

The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



EWING GALLOWAY

"Holy Bible! Book divine!
Precious treasure, thou art mine!

"Mine to show by living faith,
Man can triumph over death."

By Louis K. Dickson

Sixth Annual Worldwide Bible Reading

NOVEMBER 24 TO DECEMBER 25, 1949

THE American Bible Society for the past five years has appealed to the world to set apart the period from Thanksgiving to Christmas for the purpose of taking part in Bible reading. This appeal is sponsored by a national committee headed by President Harry S. Truman, as honorary chairman, and includes the names of a large number of the outstanding personalities in American life.

The leading Protestant denominations in this country are promoting this plan, and we have entered in with them, believing that we should do everything possible to encourage such a worthy cause. Any movement calculated to promote universal respect for a reading of the Bible is one in which Seventh-day Adventists may heartily join. Never was there a time when men's hearts needed so much the certainties of the Bible as now. Haunting fear and dread are laying a new hold upon the minds of mankind, and there is a deep and unspeakable need now of the steadying, enlightening, and instructing in-

fluence of the unfailing Word of truth, which has the only answer to human problems.

This worldwide movement should mean much to the hearts and homes, not only of America, but of all parts of the world. Nought but the healing balm of heaven can now meet the need of human lives. Never have there been such assaults of Satan against the solidarity of faith in God's Word as at present. Many are the devices which the evil one has invented in these modern times to charm men away from the glorious verities found in God's Word.

In order that we may all join unitedly in this laudable movement, the General Conference this year has asked our Sabbath School Department to lead out in this important program. Special literature and information will be sent out to all our churches in order to help our ministers and local leadership to cooperate fully in this great opportunity to encourage Bible reading. We trust that all our people will take seriously

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

¶ FLORIDA religious groups won a victory when the State legislature, in special session at Tallahassee, adjourned without acting on several proposed measures to legalize slot machines and other forms of gambling as a means of raising revenue.

¶ ISRAEL'S Ministry of Religion announced in Tel-Aviv that the country's non-Jewish population includes 62,000 Moslems, 14,000 Druzes, and 31,000 Christians. It was said that the Christian population had increased by nearly 15,000 during the last few months.

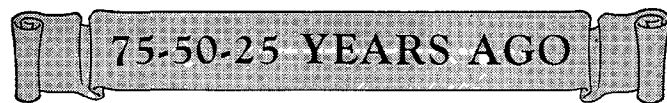
¶ A RESOLUTION urging that a "reasonably careful psychiatric or psychological examination or both" be given all candidates for holy orders was unanimously approved by the House of Bishops of the fifty-sixth triennial General Convention of the Protestant Episcopal Church in San Francisco. Drawn up by a special committee, the resolution noted that a number of Episcopal dioceses are already making use of several such tests.

¶ A DISCIPLES OF CHRIST minister has been appointed copastor of the Mount Vernon Place Methodist church in Baltimore, Maryland. In announcing the selection of Dr. Walter Fiscus, of Eugene, Oregon, to serve with him, Dr. Albert E. Day, the church's pastor, said the Disciples clergyman will not be asked to change his denominational allegiance. "In these days when there is so much discussion of church union," Dr. Day said, "there are steps in fellowship that may well be taken by individual churches, advances that may open other ways of cooperation between representatives of various denominations before organic unity between denominations is reached."

¶ SEVERAL hundred Italian citizens, including Milan's Mayor Antonio Greppi, university professors, and members of Evangelical groups signed a petition to Queen Frederika of Greece in favor of a group of Greek Jehovah's Witnesses. The group were condemned to severe penalties by Greek military tribunals because they refused to be drafted for military service on account of their religious beliefs.

¶ MR. AND MRS. JOHN HAUTER, of Tiskilwa, Illinois, give away organs to deserving churches. The Hauters, who are nearly seventy, are devout members of the Tiskilwa Methodist church. But this does not deter them from writing checks for organs to be installed in churches of other denominations. In 1942 Mr. and Mrs. Hauter gave an organ to their own church. Recently they donated a new organ to the local Baptist church. "A church is a church and I like them all," said Mr. Hauter. A recent visit to Excelsior Springs, Missouri, convinced the couple that the Methodist church there needed an organ. So they ordered it. "Through the help of God our business has prospered," Mr. Hauter said, "and there's no better way to spend our money than by helping the churches."

¶ THERE are 993 different native (Negro) religious sects in South Africa. Most powerful of all is the African Methodist Episcopal Church, which has more than 1,000,000 members, 15,000 preachers, 500 elders, and 11 bishops. Only eight of the 993 different native religions are recognized by the government. Before a native religion can be recognized it must conform to certain government requirements, and its ministers must be authorized marriage officers. The Native Affairs Department must sanction recognition of the denomination. The British and Foreign Bible Society is combating heathenism among the majority of South Africa's black peoples. In the last few years more than 550,000 copies of the Bible have been printed in Sesuto, 500,000 in Xosa, 420,000 in Zulu, and 60,000 in Tswana. As a matter of fact, the Bible is still the only literature available to many natives, since very few books are printed in the vernacular languages.



1874

¶ "SINCE my last report, I have labored some among the friends at Stromsburg [Nebraska]. Three more have signed the covenant, thus making a company of ten. A leader is elected, a Sabbath-school organized, and meetings held every Sabbath. Have also held a series of meetings about seven miles from Stromsburg. Found the people here very ready to receive the truths of the third angel's message. Thirteen have signed the covenant."—C. L. BOYD.

1899

¶ E. A. SUTHERLAND sends this word concerning the mission in Jackson, Michigan: "Through the kindness of the Michigan Conference, Brother A. J. Harris has been transferred from his field of labor in Detroit to the Jackson Mission. He and his wife will be the permanent part of the Jackson Mission family. Professor Salisbury, as a representative of the college faculty, has direct oversight of the college mission in general. At present there is in the college a class of earnest young men who are preparing for the ministry. These will work a portion of the time in Jackson, as actual work of this character is found to be the very best drill for the minister and the canvasser."

1924

¶ B. J. WHITE reports from Wisconsin: "The writer, in company with A. G. Parfitt and Mrs. Irene Anderson, pitched a tent here in Beloit, the southernmost city in Wisconsin, July 6, and conducted a ten-week series of meetings. . . . As the result of the effort, God has given us thirty-nine converts, who have united with the Adventist people."

No Time to Lose

YOU know that unforgettable caution by the apostle Paul: "Redeeming the time, because the days are evil." Eph. 5:16. We need every minute of the precious gift of time. The other day I saw a comment on this text by a good Presbyterian journal: "St. Paul was worried. He thought the world was going to end shortly, and he wanted to save as many people as he could before the 'day of judgment.'"

