

# Extending Our Mission Frontiers

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President, General Conference



GROWTH and progress are encouraging factors in the development of God's work on earth. This has been forcefully impressed upon my mind as I have studied the projects that will be assisted by the Missions Extension Fund for 1949. What an array of needs, and every one of them of vital importance! Fourteen of these projects are connected with our schools for the training of

native workers in as many countries. Other projects are for the development of medical work in various lands, or for providing equipment to print literature in different languages.

One item is for the establishment of a medical clinic in Mindanao. This is the large island that forms the southern extremity of the Philippine Islands, and is populated for the most part by the Moro people, who are Mohammedans. A most providential opening has developed whereby with the needed funds medical work can be carried on among these people, and medical work seems to be the only avenue through which the Moros can be reached with the gospel. Dr. R. T. Santos has written regarding this as follows:

"Toward the latter half of 1947 one of our veteran colporteurs attempted the very dangerous work of selling medical literature in one section of the Mohammedan country. He met with unprecedented success. Close on the heels of this experience another event occurred which further opened the way to reach these people. Before the close of the year some of our academy students, accompanied by two teachers and

the school nurse, ran the risk of Ingathering among the Moros. With the help of the medical work the students found a warm reception, and the people gave liberally.

"As a happy aftermath of the medical ministry some headmen (called *datus* and *sultans*) requested that our medical work be established among their people. After two months a medical team, composed of a volunteer American nurse (the academy nurse mentioned above) and a doctor, was on its mercy mission to these people, so greatly in need of medical attention and especially of the saving balm of the gospel.

"The Moros are a fierce and warlike people, their history having been written with the blood of Christians. Such is the country and such are the people to whom we have pioneered the message."

Having myself visited this region and knowing the truthfulness of what Dr. Santos says, I feel a great personal interest in seeing this project brought to a full consummation. All the other projects are just as needy.

What great impetus will be given and what great progress will be seen in connection with the onward march of this movement if these funds can be provided! The Missions Extension Offering will be taken in our churches on Sabbath, September 10. Will it not be to the glory of God and a means of extending His work speedily in many parts of the world if His people will give the largest offering that has ever been taken for Missions Extension? Among the many appeals that come to the people of God this is an outstanding opportunity to really advance the interests of God's truth. May the Lord bless His people with liberal hearts as they enthusiastically respond to these calls.

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## ITEMS OF INTEREST

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

¶ A HIGH official of the Imperial Japanese Household called at the Japan Bible House on the Ginza, the central business section of Tokyo, and asked for a copy of the Holy Bible. He explained he wanted "a good one," because he had been sent by the crown prince to purchase a copy. "The prince," the official added, "wishes to read the whole Bible during his summer vacation."

¶ FIGURES released in Chicago by the International Council of Religious Education show a gain of 19,060 Sunday schools in this country between 1945 and 1948. During the same period, however, there was a net loss of 21,891 pupils in the Sunday school enrollment of all churches. Over the same span the following increases were reported: 623,489 more Sunday school officers and teachers; 23,641 more vacation church schools; and 1,648,713 more vacation school pupils. The International Council said there are now 232,672 Sunday or Sabbath schools in the United States, as well as 2,406,505 officers and teachers, and 24,588,112 pupils of all faiths.

¶ THE House Labor and Education Committee debated for two hours on the controversial issue of Federal aid-to-education, but wound up exactly where it was before the stormy meeting. After agreeing unanimously to take up the measure in an executive session, committee members found themselves deadlocked after consideration of four separate motions. A subcommittee has approved, 10-3, a measure introduced by Representative Graham A. Barden (D-N.C.) which would provide \$300,000,000 in Federal aid to the States, with no Federal money to be used for private or parochial schools. The Barden measure has been vigorously assailed by members of the Roman Catholic hierarchy and Catholic members of Congress.

¶ ROMAN CATHOLICS in the United States, including Hawaii and Alaska, now total 26,718,343—a gain of 642,646 over last year—according to statistics appearing in the newly published 1949 Official Catholic Directory. The directory also lists 117,130 conversions to Catholicism during 1948, the third successive year in which converts totaled more than 100,000.

¶ CHESTER H. GINGERICH, an Amish farmer, has been adjudged guilty the second time of violation of the Indiana compulsory school attendance law. He was fined \$200 and costs in Randolph Circuit Court. A year ago in the Jay Circuit Court, Gingerich was found guilty of the charge and fined \$200 and given a six-month term on the State prison farm. The two court decisions came after charges were filed against the farmer for refusing to send his 14-year-old son to high school. The farmer's attorneys have indicated they will carry the fight to the United States Supreme Court for a final decision. Members of the Amish faith throughout the State have contributed to a defense fund to make this a test case.

¶ UNTIL such time as missionary activity becomes the "major business" of the church, Protestantism will continue to lose ground in its fight against materialism and secularism. This warning was sounded in Silver Bay, New York, by Dr. Merlyn A. Chappel, of the Board of National Missions of the Presbyterian Church in the U.S.A. He spoke before 300 mission officials, clergymen, and church workers attending a seven-day conference on the world mission of the church. "Nominal Christianity has been worn threadbare in its feeble effort to bring in the Kingdom of God," he said. "It is too anemic today to stand up before a lusty, new materialistic paganism. The only force in the world today that can outthink, outfeel and outlive this paganism is a missionary or discipleship Christianity."

## 75-50-25 YEARS AGO

1874

¶ THIS report is sent by N. Orcutt from South Vineland, New Jersey: "Have partially organized a church here, fourteen covenanting together to keep the commandments of God and the faith of Jesus Christ, five of the number putting on Christ by baptism. . . . We have meetings, Bible-class, and Sabbath-school on the Sabbath, and meetings on first-day evening, with a few attentive hearers not of like precious faith."

1899

¶ AFTER spending a year laboring in the Republic of Uruguay, Jean Vuilleumier sends a summary of his work as follows: "Seven courses of meetings, two Sabbath-schools established, one church organized, and fourteen baptisms. It has been a great privilege to me to labor in Uruguay. The Lord has given me precious experiences, and some wonderful victories for the truth. To Him be all the praise."

1924

¶ INTERESTING items are sent by Orno Follett regarding the Lake Grove Mission School for the Navaho Indians, which is operated about fourteen miles from Thoreau in northwestern New Mexico. He says, in part: "It is operated as a day school, for the benefit of Indian children. Attendance of other than Indian children is not solicited. At present only the first eight grades are carried. Besides the regular school work, domestic science, including cooking, sewing, and general housework is taught the girls. The boys are given a limited amount of manual training. . . . The total enrolment for the last term was twenty-six children, twenty-two being full-blooded Navahoes. . . . It is to the school that we look for native workers who will quickly give the message to the thousands of unwarned Indians in our Southwestern States."

## Preserved From All Evil

THE apostle Paul wrote in his last epistle: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:6, 7.

That meant he was facing sure execution. But he did not regard that as a calamitous ending to his lifework. Looking calmly forward, he said, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." Verse 18.

They could put him to death, but all the might of Rome could not force him into evil. He was triumphant there. No evil could befall him.

Naturally we would look forward to continued imprisonment and death by the headsman's Roman sword as a great evil threatening. Not so Paul. "The Lord shall deliver me from every evil work," he wrote.

We sometimes confuse trial with evil, and pray the Lord to save us from it. But the Lord's prayer says, "Deliver us from evil." That means deliverance from evil in the trials.

Paul, "the prisoner of the Lord," knew that even in the dungeon he was in his Lord's keeping. All the power of the Roman Empire could not separate him from the safe keeping of his Lord.

W. A. S.

## The Editor's Mail Bag

A BROTHER writes calling attention to the following statement that had appeared in a REVIEW editorial: "It is an inflexible church rule that none but an ordained church elder or a minister may officiate at the communion service." Then he remarks: "I am fully convinced that the Bible and Spirit of prophecy are the voice of God, and no other authority in the denomination can speak as the voice of God at present. Am I right? Is it too much to expect that the above quotation be sustained with a 'thus saith the Lord'?"

### Our Reply

Following is our reply, somewhat amplified:

The kind of reasoning that you present in your letter confronts us from time to time in the whole cycle of church life. I have often wondered how extensive the writings of inspiration would need to be in order to give us detailed, specific instruction on every conceivable point of order, church government, and belief that might arise. So far as inspiration is concerned, we largely depend on it for the presentation of major principles. The application of the principles must generally be left to responsible persons and boards that have been appointed in harmony with Bible principles.

Some years ago a man who had attended a series of meetings wished me to baptize him. In speaking with him, I mentioned, among other things, that he must give up the use of tobacco. He challenged me and asked for a text against tobacco. Of course I did not attempt to quote a text against the weed, but I did quote certain texts that set forth the principle that our bodies are temples of the Holy Ghost and that whether we eat or drink we ought to do it to the glory of God. Then I told him that the church had given consideration to the evils

that result from the use of tobacco and had decided to make the use of it a test of fellowship.

He wished to challenge the authority of the church, but I reminded him that if properly chosen church officers were not empowered to apply inspired principles then we might as well abandon the idea of having a church organization that stood for anything distinctive. I told him that there never would have developed a distinct Adventist Church, into which he now wished to be baptized, if properly constituted church leadership had not felt that it was within its right in applying Biblical principles in the operation of a church government. He made no further application for baptism and fell away from the meetings, despite personal visits to his home. I am sorry that he did not see the matter rightly and join with us. But I am glad that inasmuch as he did not, no error in checking on candidates allowed him to come through into the church entertaining the ideas that he did. I think we would all agree that such a person could have proved only a liability to the church.

### The Basic Principle That Governs

What is the principle on which we proceed in church government? First, we appoint elders and deacons in harmony with the divine outline set forth in apostolic times. These, of course, are set apart for their work by the ministry, who have themselves been ordained to their work in harmony with Bible instruction. But we no sooner have a church organization set up than a whole host of practical questions of procedure and orderly handling of spiritual and material matters present themselves. As already stated, these must be handled, or else no church organization can really function. The Bible does not give endless details for church life; nor, for that matter, does the Spirit of prophecy. But there is a basic principle that stands out to determine the course of duly appointed church officers: "Let everything be done decently and in order."

In harmony with that principle a wide range of actions have been taken. It is on that principle we have proceeded in choosing other church officers than elders and deacons. That principle guides in determining, for example, time of meetings, length of meetings, order of service. And most certainly that principle has been the basis for apportioning tasks to different officers and other members.

### A Second Important Principle

There is another principle that guides in setting up church rules: That sacred things shall be handled sacredly, and to this end men set apart or ordained to the work of God in some special way shall be in charge of those sacred things. That principle is one of the most prominent in the whole series of principles set forth by God when He instituted a visible church company on the road to Canaan long ago. And it is in harmony with that principle that the Adventist Church has set down the rule regarding the communion service, which you quote in your letter.

Now, my brother, you may not wish to agree with what I have written. That, of course, is your privilege. I have simply set before you the basis on which the church proceeds. Nor do I see how it could proceed on any other and maintain order and decency. If every man were a

law unto himself, and felt free to do as seemed good to him in church life, except where a specific text of Scripture or the Spirit of prophecy stopped him, then I think you will agree with me that neither you nor I would long want to be in that kind of church. Certainly such a church would not be the Advent church that is making ready for translation; for order, I believe, is Heaven's first law.

F. D. N.

Where Is Your Social Emphasis?—3

## The Level of Christian Sociability

**W**E ARE all social creatures, and God made us so. We were not made to be alone. But we are Christians, too, with high ideals; and if the emphasis we have placed in this series of editorials on social relations is correct, then we should be sociable because we love men and seek to do them good. This is the great underlying emphasis in all our social contacts.

As we partake of this spirit we should be able to return from every social gathering "to our homes, improved in mind and refreshed in body, and prepared to engage in the work anew, with better hope and better courage."—*Testimonies*, vol. 2, p. 586. While we are achieving this it is possible also to preserve a good conscience, that will not condemn us or cause us shame. "We want to have these gatherings so conducted," wrote the messenger of the Lord, "and so conduct ourselves, that we can return to our homes with a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have associated, or had an injurious influence over them."—*Ibid.*, p. 585.

### Nature of Social Gatherings

There are times when our social contacts bring us together in the homes of our friends, or we may entertain a group of church friends in our own homes. What should be the nature of these social gatherings? The Spirit of prophecy has said:

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work, and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. 'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.'"—*Testimonies to Ministers*, p. 82.

In this sort of social occasion there is genuine relaxation and true spiritual satisfaction without vain regrets. We are bidden:

"Seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, that have no solidity. What we desire is, to be gathering new strength from all that we engage in. From all these gatherings for the purpose of recreation, from all these pleasant associations, we want to be gathering new strength to become better men and women. From every source possible we want to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Christ speak often like this: 'We must all come down upon a level.' There is no such thing as Christians com-

ing down upon a level. To embrace the truth of God and the religion of the Bible, is not coming down, it is coming up upon an elevated level, a higher stand-point, where we may commune with God."—*Testimonies*, vol. 2, p. 587.

## A High Conception of Social Life

Evidently the messenger of God had a very high conception of the social life of the true believer. There can be no letting down of standards for one minute. We cannot come down to a low level on Saturday night after attaining a high level of spiritual life throughout the Sabbath. Naturally there will always be some who will laugh at the mild and simple forms of pleasure recommended to us in the *Testimonies*, but this should not change our social emphasis, which must always be positive and constructive.

