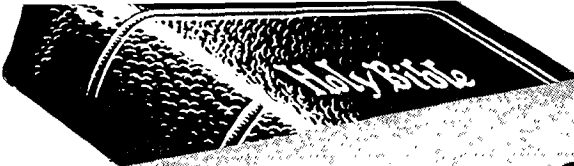


HEALTH AND HOME NURSING

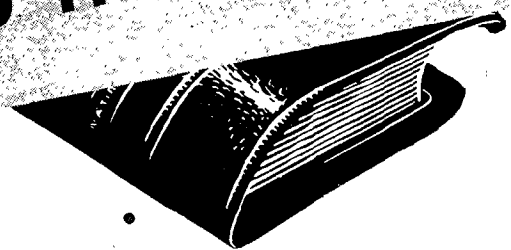
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ROBERTS

REVIEW AND HERALD

early in life. She attended South Lancaster Academy and Washington Missionary College. After teaching church school for many years, she taught English at Oshawa Missionary College, in Ontario, Canada. She is survived by one sister.

HANEY.—Charles Keith Haney was born March 21, 1930, near Greeneville, Tenn.; and died June 13, 1949. In May of this year he graduated from Pisgah Institute and received a scholarship award from Southern Missionary College. Immediately following his graduation he began colporteur work in the Carolina Conference to secure a scholarship for college, in preparation for the ministry. While engaged in this work for the Master he was struck by a drunken driver as he rode along the highway on his bicycle. He is survived by his father and mother, two brothers, and four sisters.

TRACY.—Mary Olive Jones Tracy was born March 22, 1877, in Baltimore, Md.; and died at Milton, Ore., June 18, 1949. She was the daughter of J. F. Jones, a pioneer Seventh-day Adventist minister, at whose home the first Sabbath school in the city of Baltimore was held. She was baptized in her early teens. In 1902 she was graduated from the New England Sanitarium Training School for Nurses, and did special work as a dietitian. In 1904 she was married to Frederick Arthur Tracy, and they were called to work in Newfoundland. Later they labored in Canada, and in 1911 went to Oregon. She is survived by her husband, two daughters, two granddaughters, one great-grandson, and two sisters.

ROMEDY.—Elmer D. Romedy was born in Jacksonville, Fla., June 10, 1901; and died in the same city, June 12, 1949. For twenty-nine years Brother Romedy conducted a real estate business in Jacksonville, and was a member of the Board of Realtors. His real estate office was no ordinary office, for the poor as well as the rich came to him for counsel and help. There are hundreds with roofs over their heads because in their distress our brother took over their affairs. Surviving him are his wife, two daughters, one granddaughter, four sisters, and two brothers.

LEFEVRE.—Ethel Sammons LeFevre was born Sept. 23, 1881; and died March 31, 1949. She was an active and beloved member of the Springfield, Ohio, S.D.A. church for over half a century. She was united in marriage to Homer LeFevre in 1903, and after attending Mount Vernon College they went as missionaries to Trinidad in 1906. Ill-health forced them to return before the expiration of their term. She has ministered to the sick as a nurse for forty-one years. She is survived by her husband, one daughter, two grandchildren, several foster children, and one brother.

PITTMAN.—George B. Pittman was born at West Point, Morrow County, Ohio, Oct. 28, 1867; and died in Galion, Ohio, May 31, 1949. He accepted the message ten years ago and was very sincere in his new-found faith. He is survived by his son, daughter, four grandchildren, two great-grandchildren, and one sister.

HAUSMAN.—Harold Herbert Hausman was born Jan. 27, 1925; and died April 30, 1949, when his airplane crashed as he was returning from Mount Vernon, Ohio. He was baptized at the age of nine and remained faithful. He is survived by his wife, son, mother, father, and a sister.

WEBB.—Emma Firth Webb was born in Philadelphia, Pa., April 8, 1878; and died at Mount Vernon, Ohio, April 18, 1949. She was specially active in Dorcas and W.C.T.U. work. She is survived by one son, two grandchildren, and a sister.

MCDERMOTT.—David Arthur McDermott was born March 11, 1881; and died March 31, 1949, at Chillicothe, Ohio. He was baptized in 1930, and at the time of his death was engaged in the colporteur ministry. He is survived by his wife, two daughters, and nine grandchildren.

WILKINS.—Archibald M. Wilkins, M.D., was born at Delta, Ohio, June 29, 1874; and died at the same place, March 29, 1949. Besides serving his country in the Spanish-American War, in the Philippines, on the Mexican border and in World War I, he served his community medically for fifty-one years. He united with the Seventh-day Adventist Church seven years ago. He is survived by his wife, one son, two grandchildren, and one sister.

BUCKHOLTZ.—Edward George Buckholtz was born in Cincinnati, Ohio, Jan. 7, 1869; and died March 15, 1949, a member of the church in Dayton, Ohio. He is survived by his wife, one son, and two daughters.