These words of Paul have for us, however, quite another shade of meaning. The apostle well knew that the end of the world was a long way off. He told the Thessalonians so, explicitly: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed." 2 Thess. 2:3. And this apostasy, he told the churches, was well in the future—"after my departing," as he put it in another place.

But Paul knew he had no time to lose. His own departure, by death, could not be many years away. He had not time enough to do what he saw he ought to accomplish. Time was short. And is it not true for every one of us?

Sixty-five Years Ago

I was with a group of young people at the old headquarters sixty-five years ago. We were out of school and at work, but still we were students. The Chautauqua movement was strong then, promoting reading and study group activity. We did not form a society, but a small group of us met regularly for general literary discussions. We wrote essays, of course, on all manner of literary topics. I remember that we avoided fiction. It must be that the influence of our old English language teacher, G. H. Bell, guided us here, though he had moved on to school-work elsewhere.

Yet I cannot remember that he ever said much to us about not reading the so-called high-class fiction. He had simply led us by another way than that commonly followed in the English departments. He was like the old Mississippi River pilot, of whom a good story was told in the days of river travel by passenger steamers.

"I suppose you know where every sunken stump or hidden rock is on the whole course," a passenger remarked to him.

"Oh, no," the pilot replied; "I don't know that. But I know where they are not."

So a good teacher can chart a clear course in the study of literature without having much to say about what not to read.

Not Time Enough

It was in 1884 that I ran down for the week end to attend the Jackson, Michigan, camp meeting. That was the meeting at which D. M. Canright took his stand to re-enter our work. He read to us a testimony from Sister White that he said he had rejected eleven years before. "I did not believe it when I read it eleven years ago," he told us, holding it up before the congregation. "But I have lived to see every word of it fulfilled," he added.

He came back into the work. But for me that camp meeting brought a coming "into the work" also. I was in it in a formal way, a stenographic secretary in one of

our institutions. But our work had really meant little to me for some time. At the Jackson meeting somebody's preaching sent the conviction into my heart that going only halfway into this thing meant losing eternal life. I surrendered anew to Christ and this message. Then everything was new to me. I went back to the headquarters "in the work." I was in this movement heart and soul and all.

For one thing, I saw there was no time for this general literary study. There was a message to the world to study. That was sixty-five years ago. Not a year has passed since then when I did not see that I had not time enough to give the study needed to the truth of God and the things of this Advent Movement.

Still Not Time Enough

Talk about "redeeming the time"! How can we find time enough to give to the vital things of God's truth and work? How true are the messages that came to us from the Spirit of prophecy on this matter of time and our need for study:

"We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing."—*Testimonies*, vol. 8, p. 316.

"Then let no more time be lost in dwelling on the many things which are not essential, and which have no bearing upon the present necessities of God's people. Let no more time be lost in exalting men who know not the truth; 'for the time is at hand.' There is no time now to fill the mind with theories of what is popularly called 'higher education.' The time devoted to that which does not tend to assimilate the soul to the likeness of Christ, is so much time lost for eternity."—*Ibid.*, vol. 6, p. 130.

I began to see it that day at the Jackson camp meeting in 1884. I think I can see it now more clearly still. There are so many things of truth and the movement we are in that I need to study. I can see I have not the time I need. I, for one, have no time to lose. I must do my best to redeem the time.

W. A. S.

Heart-to-Heart Talks

The Two Ways

(In Two Parts—Part 2)

GOD is impartial in His dealings with poor humanity. He is no respecter of persons. To every soul He gives opportunity for repentance and salvation. Every human being can choose freely the path he should travel. If this is true, why then does the Bible say that God hardened Pharaoh's heart? Yes, the Bible says this, and the Divine Record also says that Pharaoh hardened his own heart.

The king's heart was hardened because he refused to obey the Lord, and held God in utter contempt. He contrasted the God of a race of slaves with the gods he worshiped, gods which he believed had enabled him to make Egypt a mighty empire. Hence he contemptuously replied to Moses' request to let Israel go: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2.

Pharaoh's Salvation Possible

The mighty miracles wrought by the hand of Moses were designed to show the utter impotence of the Egyptian gods and the infinite power of the God of heaven. These mighty manifestations should have turned the heart of Pharaoh to the worship of the true God, but he rejected the light given, hardened his own heart until the Holy Spirit ceased its pleadings, and he was given up to his own wicked ways. It was Heaven's desire that God might be glorified by the king's obedience to His requirements. "Let my people go, that they may serve me" was a reasonable command. This was often repeated and as often disregarded. Had Pharaoh heeded the light as did Nebuchadnezzar, as did Darius, God would have dealt kindly with him as He did with these two rulers. God was glorified in Nebuchadnezzar's published proclamation; He was glorified in Pharaoh's humiliation.

In view of Pharaoh's wicked course, the apostle Paul appropriately asks, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" Rom. 9:22, 23.

Inspired Comment

Mrs. Ellen G. White makes this illuminating comment upon Pharaoh's experience:

"God had declared concerning Pharaoh, 'I will harden his heart, that he shall not let the people go.' There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power; but the monarch stubbornly refused to heed the light. Every display of infinite power, rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born.

"God speaks to men through his servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression.

"He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest. 'Whatsoever a man soweth, that shall he also reap.' He who manifests an infidel hardihood, a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. It is thus that multitudes come to listen with stoical indifference to the truths that once stirred their very souls. They sowed neglect, and resistance to the truth, and such is the harvest which they reap."—*Patriarchs and Prophets*, pp. 268, 269.

The Unpardonable Sin

Cannot one sin so deeply that he will never be forgiven? Are not such people predestined to be lost? Christ speaks of such heinous sins in these words:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

Sins against the Holy Ghost would consist in ascribing to Satan the miraculous workings of the Holy Spirit, holding the Spirit in contempt and derision, utterly rejecting its appeals and persuasions in turning one from sins. The Holy Spirit is the one divine agency by which the conviction of sin comes to the unregenerate heart. When one rejects that Spirit, God has no other means of reaching him.

Does anyone who reads these words feel that he is rejected of God, that he has sinned against the Holy Spirit, committing the unpardonable sin? Do not let Satan ensnare you with this delusion. If you feel yourself a sinner, if you long for a better life, this is the best of evidence that your case is not hopeless, that God is still calling after you, and inviting you by His Holy Spirit to return to Him. For your help and careful consideration may I commend to you the following fine instruction:

"As you see the enormity of sin, as you see yourself as you really are, do not give up to despair. It was sinners that Christ came to save. We have not to reconcile God to us, but—O wondrous love!—God in Christ is 'reconciling the world unto Himself.' He is wooing by His tender love the hearts of His erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those He seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than does He. All His promises, His warnings, are but the breathing of unutterable love."—*Steps to Christ*, p. 40.

How grateful we should be for God's wonderful love in enabling us to escape from the prison house of sin, and become children of God through Christ's unmerited sacrifice in our behalf.