Wrote Mrs. White:

"While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of His name? Was Jesus invited to preside over them?"—*Testimonies to Ministers*, p. 82.

The type of gathering here referred to by Mrs. White is described as follows:

"Many such gatherings have been presented to me. I have seen the gayety, and display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all."—*Ibid.*, p. 83.

Writing to a young woman with capabilities, whose time was wasted at such social frolics and whose social emphasis was entirely misdirected, Mrs. White said:

"What has been your influence over those who assembled in your social gatherings? What has been said or done to lead souls to Christ? Have you been instant in season, out of season, to do your whole duty? Are you ready to meet at the bar of God those with whom you have mingled in your social gatherings? especially that class who have been thrown under your influence and who have died out of Christ? Are you prepared to say that your skirts are clear of their blood?"—*Testimonies*, vol. 2, p. 179.

## A Higher Social Concept

With the servant of God it was a life-or-death matter, and she wrote these counsels by the pen of inspiration to a church living in a world that is to hear from our lips the solemn message of the judgment and the announcement of our Lord's return. When we stop and think of it seriously, the position taken by the Spirit of prophecy on this matter is the only possible position that the consistent Adventist can take. If God's way of life is better and higher and nobler in every area of man's existence, then it follows that Christianity has a better, higher, and nobler way of social life. If being a Seventh-day Adventist has changed the pattern of our thinking and living in so many vital ways, why may it not change our social life as well?

The desire to cast aside inhibitions and indulge the flesh is the motive that leads to the surfeiting and drunkenness so common at worldly parties of pleasure. Against this the Lord has warned His church in the following words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and

drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

The cares of this life lead people to drown their sorrows in liquor, and the nerve tension of modern living compels them to be eating or drinking or smoking or entertaining all the while merely to have something to do. But it is while these things are going on that the day of the Lord comes unawares. Christians are bidden to rise above this level of life, and watch and pray always, that they may escape these things, and stand before the Son of man.

We wish to emphasize that we have not tried to discuss here the question of recreation. In a future series of editorials we hope to do this. We have been discussing the social emphasis of the Christian, and we believe that his social life should contribute primarily to the happiness of others as well as to his own felicity.

### Every Social Contact a Blessing

But we cannot and we must not, brethren and sisters, come down to the low, cheap level of worldly parties of pleasure and sinful entertainment. If we cannot invite the angels of God to be present at all our social gatherings, if we cannot preserve a good conscience, if we cannot come forth from every social occasion refreshed and invigorated to better perform life's duties, we had better change our social emphasis and plan with God's help and with earnest prayer to make every social contact of the variety that God can bless.

"Let me exhort you to engage in this work," wrote Mrs. White in a statement on social life, "scatter this light and life around you, not only in your own path, but in the paths of those with whom you associate. Let it be your object to make those around you better, to elevate them, to point them to Heaven and glory, and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, the riches which are imperishable."—*Ibid.*, p. 594. D. A. D.

## OTHERS HAVE SAID

The triumph song of life would lose its melody without its minor keys.—Mary Clark Leeper in *Trained Nurse*.

★ ★

Our sense of sin is in proportion to our nearness to God.—Thomas D. Bernard.

★ ★

Yesterday is a canceled check; tomorrow is a promissory note; today is ready cash—spend it wisely.—*Typographic*.

★ ★

Doing an injury puts you below your enemy; revenging one makes you even with him; forgiving it sets you above him.—*Nylic Review*.

★ ★

Leisure, like food, may contribute to our happiness and well-being or, ignorantly and gluttonously used, may destroy us.—Owen D. Young, *Recreation*, 1:45.

★ ★

A man who keeps his shoulder to the wheel is rarely seen giving others trouble. He's like a mule in the respect that when he's pulling, he can't kick, and when he's kicking, he can't pull.—Rev. Archer E. Anderson in *Moody Monthly*, 1:45.

★ ★

Self-satisfaction is the ether of life.—*Hoover Sphere*.

★ ★

Prayer requires more of the heart than of the tongue.—Adam Clarke in *Chaplain*.

★ ★

Ambition is like hunger; it obeys no law but its appetite.—*Mutual Moments*.

## The Lonely Jesus

HOW seldom we think of the loneliness of Jesus. We read about His teaching the multitude by the sea, on the hilltop, in the temple. We note that even as He walked from village to village He was not alone. The disciples were with Him, the sick and distressed pursued Him. Once when He desired rest from the press of the crowds He said to His disciples, "Come ye yourselves apart into a desert place, and rest a while." But after they arrived at this retreat the people soon found Him.

Nevertheless, after a closer inspection of His life we shall see that Jesus was the loneliest of men. Most truly He was in the world but not of the world. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." John 1:10, 11. He was indeed a pilgrim and a stranger on the earth.

Have you ever been in a foreign land? You cannot understand what the people are saying. They think you are odd and peculiar. They smile as you have difficulty in making your wants known or expressing your thoughts. Because of this handicap you feel weak and ineffective. You are an outsider. *Outlandish* is the word that best pictures your plight. But suppose you learn to speak the language, dress in the native mode, live as the people do, and still they look upon you as one not of them—a foreigner. You may mingle with the people, yet there is not that comfortable feeling of being among your own who receive you as one with them, and who give you sympathetic understanding no matter what you say and do. None but those who have passed through such an experience can know the depths of loneliness.

### Thinking of Home

Under such circumstances home beckons with a radiance such as you never realized before. It is the place where you long to be. You dream about it night and day. You see father and mother seated beside you at the table spread with food that refreshes, because it is the kind you are used to. You think of the scenes along a village street or a country lane where you played as a boy. Oh, how you'd like to go home! But that cannot be. You are so far away. And then what loneliness sweeps over you.

Think you that Jesus never thought of home? Home—where the angels adored Him and He communed with His Father face to face. Home—where the wants of His sensitive nature could best be met. Home—where no tear fell, where suffering was absent and life was sweet. Home—where the struggle against sin and temptation was lightened. Yes, the Stranger of Galilee must have thought often of home!

The most lonely place you can find is the crowded streets of a great city. People press against you and hurry on. None nods recognition. None shows any interest in your welfare. Thus it was with Jesus as He went up and down old Palestine. He was there to bless others, to give the needy a kindly look, and the helpless a healing touch. But who looked upon Him with tenderness? Who ran out to give Him a drink?

One would think that the little group of disciples who were closest to Jesus, upon whom He spent so much time and affection, would comprehend and appreciate His mission. But note how often they failed to give Him sympathetic understanding just when He was longing for it most.

One time, toward the close of Christ's ministry, when He was greatly troubled in spirit, He invited three of His disciples to go with Him to a remote place to pray. The disciples seemed unaware of His struggle of soul, nor were they conscious of the wonderful privilege that

was theirs. When Jesus went apart to pray they slept. But as they suddenly awakened they saw Jesus wrapped in the glory of heaven and two men talking with Him, whom they recognized as Moses and Elias. Being unconscious of the significance of these happenings, Peter idly remarked after the glory had departed, "Master, it is good for us to be here." Luke 9:33.

How lonely Jesus must have felt when that glimpse of His heavenly home disappeared, and He was left with those earthly friends who were so slow of understanding.

But later He was to have an experience which brought Him even greater disappointment and agony of heart. That was in those last hours before His betrayal, while He was wrestling out His soul problem with God in the Garden of Gethsemane. Peter, James, and John again were with Him. He had told them of His coming betrayal and death. Now that His hour of suffering had come, He asked them to pray with Him. But they little understood how much He needed their sympathy and support. As He returned from His first season of prayer and found them asleep, how sorrowfully He rebuked them, saying, "Couldst not thou watch one hour?"

Now He knew that He could expect little help from earthly friends. As the Scriptures had prophesied, He must tread the wine press alone. (Isa. 63:3.) No man was ever so lonely as Jesus was that night. The leaders of His people had rejected Him as an intruder. One of His disciples was about to betray Him. And His closest friends seemed unaware of His inward conflict.

#### Little Comprehension of His Objectives

There are other experiences that reveal how little these men who had lived with Him and studied under Him as the Master Teacher comprehended His life objectives. At the close of His teaching work, when He was giving His disciples one of His last discourses, He referred to His Father. As He did so Thomas said, "Lord, shew us the Father." This request seemed to come as a surprise to Jesus, for all along He had made it known that He was in their midst revealing the Father.

With what a pathetic sense of failure He replied, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father." John 14:9.

Again, at the very time when He was to depart this life and return to His home in heaven, how utterly disappointing to Him must have been the words of the disciples: "Wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6. Surely He had made it plain that His kingdom was not of this world, that His was a spiritual mission. But He could wait no longer; the time had come to leave them. He could only hope that after His departure they might better understand what He had said and done.

One thing He had done. He had opened a way of salvation for lost mankind. But what little evidence He had that day that His efforts had been successful. Except for the fact of His personal triumph over sin and the grave, there was little to encourage His heart as the result of His thirty-three years of sojourn among men.

The dark shadow of loneliness hovered over Jesus all through His life. We are told that in His youth "many avoided Him, because they were rebuked by His stainless life," and that His brothers and village companions "were impatient at His scruples, and pronounced Him narrow and strait-laced." "Through childhood, youth, and manhood, Jesus walked alone. In His purity and His faithfulness, He trod the wine-press alone, and of the people there was none with Him."

"No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His

life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude."—*The Desire of Ages*, pp. 89, 92, 111.

Concerning life in His home, we read further:

"What a support Christ would have found in His earthly relatives if they had believed in Him as one from heaven, and had co-operated with Him in doing the work of God! Their unbelief cast a shadow over the earthly life of Jesus. It was a part of the bitterness of that cup of woe which He drained for us. . . . His sensitive nature was tortured, His motives were misunderstood, His work uncomprehended."—*Ibid.*, pp. 325, 326.

How revealing are the words, "Jesus walked alone in the midst of men. . . . He had dwelt amid the love and fellowship of heaven; but in the world that He had created, He was in solitude."—*Ibid.*, p. 422.

This is the picture that the Bible presents of the lonely Jesus. Are you ever lonely? Jesus understands and cares. He knows your heartaches and disappointments. He notes your sorrow when friends and loved ones depart or fail you, and longs to fill the void with sweet companionship.

Jesus knew the bitterness of seeming failure as He beheld His weary and bewildered flock; He knew the agony of hesitation when the cup trembled in His hand. Think you that you are as alone in your trial as He was in His? Never! For the loving, faithful Jesus is always near, waiting your beck and call. "Behold," says He, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. What glorious assurance for the lonely!

F. L.



## FIRESIDE MEMORIES

By NETTIE JANE KNISTER

Of all the wonderful paintings  
That cling to memory's wall,  
The one that lingers the longest,  
Is loved the best of all,  
Is that of evening prayers  
Around a flickering grate,  
Where father, mother, and children  
Draw near the heavenly gate.

Though youth may travel the high-  
way  
That leads to countries afar,  
Though trials, suffering, and hard-  
ship  
Their joy may oftentimes mar,  
When falls the evening shadows  
There, still on memory's wall,  
Will hang the beautiful picture,  
The picture cherished by all.



## Maintain the Barriers

By L. R. Rasmussen

**D**URING the war the strongest barriers were placed around those objects which were considered the most vital to the welfare of the nation. There were some places that were lightly guarded, whereas others of strategic importance, such as the training bases and military installations, were vigilantly guarded night and day.

In order to gain access to one of these military installations, one had to encounter the most formidable bulwarks of cement and steel, rimmed by barriers of barbed wire. Anyone entering or leaving was carefully inspected by guard after guard; airplanes were forbidden to fly overhead; the most intricate alarm systems were installed.

The guards chosen for these important positions were men of unquestioned ability and integrity, men whose loyalty to the cause of their country was above suspicion. Every guard received special instruction in detecting the approach of the enemy and in giving an alarm.

Why all these precautions, barriers, bulwarks? To make it impossible for enemy agents to gain entrance. These precautions were taken not only to keep out the invasion of whole armies of the enemy but also to prevent little infiltrations of the enemy who would endeavor to sabotage the installation.

### Greatest Asset of the Church

The children and youth in our churches and schools constitute the greatest asset and heritage of the church. They are the army of the Lord. Our schools are the strategic training centers of the youth of this Advent Movement; they are the most vital institutions of this church. From these schools come the future officers and leaders who will direct the army of the Lord against the enemy. Let us note again two oft-quoted passages from the pen of inspiration:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

"Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others."—*Counsels to Teachers*, p. 99.

In the book *Education*, page 46, the messenger of the Lord, speaking concerning the schools of the prophets, after which our schools were to be patterned, states:

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."

Where would the enemy of the work of God naturally strike in order most effectively to sabotage the future work of God? At those training centers, the schools of the church, where the future leaders are being prepared. The enemy is pressing in on all sides, making his spearhead attacks upon our young people. He is making his last great stand, and with almost overwhelming power he is subtly attacking the remnant youth.

This danger has been clearly pointed out to us in the writings of the Spirit of prophecy:

"Nothing is of greater importance than the education of our children and young people. The church should arouse, and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.

"God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. . . .

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Counsels to Teachers*, pp. 165, 166.