RICHARDS.—Mrs. P. F. Richards was born in Morden, Manitoba, Canada; and died April 28, 1949, in Stockton, Calif.

MAYES.—George W. Mayes was born in McMinn County, Tenn., Jan. 21, 1906 and died at Morristown, Tenn., July 3, 1949.

UPTON.—Alicia R. Upton was born in Portland, Maine, July 17, 1882; and died at Melrose, Mass., June 26, 1949. She was baptized in 1934 and was active in church work. She is survived by her husband, one brother, and one sister.

STANLEY.—Lummie Olive Stanley was born Sept. 18, 1874, in Carroll County, Va.; and died July 4, 1949, at Wytheville, Va. She embraced the third angel's message more than thirty years ago. She leaves to mourn: four daughters, fourteen grandchildren, and thirteen great-grandchildren.

SMITH.—Ada Sauter Smith was born Oct. 5, 1875; and was laid to rest in College Place, Wash., June 18, 1949. She is survived by three daughters, one son, one brother, and one sister.

DOLPH.—Nancy Dolph was born at Sanitarium, Calif., Jan. 15, 1929. She was a first-year student in the Loma Linda School of Nursing, and was fatally injured in an auto accident, May 3, 1949. Left to cherish her memory are her father and mother, Mr. and Mrs. O. W. Dolph, of Lone Pine, Calif., one brother, and one sister.

KINNEY.—Emma Smith Kinney was born March 15, 1869, at Smithland, Iowa; and died May 21, 1949, at Walla Walla, Wash. She was baptized and united with the church at the age of fourteen years. She is survived by seven children, several grandchildren and several great-grandchildren.

DALTON.—Alice Pierce Dalton was born at Nashville, Tenn., March 3, 1904; and died at Atlanta, Ga., July 6, 1949. She accepted Christ early in life, was graduated from Southern Junior College, and completed the nurses' training at the Washington Sanitarium. For many years she served as camp nurse at the Kentucky-Tennessee Junior camp. She is survived by her husband, two sons, parents, one sister, and one brother.

MCCOY.—Thomas Arthur McCoy was born in Coshocton County, Ohio, Sept. 14, 1907; and died at Mount Vernon, Ohio, June 28, 1949. He received his academic education at Mount Vernon Academy, where he was graduated in 1930 as president of his class. While here he met Miss Dorothy Smith, who later became his wife and who was a devoted and faithful companion all through his ministry. He graduated from the ministerial course of Washington Missionary College in 1935 and connected with the New Jersey Conference that same year, where he labored for seven years. He was ordained to the gospel ministry in 1938. In 1942 he was called to labor in the Ohio Conference, where for the last six years he has served as a member of the Ohio Conference Committee and the Mount Vernon Academy Board. His life was instantly snuffed out on the morning of June 28, in an accident which occurred on the Ohio campgrounds during the pitching of camp. He leaves to mourn: his wife and daughter, his father, two brothers, and one sister.

Request for Literature

WANTED, used Bible books, True Education Readers, geographies and song books (*Christ in Song*, *Missionary Volunteer Song Book*, *Gospel in Song*, etc.) at Malamulo Mission. Address Mrs. L. A. Edwards, P.O. Malamulo, Nyasaland, Africa.

Correction

In the REVIEW of July 14, page 12, the name of the present Pope was given as Pius XIII. This should have read Pius XII.

Errata

OUR attention has been called to an error in our list of missionary sailings for 1948, which appeared in the April 28 issue of the REVIEW. In the list of missionaries sent out from the Northern European Division in August appear the names of Elder and Mrs. S. Wortman-Haebel of the Netherlands to Indonesia. This should have read, Mrs. S. Wortman-Haebel. Brother Wortman gave his life in service for the work in Indonesia, and died January 6, 1945, in a Japanese internment camp in Java. E. D. DICK.

1949 Camp Meetings

Including Regional Meetings and Certain Youth's Congresses

Canadian Union

Maritime	August 26-28
Halifax	September 2-4
Moncton	September 8-11
Newfoundland, St John's	

Columbia Union

West Pennsylvania, Somerset, Pa.	August 19-28
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Northern Union

Iowa, Cedar Falls	August 24-28
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Pacific Union

Nevada-Utah	August 26-September 3
Lake Tahoe	

CHURCH CALENDAR

Sept. 3-10	Missions Extension Cam.	Nov. 5-26	Review Campaign
Sept. 10	Missions Extension Offering	Nov. 12-19	Week of Prayer
Sept. 24	13th Sabbath (Inter-America)	Nov. 19	Week of Sacrifice Offering
Oct. 1	Colporteur Rally Day	Nov. 24	Thanksgiving Day
Oct. 8	Voice of Prophecy Offering	Dec. 10	Temperance Offering
Oct. 15-22	Message Magazine Cam.	Dec. 24	13th Sabbath (South America)
Oct. 29	Famine Relief Offering		

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 SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Recent Missionary Departures

ELDER AND MRS. H. B. LUNDQUIST and their daughter Mary Lou, returning to Cuba from furlough, left Miami for Havana, August 1.