F. M. W.

Science and Adventism—5

Why the Evolutionary Theory Was Quickly Accepted

REGARDING the origin of life, Thomas Huxley, who coined the word *agnostic*, and who called himself Darwin's bulldog, so ardent was his advocacy of Darwin's evolutionist theories, made this statement:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy, I should expect to be a witness to the evolution of living protoplasm from not living matter. I should expect to see it appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium carbonates, oxalates and tartrates, alkaline and earthy phosphates, and water, without the aid of light. That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."—*Discourses Biological and Geological*, pp. 256, 257.

Note that his "act of philosophical faith" is defended on the ground that his "analogical reasoning leads" him to it. The very logic of the theory that he has accepted concerning all life on this world demands the conclusion

The Hills of God

By Margit Strom Heppenstall

"I will lift up mine eyes unto the hills,
from whence cometh my help." Ps. 121:1.

I lift mine eyes to Sinai,
That mystic mount of old,
Where flashing from the darkened sky
God's grandeur I behold.
His will shines forth with glorious worth,
His law reveals my sin;
I tremble with the shaking earth
When I do look within.

I turn my eyes to Calvary,
That hill of holy fame,
Where dying on the cursed tree
My Saviour bore my shame.
My guilt is cleansed in that black hour,
My debt paid by His blood,
And I receive His wondrous power
To do the will of God.

I follow Christ to Olivet,
Where once He loved to rest,
And meets with His disciples yet
To send them on their quest.
His voice commands me, "Go, proclaim
What I have done for thee,
That men may know the only name
With power to set them free."

I lift mine eyes to hills above,
From whence my help does come,
To see my need, to learn His love,
To bring the wanderer home.
The Lord who spoke on Sinai
And died on Calvary,
On Olivet has promised, "I
Will always be with thee."

which he confessedly reaches by faith! He realizes that the world, as we know it today, does not offer any exhibits of life beginning from lifeless matter, and that there is no scientific evidence for it. So Huxley, moving into the realm of philosophical speculation, speaks of a long past time "when the earth was passing through physical and chemical conditions, which it can no more see again than a man can recall his infancy." In other words, something might have happened back there that could not happen now, though he reasons in a preceding paragraph that the future developments of science may disclose how to work this miracle in our day.

If such reasoning be rational, then is the Christian's reasoning also. The logic of our view of the nature and origin of all things calls for a different kind of beginning from that which Huxley pictures, a creation as described by Moses. And we meet the objection that nothing like it occurs today by declaring that a different set of factors operated at the beginning, which cannot be duplicated today. We can even go a step further with Huxley, the mentor of all evolutionary logicians, and declare that the marvelous advances of science may someday help us to understand a little more clearly how a world could be made out of nothing. On this point we shall speak later.

The Bible skeptic will doubtless declare that even if it be granted—and some of them would grant—that an ever living God is the explanation of all life, the observable facts concerning man and other living beings prove that the world did not start full fledged as Moses declared in Genesis, but on the contrary very minute living beings finally evolved into all the varied forms we now know, including man. Though it would carry us too far afield to discuss here all the so-called evidences for evolution, a few brief observations may be made.

The great majority of people are under the impression

that in the nineteenth century a man named Charles Darwin made certain discoveries of the secrets of nature, and that his publication of his findings in 1859 in his book *Origin of Species* suddenly forced all reasonable-minded men to discard the idea of creation and to accept the idea of a gradual evolution upward.

But is it true that all the intellectual world up to the time of Darwin were confirmed believers in creation and were forced by the weight of Darwin's evidence to change their minds? No. The facts on this point are clear and undebatable. We will let an eminent intellectual, an evolutionist, speak:

Word of Eminent Evolutionist

"It is still true that the idea of Evolution, of change, growth, and development, has been the most revolutionary notion in man's thought about himself and his world in the last hundred years. This transformation of the setting of human life did not come about suddenly, overnight, it does not date from the justly epoch-making publication of Darwin's *Origin of Species* in 1859. Rather that event symbolized the new attitude that had in many ways been making its progress in men's thinking since the middle of the preceding century. Darwin's book, in fact, stands to our present-day scientific synthesis much as Newton's *Principia* stood to the earlier mechanical synthesis, as the confident marshaling of evidence and the systematic formulation in strictly scientific terms of a view that had already been for some time gaining acceptance by the best intellects. Both the rationalistic thinkers of the Enlightenment, in their growing emphasis on progress, and the romantic reaction, in its singling out of a process of development in time as the fundamental fact in human experience, had paved the way for a successful biological formulation of Evolution. Only such a state of affairs can explain the almost instantaneous acceptance of Darwin's doctrine when it was put forth in 1859."—JOHN HERMAN RANDALL, JR., *The Making of the Modern Mind*, p. 461.

In other words, the great majority of intellectuals had for long years preceding Darwin come increasingly under the spell of the idea that there is some kind of law operating in the world, and perhaps in all the universe, that urges everything onward and upward, so that there must be, in the very nature of the case, inevitable progress. This idea of progress was not built on scientific findings, laboratory data, or anything akin to them. It was a philosophical idea, a speculation, a very cheerful speculation at that, an idea not hard to believe. Men had the will to believe it. In fact, by the middle of the nineteenth century a great majority of intellectuals considered this idea rather well established.

What Darwin Offered

What Darwin did was simply to offer a theory as to *how* the progress took place in the world of plants and animals. He talked of natural selection and the survival of the fittest. His theory was that minute differences between creatures of the same species finally pyramided over the ages until there were distinctly different species. He theorized too that weak and inferior creatures were generally killed off while the fittest survived. Thus there would be explained not only ever increasing species and kinds and classes but a constantly improving world of animals and plants.

Obviously there was no way for Darwin to prove his theory correct, for the demonstration of it demanded long ages. But it was plausible, because it seemed to explain the facts of nature. Darwin did not present his theory to a hostile world, as we have noted, but to a very receptive world, a world that was waiting and longing for just such a theory. It is certainly no mystery that the theory was rapidly accepted. True, there were ardent theologians who stood out against it, but they were an exception.

F. D. N.

(To be continued)

Discovery of Bible Manuscript Amazes Scholars

By Frederick Lee

THREE ancient Hebrew scrolls found in a cave near Jericho in 1947 were hailed as the greatest manuscript discovery of modern times by William Foxwell Albright, internationally known archaeologist, in an address delivered in Coolidge Auditorium in the Library of Congress, Washington, D.C., on the evening of October 22.

His lecture preceded a view of the manuscripts that evening, which were to be on public exhibition, for the first time anywhere, in the Library of Congress from October 23 to November 6.