Shall our schools no longer serve as a barrier against the "wide-spreading corruption," or shall we maintain those barriers that will most effectively thwart the purposes of the enemy of our youth?

Shall we close our eyes to the attack of the enemy at this time? Shall we lower the standards and let down the barriers? Shall we be less careful in selecting those who are to have watchcare over these youth? Shall we take the attitude that it is not our responsibility to check the inroads that the enemy is endeavoring to make upon our schools? As one who is privileged to visit many of these schools, I am forced to say that it is high time that the *bulwarks be strengthened, that the barriers be maintained.*

Do you think God will commend us for pushing our work in the front lines overseas, and excuse us for neglecting to provide and guard the great training centers of this movement? Some have wondered about the standards and regulations in our schools—yes, and at times have been inclined to criticize those charged with the responsibility of maintaining them. Let me say that these schools are the vital installations of this denomination. In other places the results of carelessness may be less tragic, but to let the enemy gain a foothold in our schools would give him the key to all phases of our denominational endeavor. The bulwarks and barriers must be maintained unimpaired. Our schools must not relax their stand against the evil influences of the world.

### Christian Experience First

Above every other qualification, our teachers must be chosen for their Christian experience, their love and loyalty and fidelity to Christ and the great principles of His church. Our schoolmen must maintain eternal vigilance, as those who must give an account. God requires this of us. The souls of our youth require it. The church should demand it.

As one charged with the responsibility of giving some direction to the educational endeavors of the church, let me ask you, layman and worker alike, Shall we let down; shall we retreat before the enemy? Shall we lower our standards because of the pressure, either from within or from without? Shall we let the enemy into the camp? Shall those charged with the sacred responsibility of operating our institutions become less vigilant? Shall we as administrators give the excuse for permitting some worldly practices to go unchecked, that in other places and by other individuals the barriers are not being as prayerfully and carefully maintained; therefore, we need not be so particular in maintaining them? Should the

watchmen on the walls of Zion fail to sound the alarm? Shall we allow our church schools, academies, and colleges to become honeycombed with the policies and practices of the educational pattern of the world?

I can hear an almost unanimous chorus of *no's* from our laity and leaders alike in answer to these questions.

"If you lower the standard in order to secure popularity and an increase of numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for, in this world, his followers are largely in the majority. It is the degree of moral power pervading the college, that is a test of its prosperity."—*Ibid.*, p. 94.

May I mention some of the areas which we must diligently guard lest the barriers be lowered and the enemy gain entrance to our schools and thus, in a large measure, destroy or neutralize their usefulness and influence:

In selection of the personnel of our faculties.

In content of our courses of study.

In social and recreational programs, such as the type of lyceums, motion pictures, musicales, and social gatherings.

In moral standards of association.

In reading matter, literary assignments, and authors recommended.

In academic procedures, customs, and fashions.

In the comparative emphasis we place on the spiritual and secular activities of the school.

In the physical training and health habits of students.

In the matter of instilling in the minds and hearts of the students intelligent and unswerving loyalty to God and to His church and work.

Our motto and stand today might well be stated in the words used by the fathers of the early Methodist educational endeavor when founding Cokesbury College: "If we cannot have a Christian school, we shall have none." This principle is inherent in the Seventh-day Adventist tradition of education. It is a high ideal, and not an easy one to realize. It calls for the active vigilance and support of every Seventh-day Adventist believer.

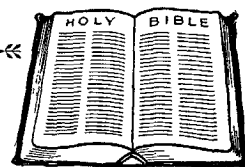
If the church is to be called upon for constantly greater financial support in maintaining its educational institutions, then the church must be convinced that, in addition to their educational services, these institutions will stand deliberately and resolutely for the high standards and ideals exemplified in the Christian way of life.

God forbid that at this late hour we should fail to cast up the bulwarks or maintain the barriers. We thank God for all those devoted Christian teachers and institutional leaders He has given us. They are doing a noble work. We thank God for our schools, which are "cities of refuge." Let us support them as never before. Let us each one uphold the hands of these chosen educational leaders in our schools. Yes, more; let us by word and action help to maintain the barriers against the enemy.



## The Christian Sabbath

By Louise C. Kleuser



### Who With God Shares in the Lordship of the Sabbath Day?

"The Son of man is Lord also of the sabbath." Mark 2:28.

God the Father created all things through Jesus Christ His Son. Eph. 3:9. It was Christ who had spoken the worlds into existence. Ps. 33:6-9; Heb. 1:2. He was the Word of God in human flesh. John 1:1-3, 14. "By Him all things consist." Col. 1:15-17.

### How Does Jesus' Example Prove the Sabbath Belongs to Both the New and the Old Testament?

"As His custom was, He went into the synagogue on the sabbath day." Luke 4:16.

### How Does the New Testament Teach That Christ's Mission on Earth Had Not Changed God's Commandments?

1. "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17-19.

2. "Jesus Christ the same yesterday, and to day, and for ever." Heb. 13:8.

3. James also stresses the fact that God's royal ten-commandment law, the law of liberty, is binding unto the judgment. Each of the Ten Commandments endures. James 2:8-12.

### How Did Christ Teach the Spiritual Significance of the Sabbath?

"The Son of man is Lord even of the sabbath day." "Wherefore it is lawful to do well on the sabbath days." Matt. 12:8, 12. Jesus lifted from the Sabbath the pharisaical ban of His day. By His example of healing and good works on this day (Matt. 12:1, 2) He showed how the Sabbath should be kept under the New Testament. He utterly condemned those laws and ceremonies which had made it a burden (Matt. 23; 15:1-20) instead of a day of blessing.

### How Did He Infer That the Sabbath Should Be Kept After His Death?

"But pray ye that your flight be not in the winter, neither on

the sabbath day." Matt. 24:20. Jesus was here looking forward to the destruction of Jerusalem A.D. 70. By this prophecy He definitely indicated that the Christian church would then still be observing the Sabbath as the rest day.

### What Example of Sabbathkeeping Was Given by the Holy Women After Christ's Death?

These early believers "rested the sabbath day according to the commandment." Luke 23:54-56; 24:1. Important as the occasion of Christ's death was, God's commandments were carefully observed by the holy women. They waited to anoint Christ's body until the Sabbath was past. Not even an emergency deterred them from their purpose of true Sabbath observance.

### How Was the Sabbath Regarded by the Early Apostles?

The book of Acts supplies us with sufficient evidence for Sabbath observance. The seventh day was regarded as the rest day for Gentile converts as well as for Jews. Paul's example showed that the Sabbath was still well established in the practices of the early church. He kept seventy-eight Sabbaths at Corinth. Acts 13:26, 27, 42-44; 17:2; 18:4, 11.

### How Is the Enduring Significance of the Lord's Day Stressed in Revelation?

"I [John] was in the Spirit on the Lord's day." Rev. 1:10. This text, disputed by first-day observers, needs merely to be studied in the light of Exodus 20:10 and Isaiah 58:13. The Sabbath is still the true Lord's day.

### What Lessons of Sabbath Rest Are Given Us in Hebrews?

1. God's rest alone meets His requirements. Heb. 4:3.
2. His rest includes keeping the seventh day. Verses 4, 10.
3. It remains the true rest day of every believer in Christ. Verses 3, 6.
4. It is symbolic of our eternal rest. Verse 9; Isaiah 66:22, 23.

### Whose Example of Sabbath Observance Should All New Testament Christians Follow?

Compare 1 Peter 2:21 and 1 John 2:6 with Luke 4:16. Jesus is our true pattern. His example is our only safe course.





# Divine Leadership of Israel

By R. W. Numbers

**M**OREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; . . . and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:1-6, 11.

The history of ancient Israel should be familiar to every member of the remnant church. Through His chosen servants Christ personally led His people into the land of promise in perfect fulfillment of the divine plan. Even so today He has His divine hand over His people and will bring them into the Promised Land on time.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. The Exodus movement of Israel would never have taken place if at the appointed time God Himself had not raised up a prophet with divine instruction. The people would never have left Egypt, and surely they would have returned long before they reached Canaan, if it had not been for the prophet of the Lord. The very existence and preservation of the movement stemmed from the gift of prophecy. Rebellion, apostasy, and the frown of God were always present when the people refused to acknowledge the counsel given through the prophetic gift.

Those who persistently refused to submit to the divine messages of God's chosen servant, Moses, and sought friendship with the world, were eventually destroyed. And in this we have a solemn warning. "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Said the messenger of the Lord to the remnant church:

"You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. . . . Your neglect to follow the light will place you in a more favorable position than the Jews upon whom Christ pronounced a woe."—*Testimonies*, vol. 5, pp. 75, 76.

## The Purpose of the Exodus

We must not forget that the reason God called Israel out of Egypt was that they might serve Him. The Lord commanded Moses to declare unto Pharaoh, "Let My son go, that he may serve Me." Ex. 4:23. At that time the majority were not serving the Lord, and those who were did so under the most forbidding circumstances.

God would not have called His people out of Egypt if they could have served Him acceptably where they were. No one is ever commanded of God to do anything unless it is important. Looking back on the whole history of Israel, we should not find it hard to see the wisdom and tender mercy of God in asking His people to do all that He commanded. Their hesitancy and unwillingness to comply with divine appeals seem so shortsighted and unreasonable to us, but I wonder how the angels of heaven feel as they watch us who have been commanded to "Come out." We fail to realize how slow we have

been in fully coming out of the world, and how quick we are to turn back to the things of Babylon.

"I was shown that many are flattering themselves that they are good Christians who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life."—*Ibid.*, vol. 3, p. 253.

Two of the outstanding sins of Israel while in Egypt were idolatry and Sabbath desecration. Strange as it may seem, these very sins which they were to leave behind were the very ones which caused them to fall again and again in their journey through the wilderness. The Sabbath was ever to remind them of Christ as the Creator. If they had been faithful in their Sabbath observance, they would not have fallen prey to the worship of other gods, and consequently would not have brought disaster to the armies of Israel and spiritual death to their own souls.

## Moses' Burden for Israel

"And it shall be, when the Lord thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 6:10-12.

Moses, who had been so intimately associated with every phase of the Exodus movement, and who understood so well the character of this ancient church, feared that when the Promised Land was gained and the daily struggles for an existence were ended and they should be surrounded with every comfort of life, they would forget how the Lord had led them. A brief review of the course which was pursued by the Israelites after the conquest of Canaan, clearly reveals that Moses' fears were justified.

The voice of Moses rings clearly in our ears as we consider this movement today with its well-filled churches, large conferences, and institutions, of which any organization might be rightfully proud.

God has raised up a new generation, which must not fail where their fathers failed. Should we not seriously ask ourselves the following questions: Are we following in the same path as did ancient Israel? Is there the same falling away from our holy calling as there was among God's peculiar people of old? Do we find ourselves in fellowship with the unfruitful works of darkness? Have we provoked the Lord's displeasure by our fellowship with unbelievers in our business or marriage relations? Is it possible that with all the light that God has given us we should be in a more unfavorable position than the Jews of old?

Is it not time to weep between the porch and the altar, and plead for the souls of men; to go without the camp in search of blood-bought souls; to turn our eyes away from our own personal comforts and rededicate our lives to the finishing of the work of God in all the world?

As Christ led Israel in the pillar of cloud, so He leads His people today.

## The Pillar of Fire

"There is a great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. . . . To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night."—*Ibid.*, vol. 4, p. 27.

God has led His people out of Babylon that they might keep His commandments, but when anyone deliberately turns his back on "the pillar of fire," and thus

refuses to let Christ lead him, he is plunging back into the darkness of Egypt, to perish with unbelievers.

The rise of this Advent Movement was just as much a fulfillment of divine prophecy as was the Exodus movement. In studying the 2300-day prophecy of Daniel 8:14 in connection with the three angels' messages of Revelation 14, we are not only deeply impressed with God's firmly laid foundation of truth in this message but also thrilled as we trace the prophetic hand building brick by brick the beautiful structure of God's remnant church, which is to stand without spot at His glorious appearing.

### Certain of Victory

This message of the remnant church is just as certain of glorious victory as was the conquest of Canaan. Some will be shaken out by the wayside and lost in the final storm of the ages, but the old ship Zion will soon find harbor in the haven of rest.

In a recent million-dollar fire in Montreal two firemen were seen hanging from the ledge of a window sill covered with broken glass. A ladder was soon put into place to rescue the men, but it was found to be too short, and thus precious seconds were lost. The blood from their cut hands ran down their arms as it dyed their shirts. The crowd stood breathlessly watching, lest at any minute the strength of the men fail and they fall to certain death below. Another ladder was quickly put in place. Just as the last ounce of strength was leaving the exhausted men, fellow firemen reached their sides. A shout of praise went up from the crowd below.

Millions of lives are holding on to eternal things, as it were, by their finger tips. Many a would-be rescuer is offering his human ladder of escape, but it is all too short. The ladder which Jacob saw reaching from earth to heaven is the only means of salvation for poor lost sinners. That ladder represented Christ, who was both human and divine. Thus it reaches low enough for anyone who will simply believe, and high enough for all to gain access to the throne of God. No one will ever reach heaven unless he first steps on the lowest round, and then, with his eyes turned upward, keeps climbing, until at the top of the ladder he is embraced in the arms of the blessed Redeemer, who purchased man with His own blood. As the suffering ones in the struggle with sin are finally welcomed home, a shout of victory will ascend from the unnumbered host in the universe of God.