Elder and Mrs. R. M. Turner and their three children, Bonnie, James, and Arlene, of Colfax, Washington, sailed from San Francisco, August 2, on the S.S. *General Breckinridge*. Elder Turner has been appointed to evangelistic service on the island of Guam. E. D. DICK.

New Bible Textbooks

THE General Conference Department of Education is happy to notify our secondary schools throughout the world field that the two new Bible textbooks for which they have long been waiting are now ready. The New Testament history, *Development of the Christian Church*, and the Old Testament history, *Life and Times of the Old Testament*, are beautiful volumes, profusely illustrated with maps, and with black-and-white and full-color pictures by master artists. Both books are made up according to the latest and best in textbook construction.

The production of these two volumes constitutes a milestone in our educational work, for they are the first new texts in these fields that have been written in many years. It is our hope and prayer that these books will be a means of strengthening the work of the Bible classes in all our academies and intermediate schools.

L. R. RASMUSSEN.

Welfare Work in Germany

THE question may rise in some minds whether our brethren in the vanquished countries of Europe are endeavoring to help themselves in their problems or whether they are content to receive help from America. From their own poverty they have carried on a welfare work with an estimated cash value of \$151,777. The welfare report for the Central European Division for the quarter ending June 30, 1949, reveals the following interesting facts:

GENERAL INFORMATION

Number of churches and companies in the division	837
Churches reporting	816
Church membership in the division	39,119
Members reporting	12,365

WELFARE ACTIVITIES

	German Welfare	Overseas Relief	Totals
Articles of clothing given away	17,895	18,108	36,003
Cash donated to local welfare	\$14,752		\$14,752
Food baskets given away	6,020	53,528	59,548
Hours Christian help work	70,441		70,441
Persons helped	24,402		24,402
Treatments given	47,913		47,913
Estimated cash value of above report	\$151,777	\$125,165	\$276,942

The brethren who have recently returned from extended visits in Germany report that great need still exists for food and clothing, especially children's clothing, and the prayers of our leaders are that the coming Famine Relief Offering, to be taken on October 29, will supply the General Conference with funds whereby we may help our brethren in the Central European Division who are working so faithfully to help themselves.

HENRY F. BROWN.

Cheering Word From Poland

FOR the last two years our training-school work has been carried on in cramped quarters in Krakow, but now the school is being returned to its former rural location in Kamenica. Because of limited facilities this year, only 35 young men can be accepted; but it is hoped next year to be able to accept more, including young women. Many are anxious to attend.

The past year 13 young men and women finished the training course at Krakow, and all have entered the work in Poland. Axel Varmer, home missionary secretary of the Northern European Division, says this addition of 13 young workers to the meager force in Poland is much appreciated. He also says that the workers and members are of good courage, and have liberty to work in the churches and in public evangelism.

E. E. COSENTINE.

Status of World Calendar Plan

WORD that the World Calendar Plan of calendar revision has been placed on the provisional agenda for the next meeting of the United Nations Assembly is bad news for Seventh-day Adventists. Although this does not give assurance that the calendar plan will be discussed by the UN Assembly, and certainly none that it will be approved, it does mean that there is a probability that the calendar question will come up.

We will make every effort to convince the American delegates to the UN that the blank-day plan of calendar revision should not be adopted. However, we wish to emphasize that every American citizen who is opposed to blank-day calendar revision should write at once to his United States Senators and to the Congressman representing the district where he lives, protesting against blank-day calendar revision, not only because of its interference with personal religious liberty, but also because of the religious confusion it would produce, and because it would occasion the most serious dissension among churches.

We would also like to urge that letters be written to the Secretary of State protesting against blank-day calendar revision.

This is important. It is urgent. Please write these letters.

FRANK H. YOST.

Press Work in Southern Europe

ENCOURAGING word comes from M. Fridlin, of Berne, Switzerland, press relations secretary for the Southern European Division, concerning the interest in Adventist church news on the part of editors. "The presswork is not languishing in our fields," he writes. "I am sending you a number of newspapers from Austria and Switzerland which have published news about our activities. In spite of the shortage of space in Austrian papers, a number of newspapers are always willing to insert news about Seventh-day Adventist activities."

"Two weeks ago I attended the annual meeting of the Belgian Conference in Brussels, and the brethren there agreed to organize the press work. A. de Ligne was appointed press secretary for the Belgian Conference."

J. R. FERREN.