On the platform with Dr. Albright was the Syrian archbishop and metropolitan of Jerusalem and Trans-Jordan, Athanasius Yeshue Samuel, in the colorful robes of his office. He first purchased the manuscripts from one of the Bedouin shepherds who found them.

Although students of archaeology have been aware of this discovery for some time, and have written accounts of it, the full import of this miraculous find is just now being given wide publicity through the newspapers and moving picture news agencies, the representatives of which were present at the unveiling of the scrolls. (Early in the year Lynn H. Wood wrote of this discovery in two feature articles in the REVIEW, April 7, May 12.)

Experts on ancient literature are generally agreed that these relics of Judeo-Christian civilization are a thousand years older than any previously known Bible manuscript in any language. "They have lifted a veil," said Dr. Albright, "that scholars never dared hope would be lifted. Examination to date reveals nothing in them that will destroy the faith of Christians; they confirm what has been held hitherto." He said further that the text is remarkably similar to that of other ancient Hebrew manuscripts.

The three scrolls on display are the complete book of Isaiah, a commentary on Habakkuk, and a "sectarian scroll" that is a kind of compendium of the doctrines of a still unidentified Jewish sect of the first century B.C.

By far the most important of the manuscripts is the book of Isaiah. Its beautiful script is intriguing. And when one looks upon it he cannot help thinking of the scroll that was handed to Jesus when He stood up to read in the synagogue of Nazareth. Here was a scroll similar to the one the Master used, for without doubt it was written in the second century before Christ.

The text reveals the fact, according to Dr. Albright, that copyists were far more accurate than scholars had thought possible. It seemed incredible that here was a scroll that had been in existence during the lifetime of Christ and had been hidden away in a cave near Jericho and only now brought to light. To the believer this may be an intimation of what might still be revealed to confirm God's infallible Word in the face of modern skepticism.

The story of the find is a thrilling one, showing how God is able, by simple means, to bring His truth to light when it is needed most. Dr. Albright confessed in his address that no archaeologist would ever think of looking for any such find in the area where these scrolls were discovered. "Palestine is too damp for the preservation of ancient writings," he said, "though the territory around the Dead Sea where the scrolls were found might under exceptional circumstances be dry enough for this."

And yet, there they were, waiting to be discovered, in the place where they had been carefully hidden by some conscientious custodian during a period of marching armies and guerilla warfare of the Maccabean Era.

Story of Chance Discovery

The story begins in the summer of 1947 with a herd grazing in the foothills south of Jericho. One dissatisfied member of the herd, seeking greener pastures, set out by itself, leading the Bedouin shepherd and companion to a small opening of an ancient cave. Going inside, the men saw several large earthen jars standing on the floor of the cavern. They soon discovered eight leather-covered scrolls. Instinctively, they felt that the find was of some value, and set off to the dealers in antiquities in Bethlehem. Thus four of the manuscripts came into the hands of the superior of the Syrian Monastery of Saint Mark in Jerusalem, Archbishop Samuel, and the other four were purchased by the Hebrew University on Mount Scopus.

Later, the cave in which the scrolls were found was located by a searching party of experts in archaeology and was carefully excavated. Pottery characteristic of the Maccabean Age was found, as well as hundreds of

+ + +

The Syrian Metropolitan, Athanasius Yeshue Samuel (at Right) Examines His Four Scrolls With Dr. John C. Trever, Director of the Department of the English Bible for the International Council of Religious Education. The Scene Is in the Office of the Metropolitan in the Saint Mark Syrian Orthodox Convent (Deir Mar Marcos) in the Old City of Jerusalem. Dr. Trever Is Holding the Isaiah Scroll Partly Unrolled. Under His Fingers Is Column 51, From Which He Copied Isaiah 65:1 and Identified the Scroll. The "Sectarian Document" Lies to the Right of the Metropolitan's Shoulder. A Portion of the "Habakkuk Commentary" Can Be Seen at the Extreme Right, and the Aramaic Fourth Scroll Lies in Front





The Complete Isaiah Scroll, Written in the Ancient Hebrew Script in the Second Century Before Christ, Which Was Recently Displayed in the Library of Congress. In the Picture It Is Opened to Isaiah 40, Which Begins With Bottom Line in Right Column. Left Column Contains Verses 2-28. There Is Evidence That This Manuscript Had Been in Use for a Long Time. The Scroll Is 23¼ Feet Long and Is Made Up of 17 Sheets of Parchment Sewn Together

fragments of parchment containing similar writing to that on the scrolls.

It is possible that some two hundred scrolls were stored in this cave at one time. And it has been suggested that the Bible scholar, Origen, who wrote between 216-253 A.D., may have referred to one of these scrolls when he states that one of the manuscripts used in the preparation of his collation of the Psalms had been found at Jericho in a jar about A.D. 200.

As we looked upon these priceless documents in their glassed-in display cases, closely watched by armed Government guards, we could not help thinking of the remarkable providence of preservation and discovery that they represented.

Isaiah was opened to chapter 2, verse 4, which reads: "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This famous text so often wrongly used as a promise of peace on earth was presented in honor of United Nations Week, which began October 23.

Remarkable Providence

It is hardly possible to place an exact value upon this oldest portion of the Bible. Scholars are amazed that such a discovery could be made, since they had given up hope of ever finding any Bible manuscript much older than those already in hand. Two thousand years is a long time for such a fragile thing as parchment and ink to be preserved as perfectly as that found in the Isaiah scroll. The unveiling of these manuscripts was a memorable occasion in the history of Christianity and, we may add, in the history of the Second Advent Movement as well,

for it happened on that significant date, October 22.

Yes, God works in mysterious ways His wonders to perform. In Christ's day the leaders of Israel refused to hail Him as the Messiah, and when the common people cried, "Hosanna; Blessed is he that cometh in the name of the Lord," they asked Jesus to rebuke them. To this He replied, "I tell you that, if these should hold their peace, the stones would immediately cry out."

Here were not stones, but perishable things, such as parchments, speaking to this skeptical age after two millenniums of silence!

Yes, Isaiah speaks to our day as much as any other prophet. He foretold the coming of Christ, the mighty God and Prince of Peace. He pictured His atonement as the slain Lamb who bore our sins. He tells of the day when the Lord will come in triumph and usher in a new earth wherein no soul shall say, "I am sick." He also foretells Sabbath reform that shall prepare men and women in the last days for the Sabbath that shall be observed before the Lord in the eternal world to come.

Isaiah, with its resplendent promises and its comforting passages, should be studied more than ever, for God has thus reminded us of its value to men. It may be that before His judgments begin to fall upon the nations He still has other miraculous interventions to remind us of His love.

Those of us who love His Word and seek to obey its teachings should take heart, cast aside the doubts that a godless world would have us accept, and go forth proclaiming His blessed Word more fully.