## Revising the Commandments

By G. A. Roberts

**A**CCORDING to Webster *revise* means "to look over again for the purpose of correcting; to make a new, amended version of; to subject to revision; as, to revise a dictionary." The commandments of God were not given to be revised or amended by man, nor by angels, for His law stands fast forever in every jot and tittle. The thought of revising the commandments brings to mind a picture of written changes. A sacrilegious revision of this sort could have nothing whatever to do with the law itself or with its influence upon the heart of man.

There is another revision, however, that does have everything to do with the lives and hearts of those who undertake it. The law of God, under the new covenant, is written in the hearts of those who accept Jesus as their Saviour from sin. It is just here, in the heart of the professing Christian, that amendments are made which most vitally affect the heart and life of everyone who attempts them.

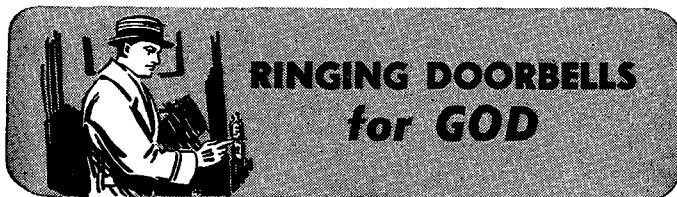
The first commandment reads, "Thou shalt have no

other Gods before Me." Ex. 20:3. There are professing human hearts that accept this but revise it to read, "Except my fortune, or my luxurious home, my automobile, my jewelry, my elaborate wardrobe, or possibly myself."

We are told that "whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a God."—*Patriarchs and Prophets*, p. 305.

The second commandment forbids the worship of idols of every kind. The professing human heart accepts this also in a general way, but often adds an "except" again: "except my own cherished ideas or my love of the things of the world."

We have been warned that "it is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone."—*Testimonies*, vol. 5, p. 173. "If we love the things of the world . . . , we have . . . set up



### A Sabbath School of Forty

**THE** main objective of our denominational literature program is to give the last solemn message of Christ to a sin-sick world. The following experience written by J. O. Bautista demonstrates in a very clear manner that "canvassing work is a most successful way of saving souls."

"After the institute for the colporteurs on the island of Luzon, which was held at Artacho, Sison, Pangasinan, from May 29 to June 5, 1948, Elejandro Yabres and Alipio Eclar were assigned to work at Aurora, Isabela. One of the first places which they worked was the barrio of Panicien. Here they met Jose Padaong, who had been longing to learn about the truth. This man, together with most of the families comprising the community, had come to settle at this place from Burgos, Ilocos Norte. While still at their home town, they had become members of the Christian Mission Church. Not long before the colporteurs arrived Mr. Padaong had been praying God to send someone to help him out of the perplexities he was having in his study of the Bible.

"When Brother Yabres canvassed him with the aid of his pictorial prospectus, Mr. Padaong's joy was unbounded. Then and there he requested that cottage meetings be held for the entire village. Brother Yabres promised that such meetings would be conducted three weeks later, at the time the books which the people of the village ordered were to be delivered.

"Accordingly, when the appointed time arrived night meetings were held for some time. Because the colporteurs had to carry on their work in other places, it was arranged for Brother Yabres to visit them two or three times each week and meet with them every week end. When they came to the law of God in their studies, they saw the light of the Sabbath truth. Because of the prejudice occasioned by their being Sundaykeepers for a long time, some of the people would not at first delve into the subject. However, Mr. Padaong persuaded them to go ahead with the study, saying that if the Bible teaches the keeping of the seventh day as the Sabbath, they ought to keep it. To this everyone agreed, and once convinced, they all began keeping the Sabbath and studying other doctrines taught in the Scriptures. Brother Yabres carried on with the instruction, walking the distance of about ten kilometers each time. As he saw the eagerness of the people to learn the truth and accept the Lord, he felt compensated for all the hardships he had gone through.

"December 18, 1948, was a day of great rejoicing for all, when eighteen persons followed their Saviour into the watery grave, but especially so for the colporteurs who brought to these people a knowledge of the Advent message. The company has been organized into a Sabbath school with about forty members, including the children.

"The new believers thought at first that Brother Yabres was a mission worker or preacher. They were surprised when they learned later that he had received very little formal education. The Lord will do great things through humble, consecrated men and women if they will only permit Him."

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

REVIEW AND HERALD

idols in our heart."—*Ibid.*, p. 164. "How few are aware that they have darling idols!"—*Ibid.*, vol. 3, p. 543. And so this commandment is revised. Having revised it, men live by their own personal revised version.

"Thou shalt not take the name of the Lord thy God in vain." Ex. 20:7. When one accepts the Saviour, he becomes a son of God. Unless thereafter he lives the life of a son of God he has taken his Father's name in vain. Professing human hearts say, "I accept the commandment, except that the restrictions are too drastic; I want to be, and to be known, as a son of God, but I intend also to have some of the pleasures of the world."

"Remember the sabbath day, to keep it holy." Ex. 20:8. "Yes," says the professing human heart, "I accept this commandment, too; except that the word 'holy' I have changed to 'casually,' because much of my present Sabbathkeeping is of that kind. Surely I am not expected to go back to the primitive Sabbathkeeping of the early days and do and think and speak only those things that are really worshipful from sundown of the preparation day to sundown of the Sabbath day. That is really asking too much in these modern times."

### Further Revisions

"Honour thy father and thy mother." Ex. 20:12. Again we hear: "Yes, I accept that commandment, except, of course, that I am now no longer a baby or a little child, and you know mother and father are a bit old-fashioned and do not quite understand or appreciate the needs of young people in these new and different times. I must use my own judgment in a good many of these things." So the revision of that commandment in that young person's heart has come about.

"Thou shalt not kill." Ex. 20:13. "Ye have heard that . . . whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother . . . shall be in danger." Matt. 5:21, 22. "Whosoever hateth his brother is a murderer." 1 John 3:15. And the professing human heart answers, "Of course, I would not kill, but the interpretation Jesus puts on that commandment is too broad. I am willing to keep the letter of that command, except that it is no more than human to be angry once in a while and to hold a grudge, and I reserve the right to do so, for there are those who certainly deserve nothing better from me."

"Thou shalt not commit adultery." Ex. 20:14. The professing human heart revolts against any suggestion of actual guilt here, but it also resents prohibitions of free associations even though they may have an appearance of evil. Compliance with the letter of the law is conceded, but that purity in the secret intent and emotions of the heart demanded by the Master's interpretation is considered one's own affair. Another revision.

"Thou shalt not steal." Ex. 20:15. "Except," says the professing human heart, "from God. Instead of full compliance with the requirements of tithe and offerings I will, from time to time, give as seems best to me." Thus God's plan for the support of the ministry and liberality with the poor among mankind is revised.

"Thou shalt not bear false witness." Ex. 20:16. "Of course," says the professing human heart, "I will not bear false witness against my neighbor; I would not think of such an act. But, business is business, and in these days of inflation and keen competition one must protect his own interests in business deals." Revision again.

"Thou shalt not covet." Ex. 20:17. "I would not take it from him if I could, as much as I desire it," says the professing human heart, "but there is no wrong in wanting it."

As far as our daily habits of living are actually concerned, are we not in the various ways suggested, and in many other ways, revising the law of God?

Shall we continue giving the world in our lives a sinfully revised and amended version of His holy law? Shall we not rather revise and amend our ideas and practices to meet the requirements of God's pure and holy law? Shall we not sweep the docks clean, as it were, and clear away all our false ideas and practices, and bring every thought into captivity to Christ, and by our lives show that we wish to keep the commandments of God?

The "Lord's Day"—4

## Beginning of Sunday Observance

By Frank H. Yost

(Concluded)

THE next (fourth) supposed "Lord's day" reference is from chapter 14 of an ancient document, to be dated about the middle of the second century, called *Teaching of the Apostles*, or *The Didache*. This writing is not a product of apostolic hands; its author is not known. The sentence put forward as a support for Sunday-keeping has been translated to read: "On the Lord's day of the Lord come together, break bread and hold Eucharist." (*The Apostolic Fathers*, vol. 1, p. 331, in *Loeb Classical Library*.)

The Greek text is obviously garbled and incomplete, but it contains no word "day." It reads literally: "According to the Lord's (?) of the Lord, coming together, break bread and hold Eucharist." There is no particular reason why the thought of "day" should be forced into this passage. A number of words, appropriate both in grammar and in meaning, could be supplied at the point of our question mark, and make as good or better sense than "day." The form of the Greek requires a feminine word, and the Greek word *entole*, "commandment," for instance, would exactly fit both sense and grammar. In any case the word "day" does not occur in the original, and this reference in the *Didache* is certainly no true support for the institution of Sunday.

### Two References From Eusebius

For the next reference we turn to the church-historian Eusebius, who wrote about the year A.D. 324. He was thoroughly committed to the priestly authority of the bishops of the fourth century, was a defender of the union of church and state effected by the emperor Constantine, and a eulogizer of this yet pagan emperor. He was an earnest advocate of Sunday as a substitute for the Sabbath of the Bible. He makes two references which are often quoted as supporting early Sundaykeeping. One is in a letter he quotes as going from Dionysius, the overseer of the church of Corinth about the year A.D. 170, to Soter, of Rome.

The significant sentence is, "Today we have passed the Lord's holy day; in which we have read your epistle."—*The Church History of Eusebius*, book 4, chap. 23, in *Nicene and Post-Nicene Fathers*, 2d series, vol. 1, p. 201. There is no reference in the Bible or in any other writing up to this time showing that any other day than the Sabbath was established as the holy day of the Lord; therefore, there is no reason to apply this reference to Sunday observance, as some do. The day is not, as a matter of fact, identified in the letter.

The other reference from Eusebius tells us that Melito, overseer of the church of Sardis, wrote about the year A.D. 175 a treatise whose title is usually translated *A Book Concerning the Lord's Day*. (*Church History*, book 4, chap. 26, in *Nicene and Post-Nicene Fathers*, 2d series, vol. 1, p. 204.) As a matter of fact, the Greek title as given by Eusebius reads simply *ho peri kuriakēs lōgos* (*A Discourse Concerning the Lord's [?]*). The word "day" does not appear in the title, and there is no information given as to what the treatise actually dealt with.

There is also a forged second-century epistle, the so-called *Epistle of Barnabas*, which in chapter 15 quotes Old Testament condemnations of hypocritical Sabbath-keeping and pretends to make them an excuse for Sundaykeeping. It seeks further to establish Sunday by setting it forth as the eighth day of the week, and forcing it into line as a continuance of the Jewish principle of the eight-day circumcision. The inconsistency and futility of this argument, often used thereafter, must be patent to all. It used a Jewish ceremonial requirement, occurring *once* in the lifetime of the male Jew, as a basis for a supposed Christian festival, expected to occur *weekly* in the worship experience of all believers. For all this no divine or Scriptural authorization is claimed.

### No Foundation for Sunday Observance

These are the "authorities" used to establish the observance of Sunday as the "Lord's day" in the second century. There is in none of these references the least foundation for the observance of the Sunday. When the original languages are examined they give no basis for the observance of any day of the week as dedicated to God, except the seventh-day Sabbath. There is in them no claim of any authorization by the Lord of any day to take the place of the seventh-day Sabbath.

When, then, is Sunday called the "Lord's day"? It is not until the latter part of the second century that there is a datable reference in which Sunday is indisputably called "the Lord's day." In the latter part of the second century there came into circulation a false *Gospel According to Peter*. No one today believes this document to be from the apostle Peter's hand or dictation, and even when it first appeared it received little credence. But in this false epistle the day of Christ's resurrection is for the first time clearly called "the Lord's day." (Verses 35, 50, in the *Ante-Nicene Fathers*, vol. 9, pp. 8, 27, 29.) From this time on, in the writings of Clement of Alexandria, Tertullian, and others the term "Lord's day" is consistently applied to Sunday, and "Sabbath" continues to be the term for the Biblical seventh day of the week until Reformation times. After that Sunday is frequently called both "Lord's day" and "Sabbath" interchangeably. There are other "false gospels," "acts," and "epistles," later than the so-called *Gospel According to Peter*, which call Sunday "the Lord's day," but these forgeries need not be considered further.

## A New Catholic Catechism

By Carlyle B. Haynes

**T**HERE has been issued recently a new and larger Catholic catechism to be used as a text in Catholic secondary schools and colleges. It is a revised edition of what has been known as the Baltimore Catechism. It is called *A Catechism of Christian Doctrine*, No. 3.

It is the latest and most advanced in a series of Catholic catechisms which provide texts of Catholic teaching for all grades of Catholic education.

This Catechism presents Catholic doctrine for those taking secondary school and college work. It supplies, according to its producers, "accurate theological statements, excluding as far as possible opinions of theologians." It is designed to "be a source from which teachers and authors of courses of religion can draw accurate information."

This latest catechism has in it many things of interest for those who, in their public teaching, desire to state the official teaching of the Catholic Church.

On pages 189-192 the Sabbath commandment of the Decalogue is explained. These are a few of the questions and answers:

"What is the third commandment of God?"

"The third commandment of God is: Remember thou keep holy the Lord's day. . . .

"Why does the Church command us to keep Sunday as the Lord's day?"

"The Church commands us to keep Sunday as the Lord's day, because on Sunday Christ rose from the dead, and on Sunday the Holy Ghost descended upon the apostles.

"(a) The early Church changed the day of worship from Saturday to Sunday on the authority given it by Christ. The New Testament makes no explicit mention that the apostles changed the day of worship, but we know it from Tradition.

"What are we commanded by the third commandment?"

"By the third commandment we are commanded to worship God in a special manner on Sunday, the Lord's day. . . .

"How does the Church command us to worship God on Sunday?"

"The Church commands us to worship God on Sunday by assisting at the Holy Sacrifice of the Mass. . . .

"What is forbidden by the third commandment of God?"

"By the third commandment of God all unnecessary servile work on Sunday is forbidden."

These are some of the things relating to doctrine which are taught students attending Catholic grade schools, high schools, and colleges.

### Aids to Growth in Grace

## The Prayer Habit

By M. L. Rice

**G**OD'S promises to those who pray seem almost extravagant. He promises so much that this very fact may dim the faith of some. He says, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. How all inclusive! This promise is without bounds or limitations. If we ask, we will receive; if we seek, we will find; if we knock, it shall be opened unto us. Remember that these promises are for those who pray.

When the disciples saw what prayer did for Christ they said, "Lord, teach us to pray." Luke 11:1. They were simply fascinated and astounded by His prayer life. It was the thing around which His whole life seemed to revolve. His was the prayer habit.

Jesus met every trial, every crisis, with a poise and serenity that baffled even His enemies. It was not in the trial that He struggled. It was in prayer. It was upon His knees that He agonized with God. It was in prayer that the conflict became so strenuous that He sweat great drops of blood. It was in prayer that He seemed to put forth the utmost energy.

Rising from prayer, Christ went forth to receive the things for which He had prayed. Prayer had so energized Him with power that miracles of every kind followed His touch or word. He won the battle in prayer, and from there He went forth to receive the rewards that awaited Him. It is no wonder that His disciples said, "Teach us to pray." They had seen what prayer could do.

The results that come from the prayer habit, seeking God regularly and consistently, are many. We would put first, and as the greatest, the fact that prayer brings God into our lives. This being true, prayer meets man's greatest need, because there is nothing so badly needed by all as to have God in control of our lives.

Prayer brings power, moral and spiritual. It gives man driving force to meet life's trials and tribulations triumphantly. Prayer also gives staying power. "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Ps. 16:8.

Daniel knew how to pray. He did it so often and so regularly that he had the prayer habit. "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. This praying prophet could meet unflinchingly every trial. With the tread of a conqueror he could bring man's scheming to nought, because he was a praying man. When Daniel knew he was face to face with the lions' den he simply went on "as he did aforetime." He did not have to change his way of life to prepare for this great test. His habit of prayer had prepared him for it.

We should begin the day by spending some time in prayer. And during the day, as we go about our work, we should lift our hearts to God in prayer; then we should close the day with a season of prayer. All who do this will find coming into their lives a joy, a power, a Presence, that can be obtained in no other way. Nothing brings such rich rewards as prayer.

## Is Your Child in a Classroom Crisis?

By Hoyt and Alice Barnett\*

**I**F YOU are the parents of a youngster scheduled to enter first grade this fall, there is a serious question you should ask yourselves right now:

Is my child ready for school?

Not: Is he old enough, in chronological years? But: Has he developed the mental age, the physical co-ordination, and the social maturity to enable him to keep up with the work of his class?

This year that class will be larger, more overcrowded, than it has ever been before in the history of our school system. The children who will be in it were born during the war. Their early years were, in many cases, spent in child-care centers while their mothers worked and their fathers fought. After the shooting stopped, the turmoil of unadjusted homes, the shifting from place to place, lack of adequate living space, and the task of learning to share a mother with a long-absent father have produced children who need the very best of academic care. They have special need to feel secure, to feel accepted by and the equal of their group.

The first-grade teacher, from Maine to California, will be faced this year with a class swollen to twice its normal size. She probably isn't going to have time to give extra help to those youngsters who are not ready to do first-grade work—which is, primarily, learning to read. Tests have proved that if the average age of that class is six and a half, approximately 50 per cent of the children will normally still lack the eye co-ordination necessary for reading. If your child is one of these, he will not be able to keep up with the class; he will feel more and more inadequate as the year goes on, and he may become a problem like Carl.

### The Case of Carl

Carl entered first grade at the chronological age of six years and six months. But—and this is normal for many young children—his muscular co-ordination and his mental and social maturity were not equally developed. Tests established the fact that his mental and social age was only a little over four.

Carl's parents were told that he should not start school for at least another year, and possibly two, since he could not yet focus his eyes on near-by objects and therefore could not learn to read. But the parents insisted that the school system accept their son.

Forced to study despite the inability of an immature child to focus his eyes on a book, Carl impaired his vision and had to start wearing glasses. Of course he failed to pass at the end of the year.

When he repeated the grade, he began developing many bad habits, including a sarcastic manner (which marks all insecure boys). He was too small, physically, to gain recognition by fighting, so he began to steal small articles from stores and give them to his classmates to gain their approval.

By the time Carl was ten, his eyes had matured and he did better work in school. But he was handicapped by the many bad habits and attitudes he had acquired, pri-

marily because he entered first grade before he had achieved "reading readiness."

Few parents have ever heard of "reading readiness," and it does have a rather academic sound. There's nothing "academic" about its meaning, however. It means the difference between a well-adjusted, successful child and a heartbreaking misfit. California schools have gone into the matter exhaustively. School authorities there say flatly that the entrance of children who have not matured to this point before starting first grade is one of the causes for academic and social maladjustments.

Reading readiness can be determined scientifically. As youngsters approach the six-to-eight-year period, changes take place in their bodies and nervous systems—affecting particularly their ability to focus eyes on near-by objects—that ready them for the task of learning to read. Some children reach this maturity at the age of five, others at seven or eight; but it is not directly measurable by chronological age.

Remember, all young children are growing in three ways—physically, mentally and socially, and at three differing rates of speed. By tests, 41 per cent of children between the mental age of six years and six years five months make satisfactory reading progress, while 87 per cent of those between seven years six months and seven years eleven months progress satisfactorily.

A child who has not yet reached reading readiness may be sent to kindergarten without danger, as he is not exposed there to competition he cannot meet. But often a child who enters kindergarten at the age of four years six months (minimum age requirement in many states) will not be ready for first-grade work a year later.

Many school systems now test all children about to enter first grade for reading readiness. But many more schools do not have the personnel necessary for giving an elaborate series of scientific tests such as the Stanford-Binet, the Kohs Block Design, the Detroit Word Recognition and the Vineland Social Maturity tests. To give these requires training which the average parent would not have, certainly. So the California Principals' Association, Bay Section, has designed a reading readiness test which any mother can give her child.

Designed especially to determine physical, mental, emotional and social maturity, it is authoritative when honestly given. And they warn that of the four, physical development *as it pertains to the eyes* is vital. No child should be asked to study until he is able to focus on near-by objects, such as objects pictured in a book.

### Physical Maturity

1. Can he control his eye movements?
2. Can he see likenesses and differences, in simple diagram form?
3. Can he listen?
4. Can he distinguish similar sounds and classify them?
5. Can he sit still for short periods?
6. Can he speak plainly, or does he use many "baby talk" words?
7. Does he have sufficient control of his large muscles to use color crayons and keep reasonably close to the outlines of large figures?

### Mental Maturity

1. Can he relate events in sequence?
2. Can he stay on the subject, or does he wander to another in a very short time?

\* Reprinted from *Collier's*, the National Weekly, September 4, 1948, by permission of the Crowell-Collier Publishing Corp., the authors, and their agent, Scott Meredith.



3. Can he memorize simple rhymes?
4. Can he remember directions?
5. Can he answer questions intelligently?
6. Can he anticipate events in stories?
7. Can he express his thoughts?
8. Can he give thoughtful attention?
9. Does he want to know the meaning of words?
10. Does he like to hear and tell stories?
11. Does he know about a good many common things?
12. Is he curious about new things?

#### Emotional Maturity

1. Is he happy in a school environment?
2. Is he self-confident?
3. Does he talk freely?
4. Is he willing to take turns with others in the use of toys and playground equipment?
5. Is he courteous and thoughtful?

#### Social Maturity

1. Does he assume his share of responsibility when he gets into trouble?
2. Is he friendly?
3. Is he co-operative?
4. Does he respect the rights of others?
5. Does he protect his rights by an appeal to fair play, by relying upon constituted authority for justice, or does he rely immediately upon his own force?

When your child can pass these tests he is ready to enter first grade—and *not before*.

In California, where intensive work has been done to establish the reading readiness of all first-graders, educators have found that their most difficult task is to educate the parents. Mothers who declare vehemently that they know their child much better than any teacher or psychologist possibly could, and that he is *much* brighter than the children he plays with, can make real trouble for a teacher.

If little Jane is two inches shorter than a girl of the same age down the street, parents think nothing of it. But let the teacher try to tell them that Jane isn't ready for first grade when her playmate is, and the teacher is called unfair and prejudiced. And as the teacher has a living to earn, she is often forced to accept a child against her trained judgment.

#### A Problem Child

Too many parents are like Henry's mother. Henry's intelligence quotient of 103 was normal, his physical development was normal—except for his eye co-ordination. But to Henry's mother, Henry was not merely normal, he was a genius and must enter first grade rather than waste a year in kindergarten. The teacher did her best—but Henry entered first grade.

When the child found he could not meet the competition of his classmates, he became inattentive, critical and sarcastic. He couldn't achieve recognition for his work, so he picked fights on the playground to get the notice he craved.

Now, at the age of nine years six months—when he would ordinarily be in the third grade—Henry is one of the problem children in a "special" second grade. Especially trained teachers work with him, trying to break down the bad habits he developed while he was beyond his physical and mental depth in first grade. They may succeed, and they may not. It is very difficult to correct mental blocks and rejection of learning habits.

Dolly was another child whose mother insisted that she enter first grade, when tests showed her mental age was only five years six months. Faced with work beyond her physical, mental, emotional and social level, Dolly developed a mental block and for the next year and a half she did not speak one word in class. Her progress was seriously retarded by the severe strain placed on her

nervous system by competitive conditions beyond her capacity.

Some mothers undoubtedly insist that their child enter the school system at the earliest legal age, no matter how immature he may be, because they are eager to gain a few free hours each day by shifting their responsibility to an overworked teacher. But many others, convinced their children are unusually bright, are sincere in rejecting school advice to keep an immature child in the safe atmosphere of home until he is ready to meet competition. These are the mothers who, when told their child has not passed first-grade work and should repeat the year, protest so vehemently that the teacher is forced to promote him. Whereupon the patterns of being inadequate, feeling stupid and outside the group become intensified as he vainly attempts second-grade work.

One solution of this problem would be, of course, to establish at least three first grades and the same number of second grades, so that children at the same stage of development could be grouped together. This experiment has been tried successfully in some California schools, but it met with tremendous opposition from parents who would not have their child placed with a "slow" group.

Where this system has been instituted and accepted by parents educated to realize that it is normal for reading readiness to vary, the dividends have been large. Children are kept in equivalent mental-age groups, and the teacher is able to make each child feel that he is part of the group.

You, as a parent, cannot do anything immediate about the overcrowding that will handicap your child during his first school years. But you can save him the strain of competition for which he is not ready. You can realize that a young child may have an intelligence quotient well above 100, and yet have a mental and social age less than his chronological number of years. If the only solution is to have a child already started in the school system repeat kindergarten or first grade, accept it. His failure to keep pace is less important than the damage that can result if your injured pride causes you to nag or punish him, for you may destroy his sense of security.

Should this occur, you have added to his defeat, since the broad-scale purpose of the first grade is to give a child a feeling of security in a scholastic environment. You can do much to save him from his classroom crisis by giving him a feeling of security and a sense of achievement. Otherwise, he is likely to become a problem in maladjustment.



ELLIS-HINSEY

School Days for the Little Tots Will Soon Be Here Again



## Progressive Work in South Korea

By W. E. Nelson

*Treasurer, General Conference*

ON MY return from the China Division meeting I visited our workers in Korea, with headquarters at Seoul. We are able to contact only that part of Korea south of the 38th parallel, as the northern part is entirely shut off. E. W. Bahr, who has been in Korea about twenty-two years, is in charge of the Korean Union Mission.

Our former school at Soonan is now located in the Russian zone and is used as a public school. Some of our mission homes are still in the hands of church members there, but the work is greatly curtailed, and we have little knowledge of existing conditions. At present our school-work is conducted in two places in Seoul. One, near our headquarters, consists of the elementary grades, with an enrollment of about 150; and a secondary school, located about two miles farther east on a small property purchased some time ago, has about 275 pupils in attendance. The facilities at this boarding school are very meager, primitive, and crowded. I observed a room 9 by 18, which housed eighteen girls. This is about the average situation in both the girls' and boys' homes.

Under similar conditions we would not even call them homes. Being willing to live this way indicates the intense interest and desire on the part of the Korean youth for an education. The chapel is provided with temporary partitions, which are taken down each day before the exercises, and then at the close of the chapel period these partitions are put up again, dividing the chapel into three or four classrooms. Of the students in attendance at the training school, more than seventy-five were baptized just recently.