We are again reminded by this occasion of the words of another prophet: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

God's Purpose for the Jews

By W. L. Emmerson

IT WAS when the conference in New College, Edinburgh, last June, on the Christian Approach to the Jews, began to discuss the relations of Jew, Gentile, and the church to the purpose of God that the confusion of thought on this vital subject (discussed in earlier conferences at Bossey, Basel, and elsewhere) was seen to be still unresolved.

Two Conflicting Views Advocated

As a basis for the discussions in Edinburgh, two papers were presented, one by Prof. K. H. Rengstorf, of Germany, and the other by Prof. John Wick Bowman, of the United States, the latter, however, being unable to be present in person.

The position taken by Professor Rengstorf became clear in his opening remarks:

"The uniqueness of the Jewish people remains even though God has created a new people of God in the church. The eschatological congregation of God is not complete so long as Israel stands aside. The church cannot reach its goal till Israel's way enters into the way of the church. The salvation of mankind cannot be achieved so long as Israel shuts itself up against the Gospel of Christ."

Not Too Optimistic

This does not mean, he went on to explain, that during the present age we may expect that Israel will turn as a nation to Christ.

"We must not be too optimistic," he said. "The New Testament itself is not optimistic. Paul himself had little hope that the whole of Israel would be evangelized now, but there are at all times people who have not bowed their knees to Baal."

These, he suggested, could and should be found and won now. But he went on to say, "The evangelization of Israel does not finally depend on our own abilities and zeal, but on God's own control."

Professor Rengstorf did not enlarge on this, but presumably he belongs to the prophetic school which believes that the "church" will be taken away in a so-called "secret rapture," leaving the rest of humanity to continue on its way, and that Christ Himself will undertake the ultimate conversion of Israel immediately after another visible return when, it is supposed, He will come to reign in Jerusalem.

Consequences of Israel's Failure

Professor Bowman took an entirely different position as to the status of the Jew today in the purpose of God.

In his paper he showed that the promise to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; . . . and in thee shall all the families of the earth be blessed" (Gen. 12:2), did not make the Jews unconditionally and forever different from all other nations of the world but simply placed upon them a responsibility toward all nations.

"That responsibility," he said, "involved the idea that Israel should become the 'redemptive community' through which all men might be saved. This she failed to become, and consequently, as Millar Burrows has recently written, 'since Israel actually failed to meet the divine requirement, her history is one of only fleeting glory followed by disaster.'"

It was, Professor Bowman declared, a "Pharisaic misinterpretation of the prophets" which led the rulers of the Jews in the days of Christ to regard themselves as unconditionally the people of God, and it is the same

"Pharisaic misinterpretation" that is "given expression in the movement known as Zionism" and the "particularist" doctrine concerning the Jew in Christian circles.

Paul, said Professor Bowman, made it very clear that "he is not a Jew, which is one outwardly" (Rom. 2:28), and that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). But he continued:

"Ever since Paul's day there have been those within Judaism and within the Christian church who, by one subtlety or another, have endeavored to reverse the judgment of the early church that Paul's attitude was the prophetic one and that of his Pharisaic and Christian opponents the misinterpretation. . . . It needs, therefore, in the face of this challenge of Paul, to be strongly affirmed that it was the Pharisees who misinterpreted the prophets and not Paul and the church."

It is not, therefore, as is suggested in some quarters, "anti-Semitism" to deny to the Jew today a "peculiar position of privilege."

The fact is that because of Israel's failure and rejection by God "the challenge to achieve the status of the prophetic redemptive community" has "passed from Judaism to the Christian church." And to the church has likewise passed the task of "world evangelization," in which is included the preaching of the way of salvation equally to Gentile and Jew.

What Does the Bible Teach?

In the discussion that followed it was evident that a considerable number of those present clung to the view presented by Professor Rengstorf, who himself entered the discussion in criticism of Professor Bowman's exposition.

We cannot but feel, therefore, that it was a great pity that Professor Bowman was not able to be present in per-

Unending Surprises

By C. A. Edwards

RECENTLY it was my privilege to visit my childhood home in Sweden after an absence of nearly thirty-five years. Needless to say, there were many surprises, as I surveyed numerous spots where I used to play as a child. One fact that particularly impressed me was that the distances which to my childish mind were tremendous had shrunk to insignificance. There was the distance, for example, between my home and that of an elderly woman who loved children. In order to reach her home, I had to walk down a narrow path through a forest. Although that narrow path seemed endless in length, I frequently walked it because of the reward at the end of the way. She would always give me cookies or something of interest to a little boy, and at Christmas she had a special surprise. It was a basket filled with dried apples, with a pocketknife in the bottom of the basket—something to gladden a little boy's heart, indeed!

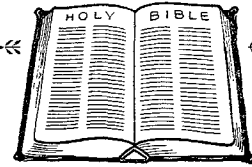
On my last visit, when I walked to that woman's house from the home in which I grew up as a little boy, the distance seemed amusingly short. Subsequent and extensive travels had served to shorten that path through the forest to the point where it had ceased to become any distance at all. The same had become true of other journeyings of childhood.

The Greatest Surprise of All

In the New Earth the longest journey we may have made on this earth will seem of no consequence when compared with trips to distant planets. That there will be unending and overwhelming surprises, we know. The words of the prophet Isaiah, later referred to by the apostle Paul, furnish a glimpse into the unending future:

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64:4.

Truly, God gives us many pleasant surprises and numerous gifts even in this life; but the greatest gift, which brings with it overwhelming and unending surprises, will be eternal life. Life in this world is a great gift from God, but eternal life is infinitely greater. Our most consecrated efforts must be put forth, in order that we may enter into the joy of our Lord.



The Standards of the True Church— A Reformatory Message

By Louise C. Kleuser

The message of preparation for Christ's coming includes separation from the world. Isa. 62:10-12, 1 John 2:15-17. It produces a clean and holy people, ready for heaven. The hope of His return is the great incentive for reform. 1 John 3:1-3. A reformatory message helps us to find His true church.

What Are the Standards of the Christian Church?

1. Purity and holiness. 1 Peter 2:9.
2. Members separated from world on all points. 2 Cor. 6:15-18; Phil. 4:8.
3. Pride and lust overcome by gospel. 1 John 2:15-18.
4. Church presented faultless. Eph. 5:25-27.

How Does Prophecy Reveal the Lowered Standards of These Last Days?

1. Last days like Noah's time. Luke 17:26-28; Gen. 6:5, 12.
2. Worldliness of church makes last day "perilous." 2 Tim. 3:1-5.
3. Many refuse God's reformatory message. 2 Tim. 4:1-5.
4. Prayerlessness, wrath, doubt, vanity of women pronounced. 1 Tim. 2:8, 9.
5. Vanity of last-day church members shown. Isa. 3:19-26; 4:1.

Why Is the Need of Revival Now So Urgent?

True revival always produces reformation. It must come to prepare the church for translation. Hosea 14:1, 2, 4.

What Examples of Genuine Revivals May Guide the Remnant Church?

1. Bethel's reformation.
 - a. Change of dress; ornaments given up. Gen. 35:1-5; 34:1, 2, 31.
 - b. Adornment and make-up heathen customs. Judges 8:24; Hosea 2:13; Jer. 4:30; 2 Kings 9:30.
2. Reformation in Moses' day.
 - a. Worship of golden calf, licentiousness. Ex. 32:1-6.
 - b. Ornaments laid off. Ex. 33:1-6.
 - c. Gold and jewels used for sanctuary. Ex. 35:21, 22, 29.

son to reply to the discussion, for our own conviction is that his conclusion (though not necessarily all the arguments in his book *The Religion of Maturity*) was the truly Biblical one.

We cannot here take up in detail the false doctrine of the secret rapture of the church and of the subsequent conversion of Israel. It must suffice to indicate the fundamental errors of these teachings.

The secret rapture doctrine is based upon the argument that the coming (*parousia*) of Jesus Christ in 1 Thessalonians 4:13-18 is a secret coming, that the coming (*epiphaneia*) of Christ in Titus 2:13, and His coming (*apocalypsis*) in 2 Thessalonians 1:7-10 are a visible coming, and that these two comings are separate and distinct, with a period of time elapsing between them.

This contention, however, has been completely disproved by the study of the word *parousia* in first-century documents outside the Bible, which show that there is no justification whatever for the idea that there is anything secret about the *parousia* of anyone.

All three words are used of the one glorious, visible, and audible coming of Jesus to gather His people, both the Jew and Gentile, before the pouring out of the final wrath of God upon a doomed world.

This being so, the idea that the Jews will be converted after the return of Jesus becomes untenable, for the judgments of God at the Second Advent will leave the world "without form, and void," in which desolate state it will remain until the end of the millennium, the living

On What Special Points Must the Remnant Church Reform?

The reform of the remnant church was prophesied. Rev. 12:17; Isa. 62:10-12. The law of God is basic in these reforms, and the faith of Jesus will be the incentive. Rev. 14:12. The remnant church is a type of ancient Israel. 1 Cor. 10:1-11. They lusted after the world. Compare 1 Cor. 10:6; 1 John 2:16. The reforms of the true church must meet these problems.

How Is Modern Israel Warned Against Idolatry?

"Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. 10:7.

(See "Idolatry of dress" in last days in Spirit of prophecy; and *Evangelism*, page 268.)

Why Is Dress Reform With Its Associated Reforms So Urgent Today?

1. Remnant a special people; "royal priesthood." 1 Peter 2:9.
2. Living in antitypical day of atonement. Rev. 14:7.
3. Priests' garments changed on that day. Lev. 16:4, 23; Eze. 44:17-19.

What Assurance Does the Bible Give of the Success of This Reform?

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

How Does Paul Plead With the Church to Lift Up the Standard of Holiness?

"Be not conformed to this world: but be ye transformed." Rom. 12:2.

saints during all this period being in the presence of God in heaven.

From which it follows that the day of salvation for the Jews, in common with the Gentiles, is *now*; and the basis of acceptance "in the beloved" for both is "by grace" and "through faith" in the merits of a crucified and risen Saviour.

God has no special plan for the salvation of the Jew other than through the ambassadors of His grace and the present ministry of His Holy Spirit, and the period of their probation is the same as the time limit that His long-suffering has set for the rest of humanity.

If the Jews "abide not in unbelief," but believe the gospel, they will be numbered among the spiritual Israel, for whom Jesus is coming soon. But if they will not hear while judgment tarries, they will be shut out forever from the glorious purposes of His grace.

It was at least encouraging in the two sessions devoted to this theme at the Edinburgh Conference that many speakers agreed that this whole subject had been greatly neglected, and that it was important for all, and particularly so for those who are seeking to evangelize the Jews, to know what the Bible teaches.

We may well hope, therefore, that future conferences on the Christian approach to the Jews will get down to the real basis of their task; and that long and tenaciously held, but erroneous, views will give place to a truly Biblical understanding of the interrelations of Jew, Gentile, and the church of God.

The Most Important Missionary Field

By George S. Belleau

MOTHER, we need your daughter to be a church school teacher. The servant of the Lord has told us that "teachers . . . have the most important missionary field in the world."—*Testimonies*, vol. 4, p. 426. There is no higher calling for your daughter.

In the elementary teacher's hands lies the future of the coming generation. Children at this age are molded for life. Here their greatest impressions and decisions for life are made. The high school and college teacher can add to the structure, but the foundation is made sure in the formative years. This fact makes the work of the elementary teacher one of the most important and highest of callings.

A questionnaire given to the teachers of public schools, and which I have given to our teachers, shows that decisions for the future life are made during the church-school age. Mothers, we want your daughters to help mold the children who will be alive and prepared when Jesus comes!

The Teacher's Remuneration

I know that she will receive fair wages, although there are many professions that pay much better in dollars and cents. However, money is not the thing that we as parents should put first in helping our daughters choose a profession.

A young woman working as a missionary for the boys and girls of this denomination stands a better chance of getting into the kingdom than she would in many better-paying vocations. We want our daughters and sons to be in the kingdom with us. That's true, even if they have to deny themselves some things that extra dollars might give them now.

The reward of a Seventh-day Adventist church school teacher can never be measured in dollars and cents. A million dollars could never buy the satisfaction and happiness that thousands of our teachers have. The church school teacher has the satisfaction of obeying the great commission of Matthew 28:19, 20. She can be in all the world preaching and teaching the gospel through the boys and girls to whom she gave the vision of mission service. What greater reward can she have than to see her former students as workers in the heart of Africa, in the near East, in India, and among the Indians of South America? In the homeland I have former students as successful evangelists, pastors, teachers, nurses, doctors, departmental secretaries, and one as a conference president. A former student is now faithfully filling the position as Bible teacher where I once taught him Bible. Other students are successful businessmen who loyally support God's work.

A Profession That Prepares for the Home

The teaching profession prepares a young woman for life and its responsibilities. Mothers are the children's first teacher. For six or seven years the mother is the child's teacher. The normal course prepares our young women to teach children. Our teachers are intelligent with regard to teaching their own children in early life.

A mother was afraid that if her daughter did take up the teaching profession she might not get married. Contrary to what many believe, more young women who are teachers marry than young women in any other profession. A survey has proved this. If you could travel through our conferences with me, you would see scores of former teachers, all married in the truth. The survey also showed that teachers are happy homemakers and good wives and mothers.