A suitable tract of land has been secured about twelve miles east of Seoul. Buildings are now being planned and erected, and it is hoped that this school will be ready for occupancy in September or October. It is a big task to build up an advanced educational institution to take care of 250 to 300 young people with such limited funds on hand.

### Publishing House and Sanitarium

Our publishing house in Seoul has been partially rehabilitated, and the work of printing literature is moving along reasonably well. G. A. Campbell, publishing department secretary of the Far Eastern Division, and the brethren of the Korean Union were busy conducting a colporteur institute. It was well attended and, if paper can be secured for the publication of our books, a fine group of men and women will go out and distribute the printed page. The people of Korea are hungry for the gospel. The economic situation is not good, but even under adverse conditions our colporteurs are able to sell our literature, and a very substantial gain in sales was recorded in 1948.

The Seoul Sanitarium and Hospital, which was taken over by the Japanese during the war and sold to the Koreans, has been returned to the mission. During the occupation the foundations of two new buildings were laid and the walls started, but they were not finished by the time the war ended. Dr. G. H. Rue and his associate, Dr. R. W. Pearson, are assisted by three Korean doctors. In addition to the house patients, they care for a daily average of from 275 to 325 outpatients. It was an

interesting sight to see the stream of sick folk come for help. They came hobbling along on foot, on bicycles, ancient horse-drawn busses, motorcycles, army jeeps, taxis, and fine limousines. These all went in at one door into a general waiting room and waited their turn to be taken care of by the doctors and nurses.

A splendid work is being done, and this institution has a fine reputation throughout Korea. The spiritual work is also well cared for. On the sanitarium and hospital grounds Dr. Rue and some of his friends have built a substantial church building, which is proving a great blessing to the institution. This hospital serves the medical needs of the occupational forces as well as of many of the leading officials of the national government. The workers are all of good courage, and God is blessing their efforts with souls won.

## Visiting Outschools in Africa

By Josephine Cunningham Edwards

I HAD long wanted to go and visit the little native schools in the area of Mlanje Mountain, Nyasaland, but there never seemed to be a time when I was not teaching. The auspicious moment arrived when my husband went to the Bulawao council, and Malamulo was enjoying a brief vacation. I made arrangements to go with Brother and Sister J. W. Haarhoff, of Tekerani Mission.

Soon we were off in the Haarhoffs' pick-up truck, bumping over the road toward magnificent Mount Mlanje. It was a beautiful day, not too hot or too cold. On either side of us we could occasionally see the terraced green slopes of the tea plantations. Tung trees, with their bright, pointed leaves, gave promise of the precious oil soon to be pressed from their crops of brown nuts. The road was full of Africans, coming or going somewhere. It was almost noon when we turned into the area occupied by our little Cimombo school.

We hurried across the hard, bare soil of the clearing toward the little unfinished church building, where we would eat dinner. Even in Nyasaland canned beans are available, though they are costly and are enjoyed only on special occasions. To grace this special "feast," a precious can of beans was brought out, hacked open, and the mealy brown contents spread on thick slices of buttered, homemade bread. Australian cream cheese on top of that made a mammoth bite, but delightful when accomplished. After we had eaten we saw the little black children coming from every direction, so we repaired quickly to the little mud-and-pole schoolhouse.

The building is oblong, with an earthen porch all the way around it. The windows are irregular holes left in the dried mud, through which the driving rain must certainly blow during our drenching, tropical downpours.

### Physical Training Drills

Willard, the teacher, all a-bubble with personality, put his motley little group of pupils through physical training drills while we watched. Then they marched into the little earthen-floor schoolhouse, their small black feet stamping the dust in perfect rhythm. They seated themselves on heaps of dried mud, which served as seats. There they sat, clutching broken slates and thin dog-eared readers, looking as happy as the little long-tailed birds flashing about in the sisal fields outside.

Some of them had poor little slate pencils no longer than the first joint of your thumb, which they pinched between thumbs and forefingers in an effort to write on their jagged slates. We advised Willard, the teacher, to send those few out to a near-by bamboo grove to pick slender bamboos and insert their pencils into these. This would give them the proper length.

As the little ones marched out to repair their pencils, Willard, true to the African love of rhythm, began to sing to them, so they would keep in perfect step and march out in orderly rows. He sang gaily as they filed out, "Ma bango! Ma bango! Ma bango! Ma bango!" The little ones chimed in with the improvised words to the tune of "We're Marching to Zion."

We got out the camera and took a few pictures before we left. While the teacher and I were standing posed for a picture at the front of the poor little schoolroom, the porous and blistered old blackboard fell noisily to the floor behind us, scaring both of us almost out of our wits.

It was getting late when we started to the near-by tea estate, where they had promised us a place to stay for the night. We were at the very foot of the great purple mountain now, and could see the streams gushing down its rugged slopes, and the deep undergrowth at the base. One knew, looking at the purpling shadows, that soon, leopards and even lions would be abroad, prowling and searching for prey. Woe to any hapless dog or cat left out of house or shed! And woe upon fowls in coops that are not proof against these wily members of the feline family!

#### An Unwelcome Visitor

A soft-footed servant put up my camp cot in a delightful room opening onto an unscreened porch. The fresh air felt delicious, flowing as pure as water through the open casement windows. The house was new, and screens had not yet been made for the windows. I crept under the mosquito net, because those little winged dispensers of malaria were abroad with a vengeance. I soon got sleepy, and curled up there and went to sleep.

I do not know how long I slept, but a sudden noise caused me to awake with a start. I sat up abruptly. Something was outside my window! Possibly I could have opened my eyes wider, but not without spilling them out of their sockets!

"Snort, snuff, grum—ph-ph!" came from just outside the open window by the foot of my bed. I reached under the pillow for my flashlight and turned it on in the general direction of the snuffs and snorts. Something sprang away. I waited a little while, but I was so full of sleep that I lay down again and was almost immediately fast asleep.

The next morning Mr. Haarhoff came hastily into the house.

Did you hear anything in the night?" he asked me.

"Oh, something was sniffing and snorting outside my window in the night," I replied. "A dog, perhaps. When I turned on my flashlight he jumped away."

"A dog!" he echoed archly. "You come and see the tracks."

We went outside, and there on the porch by my window were huge tracks bigger than any living dog could make.

"A leopard looked in on you in the night," Mr. Haarhoff told me. "He could have climbed right in at that window. Tonight, fresh air or no fresh air, you must close your windows."

Then we followed the huge spoor out through the tea plants toward the base of Mlanje Mountain. The big feline returned twice again, but my windows were tightly closed, and he snuffed and snorted outside in curiosity to his heart's content.

(To be continued)

## The Church in Rangoon, Burma

By Francis R. Scott, *Pastor-Evangelist*

**T**WENTY years ago, on Sunday, February 3, 1929, the Rangoon church was dedicated to the furthering of the gospel in this stronghold of Buddhism. Its membership had grown to approximately 180 when World War II broke in all its fury on the beautiful little country of Burma. A public effort was in progress in 1942. The day the candidates were baptized, bombs began to fall on the helpless city of Rangoon, capital of Burma.

From 1942 to 1946 but little was known of our work in Burma. Many of our members had evacuated to India—by boat, by plane, and by trekking out through the leech-infested jungles of northern Burma. Most of our people who stayed in the country went into hiding in small villages.

Our church was stripped of everything removable, such as pews, pulpit, organ, light fixtures, and electric fans. Our church library books were sold in the public market. Most of the glass in the windows was broken. The church was used as barracks for soldiers, and also as a gymnasium. Under the blessing of God the building itself remained intact.

A. J. Sargent returned to Rangoon in December of 1945. It was he who began the tremendous task of rehabilitation, from funds supplied by our loyal people in the homeland.

My family and I arrived in February of 1947, and I was appointed pastor of the church, to take up active leadership after a period of language study in the hills. In November, 1947, I returned to Rangoon, to become the first regular pastor to be in charge since 1942.

#### Reorganizing the Church

With the cooperation and help of other workers stationed in Rangoon, we began to gather the loose ends together again. All our church records were lost during the war. For ten months we struggled with a membership list made up from the memories of former members. But five years is a long time to remember. No one really knew whether all those who had been attending services before the war were actually members or merely attendants. At the end of that time so many inaccuracies had developed that a business meeting was called to consider the question. A standing vote was taken to reorganize the church.

In counsel with the officers of the Burma Union Mission, the Rangoon church was reorganized on the eighteenth of September, 1948. Most of those present had been members of other churches in Burma or had been received into membership in churches in India during the war years. A form, written in both English and Burmese, was passed to those present. On it was a pledge to the belief and observance of the cardinal points of our faith, as well as a space to be filled in by those who wished to have their membership transferred from other Adventist churches. Only seventeen qualified to become charter members of the reorganized church. The process of reorganization is still in progress. Many previous members not present when the new church was made up later filled out the forms and entered the church on profession of faith.

Numerous Bible studies were given, and a series of Sunday night meetings was conducted during the recent cooler season. Last year eighteen were baptized into God's remnant church. The candidates came from various faiths. Two were formerly Buddhists. Four were young people grown up in the Seventh-day Adventist faith. Others are preparing for baptism at a later date.

Today our membership stands at eighty-two with nine



### Effective Mobile Library

The Soul-winning Rolling Library is an important institutional innovation at the Riverside Sanitarium and Hospital. Slanting shelves for displaying books and magazines to bed and ambulant patients invite attention. Each patient chooses his reading material from the attractive daily exhibit.

Mrs. E. G. White gives the following counsel: "Our papers and publications, carefully selected, should be in sight almost everywhere. The religious element must predominate. This has been and ever will be the power of that institution [the sanitarium and hospital]."—*Testimonies*, vol. 4, p. 586. The librarian takes representative material from the library to patients in rooms and wards. Soul-winning and health literature is thus provided, which helps alleviate preliminary apprehension and speeds the patient's stay in the hospital.

A minister patient recently asked to be allowed to take one of our religious books home with him. He said, "I must have this book. It is one of the finest and most comprehensive I have ever read. I must preach from it, and its message will go to thousands."

A teacher patient said she would read nothing but the Bible. Later she read *Ministry of Healing*, and was so impressed with its wonderful content that she wanted to see one of our books on Bible doctrine. *Bible Readings* was recommended. Her comment was, "The book has opened my mind, for I understood that Adventists used only the Old Testament, and that book used both the Old and the New Testament." Diligent study of the book enlightened her mind so that she began coming to worship. She asked for *Daniel and the Revelation*, that she might study the Sabbath school lesson. Her next inquiry was, "What are the requirements for joining the church?" She said that she was convinced that the books carried the truth and that she should keep the Sabbath.

L. B. COX, Medical Librarian,  
Riverside Sanitarium and Hospital.

more being admitted by transfer next Sabbath. We feel that God has wonderfully blessed us.

Perhaps there are not many churches with the language problems that are ours. At our recent baptism instructions to the candidates had to be given in three languages! It is an inspiring moment at Sabbath school to hear the Memory Verse for the day repeated successively in English, Burmese, Chinese, Telegu, Pwo-Karen, and Sgau-Karen. Each language group has its own Sabbath school class, but the Sabbath school and church services are given in English and interpreted into Burmese. Almost everyone understands one language or the other.

The need for budgets and for workers who speak the languages of the various groups is urgent. The pastor in making his calls, can speak only English and Burmese. This plan works well enough when the person called upon understands either language. However, some Chinese and Indians understand neither. At best it is an awkward situation when an American and a Chinese both forsake

their mother tongue and converse in another language.

Transportation is a tremendous problem. The war left Rangoon without streetcars, and the busses are both dangerous and expensive. In spite of this handicap, the church activities include a Dorcas Society and a Young People's Missionary Volunteer Society. Next month we are launching out in the operation of the strongest and largest church school we have had since the war. While waiting for the arrival of an overseas church school teacher, two of our missionary wives have generously consented to teach on half salary each, to fill the place as yet left vacant. Two indigenous teachers complete the staff. Our expected enrollment is practically filled with the opening of the school still a month away. Seventy-one pupils have enrolled thus far.

New desks to replace those lost during the war are being made. For these also we thank our dear people whose sacrifices have made the replacements possible.

### A Liberal People

Our members are not wealthy folk; yet our lay-member tithes and offerings for the last eleven months amounted to \$3,588, or an average of \$326 per month.

We have said little in this report about the obstacles that affect our progress in this land. Nor do we wish to dwell at length upon them. The booming of cannon and trench mortars has been in our ears for three months. Occasionally the rattle of machine-gun fire near our church breaks the stillness of the night. A long-term strike among the government servants has just ended. Every day brings its stories of daylight robberies, night holdups, murders, and lawlessness. The atmosphere has for months been charged with political and communal tension. Some of our members and the pastor have been evacuated from one section of the city to another. But these incidents are not the theme of our story. The story is one of progress, of an ever-broadening service, until that glad day when all the redeemed will be united in the earth made new. We want to think less of bullets and more of blessings.

## The Lady With the Sickle

By E. P. Mansell

**Y**EARS ago a missionary was sent to pioneer the work in the Madeira Islands. It being a Portuguese colony, naturally the people speak that language. The streets are very narrow and have changed little since the faraway year of 1418 when the islands were discovered. Then, too, the customs are ancient to this day. Oxen drag heavy loads about the streets on sleds. The streets and sidewalks are made of small, flat, oval-shaped stones from the beach. The men often wear skullcaps with tall, pointed peaks made of hard-twisted wool in various colors. You may see the men and boys bringing wine to the city in goatskins just as they did in ancient Bible times. When these people learn about Jesus they become fine Christians.

### From Door to Door With Tracts

After the missionary got settled with his family in a rented house, he went from door to door with tracts in the language of the people. Many accepted the literature; others rejected it and persecuted the worker and his family, even stoning them. But soon a Sabbath school was started in his home.

One day the missionary rang the bell at the gate of a woman who had been receiving the tracts. When she saw that it was our worker at her door she came rushing to the gate with a sickle raised high to strike and with wrath in her countenance. We learned later that the

priests had ordered all tracts and Bibles burned, and were stirring up the people.

The Bible refers to the sickle as a symbol of the harvest and "the end of the world." It was doubtless a sign of what was to happen in those islands. The work that was started under severe persecution has now grown to a strong mission station, and a great number are waiting for the coming of Jesus.

## Evangelism in La Crosse, Wisconsin

By J. H. Meier

**D**URING the history of the Seventh-day Adventist Church the methods of soul winning have changed according to the conditions and the spirit of the times. In the early years men would pitch a tent and hold meetings for six weeks or so, organize a company or a church, and move to another place. The pioneers would hang up their prophetic charts in a country schoolhouse, in a home, or even on a corncrib, to preach the message. While they waited for the train they would hang up their charts in the railway stations and expound the prophetic word to the passengers that would gather.

In later years some of those methods had to be revised. In some places tent efforts were replaced by large halls, tabernacles, or theaters. The radio and the correspondence courses have been introduced, of which our pioneers knew nothing. Because conditions have changed, we as ministers are often at a loss to know how to work for souls efficiently unless we have large halls, a large staff of helpers, and thousands of dollars to pay for the expenses.

But not all the conferences have the evangelists or the funds to carry on the work on such a large scale. The worker has to use other methods that will bring good returns for his labors. Personal work has always been fruitful and always will be until the close of probation.

### Tripling the Membership

In La Crosse, Wisconsin, we were constrained to put into operation a new method which has proved to be successful, and has helped to triple our membership within the last four years. This was accomplished through personal work united with spearhead efforts. A speaker comes for a week or so in the spring and fall of the year. His work is followed up by the Bible school and personal work. We have had six such series of meetings. At the last, attendance was better throughout than at the first one we held. The sixth Bible school is well attended, and we hope to have a number take their stand for the truth.

The spearhead meetings do not bring in the souls, but they unlock the doors for new opportunities, and it depends largely upon what is done before and after the effort is held. The personal work before and after the effort counts much and determines largely the success or failure of the meetings.

Besides bringing souls into the truth and establishing our own members in the prophetic Word, doctrine, and Christian living, there are other successes that should not be overlooked.

The financial status grows in proportion to the increase of members. Since the membership of the La Crosse church has tripled, the funds have more than tripled on the average. The subscriptions to our papers, the circulation of periodicals, and the sale of books from the Book and Bible House have increased in proportion. This proves that soul winning brings with it all other things for which we as workers are so concerned. We have demonstrated to our own satisfaction at least that the work will prosper if we do the best we can with what we have.

## In the Shadows of Mount Pelee

By Robert H. Pierson

*President, Caribbean Union Mission*

**O**N MAY 8, 1902, stormy old Mount Pelée, on the French West Indian island of Martinique, literally blew its head off, belching a searing, scorching blast of gas and ashes down upon thousands of hapless merrymakers in near-by Saint Pierre and Prêcheur. History records that more than forty thousand perished in that great holocaust, and the villages were buried beneath six feet of volcanic ash and debris.

Only one day removed from the forty-seventh anniversary of Pelée's destructive demonstration, the first Seventh-day Adventist church stone-laying service was held in Prêcheur, at the foot of the old volcano. The site selected was well located in the center of this sleepy little French fishing village. Nearly six feet of volcanic ash had to be removed for the foundation.

Busses from different parts of the island brought members from other churches for this special occasion. A large crowd of local villagers also turned out.

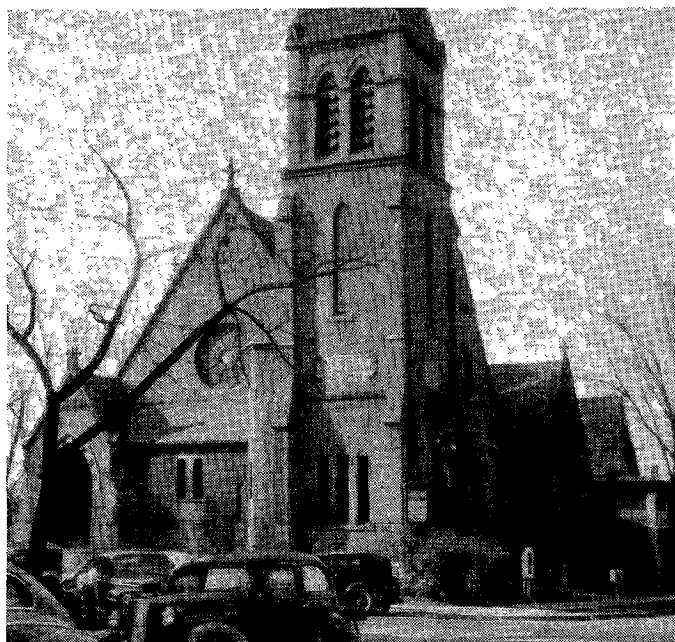
Thirty-one churches or individuals laid stones with their names inscribed on them, and gave offerings averaging about nine dollars each for the privilege of taking part. This money will be used to help complete the building.

Prior to the actual laying of the foundation stones a well-received program was rendered. Choir numbers by near-by church groups, recitations, special music, talks, and a sermon for the occasion all seemed to be appreciated by the large crowd assembled.

Ralph Combes, president of the French West Indian Mission; E. E. Parchment, visiting from the British West Indian Union; S. B. Jean Elie, pastor of the north Martinique district, had charge of all the arrangements, and everything went off smoothly.

We believe that such services not only are of great financial help to the church members but bring our denominational program favorably to the attention of friends not of our faith.

At present, plans have been made for four more such services to be held in different parts of the French West Indian Mission within the next few months.



Seventh-day Adventist Church, La Crosse, Wisconsin. Bought From the Presbyterians in 1946



Literature Booth, Nagano, Japan

The accompanying picture shows the literature booth of the North Japan Mission at a Peace Fair held in the city of Nagano. Two ministerial internes, S. Nakauchi and Z. Fujiwara, were in charge of the work, and report very impressive results in sales.

The booth was open between April 15 and May 31, and the young men were busy all day long meeting the visitors to the fair. Surrounded entirely by Buddhists, our workers not only introduced Seventh-day Adventist literature but also took 269 enrollments for the Voice of Prophecy Bible Correspondence Courses. They worked with a number of these students personally, and before the fair was closed twenty-two had finished the introductory Voice of Prophecy course.

Our literature made a colorful display, and almost in perfect timing with the opening of the booth, our postwar edition of *The Great Controversy* was off the press and was a welcome addition to the sales display.

RETHA H. ELDRIDGE.

## East Pennsylvania Camp Meeting

By Taylor G. Bunch

THE East Pennsylvania camp meeting was held on the beautiful permanent campgrounds at Wescosville near Allentown, June 30-July 10. The grounds as well as the program gave evidence of careful planning and efficient leadership. The attendance was unusually large throughout the entire period, with more than 2,500 present over the week ends. Wednesday was a big day because of the visit of A. G. Stewart and Robert Salau, of the South Sea Islands. Many non-Adventists were present, including a Lutheran minister from New Jersey who as an assistant to a chaplain worked with our native believers in the Solomon Islands and was greatly impressed with their loyalty to principle.

The new cement-block building, housing the dining room, kitchen, store, Dorcas room, departmental booths, reception office, and a lovely chapel, added much to the success of the convocation and the comfort and pleasure of the campers. When completed, another story will provide many fine rooms for the visiting ministers and members of the conference.

The constituency of the conference manifested their usual spirit of liberality. They gave \$2,518.55 for missions, \$3,231 for evangelism, \$1,147.76 for camp expense, and almost \$2,000 toward the above-mentioned new building project. The book sales totaled almost \$5,500, which Edgar Bradley, the manager, reported to be the highest in our history. It was an encouraging sign to see our people loading themselves down with our good literature for the purpose of deepening their own spirituality and ministering to their friends and neighbors.

The local conference president, T. E. Unruh, and his staff of workers, have reason for feeling encouraged as they go forward in East Pennsylvania to another great year of evangelism and spiritual ministry.

## "Treasure Hunting" Near Dublin

By A. J. Mustard

President, Eire Mission

RECENTLY a member of our Dublin church gave me the address of a man living some distance from the city who was reported to be keeping the Sabbath, and whose uncle was said to have been a Seventh-day Adventist many years ago. I determined to go "hunting" for these "treasures" at the first opportunity. There was the thrill of adventure in seeking out one who had no connection with God's commandment-keeping people and yet honored God's Sabbath.

There dawned a perfect summer's day, and the temptation to escape to the country was overwhelming. With my family I started off in the car to find our Sabbath-keeper. The search through the narrow, winding, and dusty Irish country roads was prolonged, but we were enjoying some of the loveliest scenery our eyes have beheld even in beautiful Ireland.

Presently we reached our goal, and found it to be a typical stone and rubble peasant farmer's home. A smiling Irish colleen greeted me ere I reached the door.

"That's a fine day, sir," she said in a soft Irish voice.

"Indeed it is a lovely day," I admitted. "Is this the home of Mr. \_\_\_\_\_?"

"Yes, sir," she replied, and called to someone inside.

A pleasant-faced young man came to the door. "Would you know Mr. So-an-So?" I asked, naming the man who had given the information to our church member.

"Yes," he said, and I knew I had found my man. He invited me to step inside, and I found myself in a farm kitchen, with a turf fire burning on the hearth, a huge iron "skillateen" (stew pot) filled with "praties" (potatoes) suspended from a "crook" (iron arm) over the fire, and a wide open chimney. I sat down after greeting an elderly lady, the mother of the young man. The smiling girl was introduced as his wife.

### Making Further Inquiry

Presently I asked, "Was your uncle a member of the Seventh-day Adventist Church?"

"He was," answered the young man.

"Did he keep the seventh day as the Sabbath?" was my next question, for I wanted to be sure he understood me. I observed an amused twinkle in his eye, and I wondered.

"He did," was his quiet almost matter-of-fact reply. "My uncle died in 1934, and I have all his books."

"Oh—" I was getting very curious—"and what do you think of them?" I asked.

"They have the truth," he answered readily, and his wife and mother were both smiling and nodding approval. "This one is the best book in the world," he continued, and handed me an old, worn copy of volume one of *Testimonies for the Church*! I was too surprised to speak.

### Writings of Mrs. White Commended

"Mrs. White is the best writer in the world," he went on, and showed me copies of *The Great Controversy* and *Early Writings*, and added, "and Uriah Smith is second," displaying a copy of *Daniel and the Revelation*.

I was thrilled. When I had recovered I asked him another question. "What do you think of the Sabbath?"

"It is the truth," he replied, with decision.

"Do you keep it?" Inevitably that question had to come.

"To the best of our ability," he answered, including his wife and mother in his statement, "and I work on Sundays," he added.



He told me that the local Church of Ireland clergyman had appealed to him to join with his flock in worship on Sundays, saying that in this Catholic land Protestants should keep together. "I will come if you hold your services on Saturday," he was told.

Further questioning revealed that all three have a complete understanding of the doctrine of the state of the dead as we teach it. They have abandoned tobacco, alcohol, and unclean foods, and accept the gift of prophecy to the remnant church. In answer to a question about what they thought of Mrs. White's writings the young man replied, "We believe they are inspired of God." They had found the evidence in the writings themselves.

We had a wonderful time together, speaking of our convictions, and relating experiences of the Lord's leadings among us. Here were three brands already plucked from the burning, waiting for someone to gather them into the fold of God's remnant church. What a privilege it is to see God's hand at work, leading honest, truth-seeking souls to accept His saving message for these last days, sometimes without a human instrument to help!

Of course, we arranged Bible studies, and are already thinking of the baptism which surely is not very far ahead. So our hearts are encouraged as we press on with the work in this difficult field.

## Church Dedication at Iron Mountain, Michigan

By Alonzo R. Mohr

**D**EDICATION of the Iron Mountain church took place on a recent Sabbath. The ground for this site was secured in 1936. Twenty members launched into a program of building a church that would seat more than two hundred. Forty-eight hundred dollars has been expended in cash, and all the rest of the materials and the expense of construction were donated. The property is estimated at the present time to be worth no less than fifty thousand dollars.

Mr. Don Smith, secretary of the Chamber of Commerce, and Mr. Erminio Raffin, mayor of Iron Mountain, were on the platform during the Sabbath service and made appropriate speeches for the occasion. G. E. Hutches, president of the conference, preached the dedicatory sermon.