The need for church school teachers is great because our mothers in the past have not understood our problem. Through vocational guidance of your daughter you can guide her into the "most important missionary field in the world." The elementary field offers security, a living wage, a wonderful field to develop a strong Christian character, a field that will make her influence felt in all the world if time lasts a few more years. Mothers, let me recommend this profession for your daughters. Make your influence reach around the world by influencing your daughter to be a teacher in a Seventh-day Adventist elementary school.

Why and How Oklahoma Remained Dry

By C. S. Longacre

FOR the fifth time since Oklahoma was admitted as a State into the Union, the citizens of Oklahoma voted on a State-wide referendum to keep their State dry. The liquor interests each time initiated the referendum. In 1940 the citizens rolled up a majority vote of over one hundred thousand; and on September 27, 1949, the majority was over fifty-five thousand in favor of the dries. I had the privilege of taking part in the State-wide campaign in behalf of the dry cause during the past two attempts of the wets to repeal the State prohibition law.

The liquor interests spent over two hundred thousand dollars to initiate the referendum in this last election. They must have used more than a million dollars in radio broadcasts, newspaper advertisements, literature propoganda, and large billboard advertisements in the cities and along the highways all over the State, and in public mass meetings which they held in all the cities of the State. But the liquor interests overplayed their false propoganda, to the disgust of even many of the wets who had some regard for facts and for truth. By 10:00 p.m. election night the wets were compelled to admit that they were defeated again.

The reason the dries won their fight in Oklahoma was that every election precinct in the State was thoroughly organized by capable leaders. Attorney Shapard, of Oklahoma City, led the united dry forces, and he saw to it that every election precinct and all the polling places were manned with dry officials in the same proportion as the wets were represented. Every church leader saw to it that all church members were visited and taken to the polls to vote. It was this excellent teamwork on the part of the dries and the fine details of organizational work in every political unit which gave the dries the advantage over the wets in the result of the election. It was this teamwork and organization that the dries lacked in the Kansas election a year ago that caused the dries in that State to lose their fight to maintain their prohibition law.

A Heartening Victory

Since the dries gained a victory over the wets for the fifth time, it has heartened the dries to attempt to eliminate 3.2 beer now, which has been legal in the State. They are going to put real teeth into the present prohibition laws, so prohibition will become more effective than it has been in the past. Also the dries are going to see to it that more dries are going to the State Legislature than wets, and that the State officials in the future will pledge themselves to make the dry laws effective, thus eliminating a large amount of bootlegging of hard liquors.

This victory in Oklahoma has heartened the dries in other States and stiffened their backbones, and will mean more victories over the wets in other localities.

Conducted by Promise Kloss Sherman

System in the Home

By Wilma Ross Westphal

CLEANLINESS should be the first requisite of every household; it furnishes the ideal environment for health and fosters orderly thinking. It is the twin sister of thrift, and we are told that it is next to godliness.

Without cleanliness there can be no system or order. But there are those who live by the essentials of cleanliness, and yet they seem to have no sense of order whatever. If it is a matter of choice between the two, the former should always be given precedence. However, much time and energy are lost, never to be regained, where there is a lack of system in organizing the duties of the household and in keeping things in their rightful places.

The importance of these essentials in maintaining a Christian home and in fostering a happy atmosphere cannot be overestimated. The home may be ever so humble. The plaster may be cracked or lack paint or paper; the floor may be bare of covering; the furnishings may be cheap and unattractive in themselves; yet the walls may be kept free of cobwebs and dirt and adorned with a few well-placed, attractive prints. The bare floors may be scrubbed clean and waxed; the humble furniture may gleam cheerfully from recent polishing; a vase of flowers artistically arranged may add a note of culture and refinement; and over all may hover an atmosphere of order, beauty, and serenity. A home that radiates cleanliness and order, be it ever so humble, is far more desirable than a more expensive or even an elegant home which lacks care and taste.

Efficiency Can Be Attained

Every potential housewife should, therefore, be trained in the rudiments of cleanliness, system, and order. Mothers sometimes unwittingly rob their families of much of the simple pleasures of life through carelessness and neglect in these matters. Every Christian home should be a model of cleanliness and order. Our homes can never be an influence for good in any community until they have reached this high standard of achievement, for "all heaven is law and order." Many times dishonor is reflected on the cause of God because His professed followers live in a riot of disorderliness and slovenliness.

There are some who seem to dislike all kinds of housework, and because of this lack of natural aptitude and interest they excuse themselves under the pretext that they were not cut out for this type of work. But through persistent, well-directed effort a certain efficiency can be attained even in the most disagreeable of tasks. It is generally the things which we have not learned to do well that we dislike and dread the most. There is a certain joy and satisfaction to be experienced from seeing a task through to the end—and successfully. The satisfaction of accomplishment attending a task well done is indeed worth the grueling effort of attainment. And success along lines that are especially difficult brings satisfaction in proportion to the efforts put forth. Most any person can make a success of something that he especially enjoys doing, or that comes natural for him to do; but true reward and commendation is due the individual who performs with efficiency the tasks which are most difficult for him.

And so, if you are finding the home duties disagreeable

and difficult, just take a mental inventory of your capabilities, roll up your sleeves, and tackle your problems with a grim determination to succeed. You will be pleasantly surprised how soon the efficient performance of the most menial tasks becomes automatic. And as you see the machinery of your household beginning to run more smoothly because of a free use of the oil of persistency, you will be repaid a thousand times over for the extra effort expended.

Compensatory Rewards

The compensatory rewards contingent upon the careful following of a systematized routine for the accomplishment of all household duties are myriad. First and most important of all is the reward in personal satisfaction through accomplishment and the lift such success gives the morale. And not to be passed over lightly is the new attitude of respect, pride, and joy of the husband and children as they respond to the refining influences of a well-ordered home. Then there is the respect and confidence of one's neighbors which is worth considering. Often the efficiency of attainment in things pertaining to the home leads to successful leadership in community and civic enterprises, for the influence of a good organizer is felt and appreciated by all, and it almost always reaches far outside the confines of the home. And last but not least, one should consider the time and nervous energy which can be saved through a systematic planning and carrying out of the household duties. To have time for rest and relaxation, recreation and the enjoyment of one's family and friends, is a recompense for one's efforts that cannot be measured.

The greatest factor contributing to the evident lack of enthusiasm and interest shown in the household arts as such, during the last two decades, is undoubtedly the publicizing and glamourizing of the professional and business courses for girls and women. Girls have been led to believe it a disgrace not to prepare especially for some profession, and the household arts have often been looked upon as only menial drudgery. Not that the importance of the professions in the education of our girls and young women should be minimized in the least, for these are important and have a definite place; but the procedure should be reversed, and first and primary emphasis should be placed upon the mastery of the rudiments of household management along the lines of both finances and working procedure.