From Our Special Correspondents

### Inter-American Division

- THE Montemorelos Hospital and Sanitarium, in Montemorelos, Nuevo Leon, Mexico, is now operating in its third year. Business is steadily increasing. Patients are coming from a radius of hundreds of miles. There were 8,496 patients cared for during the first quarter of 1949, and the institution is now largely self-supporting.

- O. V. SCHNEIDER, of the Cayman Islands Mission, British West Indies, reports that one church building has been completed during recent months, and another is started.

- E. T. GACKENHEIMER, president of the Leeward Islands Mission, of the Caribbean Union, reports a total of 124 baptisms in that mission during the first quarter of 1949.

- THE new mission school at Navojoa, Mexico, which was given us by a philanthropic North American gentleman, is

developing nicely. Industrial work is prominent at this training center; and it is now reported that the wheat crop of 1949 should net the school 25,000 pesos, which will be a great help in completing the building program and providing necessary facilities and equipment.

- AT a recent board meeting of the Andrews Memorial Hospital in Kingston, Jamaica, Dr. A. W. N. Druitt was elected as medical director of that institution.

- SIXTY students are already enrolled in the newly organized Indian Mission training center in Momostenango, Guatemala, which is a pioneering project of extension work under the direction of the Central American Union Mission. It is hoped to prepare teachers quickly in this school, for field work among their own people in the Republic of Guatemala.

### Southern Asia Division

- THE former Northeast India Union Mission headquarters office buildings at Ranchi have been converted into a hospital. A day clinic is operating while hospital equipment is being gathered.

- THE Northeast India Union Mission training school has been moved to its new site at Falakata in Jalpaiguri district about 20 miles from the frontier of Bhutan. About 525 acres of excellent agricultural land constitute the farm. We are looking forward to the development of work here that will be the means of getting the message into the now closed countries to the north of India.

- W. G. LOWRY, appointed to evangelistic work in the Lushai Hills of Assam, arrived in Bombay on July 19. Mrs. Lowry and their two children, preceding Brother Lowry, arrived in Bombay in March.

- MR. AND MRS. A. FOSSEY, evacuated from China because of war there, arrived in Poona on July 24. It is planned for Brother Fossey to engage in accounting and auditing in various offices where such help as he can give is urgently needed.



From Our Special Correspondents

### Atlantic Union

- L. E. ESTEB is the new union home missionary and Sabbath school secretary. Elder Esteb was formerly home missionary and Sabbath school secretary in Greater New York.

- C. A. WILHELM, pastor of the Hempstead district, has been elected home missionary and Sabbath school secretary of the Greater New York Conference.

- THE juniors from Camp Winayouth in Royalston, Massachusetts, held their Sabbath afternoon M.V. service at the famous Cathedral of the Pines in Rindge, New Hampshire. This open-air place of worship is used by various denominations during the summer months.

- NINE were baptized in Glen Lake, in New York State, in the early summer—the fruitage of evangelistic services held in the Glens Falls church by Lawrence H. Cox, and the united efforts of the faithful church members. Another series of evangelistic meetings is planned for this fall.

- R. W. PRATT is carrying on a local broadcast in Bermuda which is winning many friends for the church. The Voice of Prophecy program is also heard in Bermuda in both English and Portuguese.

### Central Union

- A SERIES of revival meetings held recently in the Omaha, Nebraska, Sharon church by Byron R. Spears resulted in the baptism of 13 new members.





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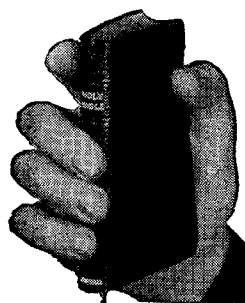


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¶light is come into the world, and men loved darkness rather than light, because their deeds were evil.  
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.  
¶ ver. 47, 48  
¶ 1 ch. 2. 11, 12  
¶ 1 Lk. 17. 11  
¶ 1 K. 16. 24  
¶ ch. 1. 4, 9  
¶ or, discovered  
parcel of ground that Jacob gave to his son Joseph.  
6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour

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● **THIRTY-SEVEN** young people from Omaha, Nebraska, and vicinity recently returned from a 12-day tour of the East. Traveling by chartered bus, they visited denominational schools, colleges, sanitariums, publishing houses, churches, campgrounds, the denomination's first church, and the General Conference headquarters at Washington, D. C. The tour, which was sponsored by the Omaha M.V. Society, gave the youth a new insight into the founding, growth, and progress of the denomination.

● **ON Sabbath**, July 16, during an all-day meeting at Great Bend, Kansas, L. J. Ehrhardt, district pastor, baptized 14 candidates.

### Columbia Union

● **SEVEN** persons were baptized in Cincinnati by E. H. Schneider on June 11, bringing the total baptisms as a result of the winter effort to 54.

● **EIGHT** persons were baptized July 2 in Findlay, Ohio, by R. F. Farley for B. F. Mowry, pastor.

● **MISSIONARY** A. G. Stewart and native pastor Robert Salau conducted worship at the Washington College Press, Takoma Park, Maryland, August 2.

### Lake Union

● **THE** tent effort at Harvey, Illinois, was blessed with a good attendance on the opening Sunday evening, July 10. DeWitt Osgood is conducting this effort, with the assistance of four workers.

● **A NUMBER** of baptisms have been reported recently in Michigan: On June 4 H. H. Crandell baptized five at Alpena, on June 11 A. A. Douglas baptized nine following his effort in Fremont, Duane Miller baptized 10 at Holland on July 16, on July 30 W. C. Neff baptized 10 at Gobles, and R. L. Boothby baptized 40 on the same day, as a result of his effort at Lawrence.

● **A BAPTISMAL** service for the nine candidates at Ashland, Wisconsin, was conducted at beautiful Long Lake, on Sabbath afternoon, July 2. These new members came in as a result of the meetings held in Ashland for the past three months by J. W. Boyd and M. G. Hickman.

● **A SUCCESSFUL** three-day midsummer colporteur rally was held at the Indiana Academy recently. F. A. Unger, publishing department secretary of the Indiana Conference, states that almost 50 members of the colporteur family were in attendance. I. H. Ihrig, of the Lake Union, was present to give his assistance.

### North Pacific Union

● **THE** following workers were ordained to the gospel ministry during the Washington Conference camp meeting: Frank Phillips, V. R. Jewett, and J. G. Ziegler. W. B. Ochs, C. A. Scriven, and Don H. Spillman led out in the service.

● **SIX** persons united with the church at Nampa, Idaho, by baptism recently.

● **H. R. GAY**, manager of the Oregon Book and Bible House, reports over \$21,000 in sales during camp meeting recently held.

● **ON** Sunday, July 24, B. P. Hoffman, of the Theological Seminary, and K. Inoue organized the Japanese believers in Seattle into a regular church company. This now makes seven organized churches in the city of Seattle.

### Pacific Union

● **REGIONAL** meetings have substituted for camp meeting in the Southeastern California Conference. Total mission offerings and pledges at these meetings were \$10,244.64.

● **ELLSWORTH WELLMAN** and Robert Wheatley have connected with the Southeastern California Conference as ministerial interns.

● **VACATION** Bible schools are featured missionary activity in the Southern California Conference this summer. More than 100 children are attending the school conducted by the east Los Angeles church, and Ventura reports a good attendance at its school. Several other churches are opening such schools in August. Instruction is given daily, Monday through Thursday, 9 to 11:30 A.M.

### Northern Union

● **W. R. ARCHBOLD**, the pastor of the Duluth, Minnesota, church, reports the recent baptism of six new members in the baptistry of the new church building in that city.

● **G. H. RUSTAD**, the president of the South Dakota Conference, reports that the Black Hills regional camp meeting held at Rapid City on July 15 and 16, was well attended and much appreciated by our people residing in the far-western part of the conference.

### Notices

THE REVIEW of July 28, in reporting the death of Elder McCoy, gave his initials as A. A. The report should have read T. A.

### International Insurance Company

THE annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated General Conference Insurance Agency will be held at 3:00 P.M., Tuesday, November 8, 1949, at St. Louis, Missouri, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and agency, the amending of the present charter of incorporation of the International Insurance Company of Takoma Park, Maryland, so as to make it legal under the laws of the State of Maryland to write Inland and Ocean Marine, and all types of Casualty and Liability insurance, and the election of one director for the term of one year and three directors for the term of three years. WILLIAM A. BENJAMIN, SECRETARY.

## 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 REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## Death of J. W. MacNeil

WE regret to announce the death of J. W. MacNeil at the Washington Sanitarium, August 15, after a long period of illness. Elder MacNeil served in many responsible capacities during his years in the ministry. He was a missionary in South Africa for seven years, serving as president of the Cape Conference and the South African Union. He also was president of the Carolina and the Potomac Conferences in this country. A sketch of his life will be published later. We extend our deep sympathy to his relatives.

## Appeal for Missions Extension

APPEALS for help through the Missions Extension Offering continue to be received from many of our division fields, but the space available for reciting these appeals is limited. We do wish to impress upon all hearts the great need for help that exists, and to urge all to do their very best in behalf of this offering.

In Ceylon the brethren are asking for a printing press with which to help train our young people for the Master's service and also to gather in a large harvest of souls. This may also be said of Tahiti, in the South Seas, and of Fiji. A printing plant of our own is greatly needed in Finland for the building up of a new stronghold for God's cause. "Everywhere the light of truth is to shine forth, that hearts may be awakened and converted."—*Gospel Workers*, p. 25.

Our recent appeal through the columns of the REVIEW was stated to be for \$22,500; we should have said \$225,000. The date for this offering to be received is September 10.

W. E. NELSON.

[Because of the high importance of rapidly changing conditions in China, we give this rather extended last-page news item.—EDITORS.]

## Developments in China

It has been evident to observers of the situation in China that there has been a steady deterioration of conditions within that country. The civil war has greatly disturbed interior communications, and the blockade of the China coast has reduced external commerce to a trickle. In the interior supplies have been more difficult to secure, and the policing of the country has been subject to some limitations. In view of these conditions a number of large foreign business concerns have planned to withdraw most of their overseas personnel from China.

Among the missionary bodies there has been some divergence of opinion as to what should be done, but where any missionaries have remained it has been on the basis of an individual decision. The American Government has announced the closing of the Canton consulate, and it appears that others may be closed in the near future. Between the United States and the new government of China tension may exist over a considerable period before it is possible for normal diplomatic relations to be resumed between the countries.

In view of these conditions it has been felt advisable to urge our missionaries in China to evacuate. How this can be arranged is still uncertain, though it seems now that permission may be secured for a ship to call at Shanghai, on which some foreigners can secure passage to other countries. It should be said to the credit of our missionaries in the Shanghai area that a spirit of loyalty and courage has prompted them to volunteer to remain. However, it has seemed doubtful to the General Confer-

ence Committee whether those who remain would be reasonably safe, and whether their presence would not be more of a liability than an asset to the work in China, simply because they are foreigners.

We have now received a message from the China Division headquarters in Hong Kong to the effect that our missionaries in the Shanghai-Hankow area are planning to evacuate. Several families may return home; others will be reassigned to near-by mission fields. The General Conference Committee has voted to approve of the following additional transfer of workers from China to other locations, inasmuch as our China missionaries have generally preferred to take up labor in some other Oriental field rather than to return to their homeland at this time:

To Southern Asia: N. O. Dahlsten, C. B. Guild, R. G. Ubbink, and a little later F. W. Detamore and Henry Meissner.

To the Far Eastern Division: M. C. Warren, Claude B. Miller, M. N. Hempel, and Warren Hilliard.

It should be kept in mind that these evacuation plans do not as yet include the British Colony of Hong Kong. In Hong Kong conditions have been approaching a more critical state, with considerable preparation going forward for possible hostilities, in case the near-by civil war should violate Hong Kong's neutrality.

A Provisional Division Committee organization has been set up by the General Conference to function in China, with officers as follows: Hsu Hwa, president; H. H. Tan, secretary; S. T. Wang, treasurer. Under the leadership of these experienced workers we are confident that the work will be carried on in China though under most difficult circumstances. It is impossible to foretell what hardships and even persecutions our brethren in that field may be called upon to undergo. We should not forget to pray for them.

W. P. BRADLEY.

## Progress in Fiji and Tonga

AN interesting letter has just come to my desk from G. Branster, president of the Central Pacific Union Mission. His letter will interest the readers of the REVIEW:

"We have recently traveled many miles through Fiji and Tonga. We had a delightful time in inland Fiji with the people whose forefathers were among the last cannibals of the group. It was good to hear the Christian testimony of the grandson and the great-grandson of a chief who was responsible for the killing and eating of a Methodist missionary. This meeting concluded with a baptism conducted in the most beautiful setting you could wish for. On this occasion twenty-four candidates went forward. It was indeed an inspiring sight.

"On Sabbath afternoon we returned from Tonga, where we had a grand time with the people. The family of God are surely one the world around, irrespective of color or nationality.

"Our Tongan brethren made the most of the fact that this was the first session they had held since they were an organized mission. They also were happy to have the first local mission session to convene since the reorganization of our work in the Pacific, with the officers of the union in attendance.

"Our workers and believers in Tonga and Fiji were greatly encouraged by our visit, and we believe there is a great future for the work on those islands and other areas of our great union field.

F. A. MOTE.