High Calling

If women could again be made to feel that the highest possible calling or profession for them is that of wife and mother and queen of that domain known as home, many of the social and economic problems of the world would be greatly improved, if not resolved. Women have contributed much to professional and business efficiency, and women's opinions are voiced and respected throughout the land on many subjects of public interest; but in gaining this new leadership and public acclaim, have we not also lost much of the old-time feminine grace and finesse along with much of the essence of refinement and culture, and the old-time art of living? This is a subject that is worthy of our most serious thought and effort.

Start your day with a prayer in your heart and a song on your lips. When the family awakens to the sound of a song from the kitchen, the prospect of the day's activities

is immediately brightened. I shall not soon forget my reactions to the sound of my own little mother's voice as she sang over her early-morning tasks. Family worship should always set the keynote for the day's activities. If we consistently maintain our contact with God as a family, thanking Him for the blessings received and asking for grace and power for the day, many of the irritating aspects of the day's duties are at once lifted. There is something tangibly refreshing about the mere act of kneeling in the presence of our Maker and humbly asking for His blessing on our routine tasks. Immediately our day brightens as we humbly kneel at the family altar. We cannot expect God's blessing on our work if we do not seek it.

A Fixed Time for Meals

In planning the working schedule the housewife should fix a certain time for meals; and when a meal has been carefully prepared and daintily served, the husband and children should cooperate in coming to the table punctually and as well groomed as possible. After the meal all leftover food should be cared for immediately, and the dishes scraped and stacked for washing. It is often advisable to rinse them slightly under the faucet before washing them in warm, sudsy water; then they should be scalded and dried as soon as possible and put away. There is nothing quite so unnerving to the whole family as to have the kitchen sink and working tables full of dirty dishes at all hours of the day. The kitchen, above all places, should be kept clean and immaculate. Much of the drudgery of the preparation of food and dishwashing is eradicated by the gleaming freshness of the kitchen.

When possible it is often more economical and time-saving to plan the menus a week in advance, so that there is never a shortage of staple articles. Much of the confusion of meal preparation may be avoided if the vegetables are cleaned and prepared for cooking and

legumes put to soak soon after breakfast. Relishes and salads may also be prepared in advance. With such planning, if there happens to be an extra guest or so at dinner, there is no added flurry and anxiety.

Children cannot be taught to keep things in their places if proper places are not provided for clothing and storage. If there is a place for everything, even very small children may be taught to pick things up and put them in order when through playing. Children should be allowed to work right along with mother in the kitchen and through the house, as often as occasion permits. They learn much more from doing and observing than by listening to lectures.

If the house is large, the heavy cleaning need not be done all at once but taken, instead, a room at a time. The day-to-day cleaning, then, may be very light.

There should be a special day for washing and ironing and mending, and this schedule should be arranged to meet the needs of the family. No working schedule, however, should be allowed to become so arbitrary that it does not permit emergencies. The daily and weekly program should be versatile enough to include the unexpected; it should allow for an extra guest, a special picnic, or a bit of unpremeditated recreation. The housewife who takes the extreme and becomes so ironclad in her household regime that she permits no deviation whatever in her program, defeats her own purpose and loses much of the joys to be derived from following a systematic working plan.

"Order," says Dr. Johnson, "is a lovely nymph, the child of Beauty and Wisdom; her attendants are Comfort, Neatness, and Activity; her abode is the valley of happiness; she is always found when she is sought for, and never appears so lovely as when contrasted with her ugly opponent, Disorder."

And so, as the Good Book adjures us, "Let everything be done decently and in order."



LIFE'S PATTERNS

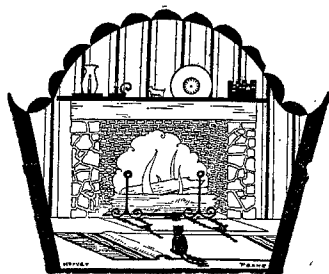
By NORA M. WOOLLEY

TEMPERATURE

AT THE age of ten I took a sudden fancy to the baby next door, and frequently went over to admire it. I also liked the pretty little mother who seemed to have nothing to do but play. I must admit that she kept the baby sweet and clean, but she certainly was not a housekeeper. I rather sensed that my visits lacked mother's approval. Later I discovered her reasons. However, she didn't actually say I couldn't go over there, so I went.

The baby's mother was hardly more than a child herself. She and her husband had run away from high school to get married. The husband's parents were terribly upset. The girl was an orphan and had been on her own very early, so no one worried about her.

Most of the time the young wife and her husband laughed and had a lot of fun together. At first I thought they were an ideal pair. But human nature being what it is, they began to tire of the responsibility of a home and a baby, and tempers began to flare. The young man had difficulty keeping a job because of his inexperience, and the girl did not have the remotest idea of how to run a budget. Consequently, the troubles grew, and more than once I quickly put the baby in her crib and



slipped out the back door when they started quarreling. Sometimes they yelled at each other, and even threw things occasionally. I began to be embarrassed for them, and hoped the neighbors hadn't seen me over there. Young as I was, I made up my mind that I'd never run a home like that.

Someone has said that the right temperature at home is maintained by warm hearts, not by hot heads. The people who give vent to their feelings by saying or doing whatever comes to mind may feel relieved themselves, at least temporarily. But the ones they flare at suffer a great deal. Such people

are just like rolls of paper in a fireplace. They burn brightly for a short time. But there isn't any real warmth, only smudgy ashes that fly around at the slightest breeze and cover everything.

It takes the solid log burning evenly and surely to send out the right amount of heat and warmth. There may not be any flashy blaze, but the steady glow maintains a more even temperature.

Anyone who takes the trouble to think about it would naturally make up his mind to be a source of comforting warmth to the loved ones around him, and not a scorching blaze. Don't you think so?



So Thankful You Saved Us

By Mrs. Jessie R. Halliwell

OPHIR, Analia, and the other four brothers and sisters had not always lived in their Amazon jungle home. Before they went in a big riverboat, they had a little home by the railroad where their daddy made them a living by buying and selling chickens, eggs, rice, and other things. Also, near by their home was the little church where they had always attended Sabbath school.

Oh, how homesick they were in the jungle! Their daddy went to cut rubber, thinking he could make lots of money, but what a sad move!

Their house, built high up on stilts, was dried palm branches for the sides and roof. As the tide came up, the water flowed all around their house. When the sun went down the mosquitoes came in swarms (many of them the dreaded malaria fever mosquitoes). So the family would have their meager evening meal over early, run into the one bedroom with hammocks hung in tiers in all directions, close it up tight, and have a little smudge lamp burning. At break of day they were up early, only to be greeted by myriads of little gnats whose sting is most painful.

Only one bright event twice a year came to brighten their lives. The *Luzeiro II*, on its annual mission tour up the big Amazon River, would stop for a visit.

On one occasion, as the little boat was on its way to the house of Ophir and Analia, a sudden storm came. It rained and grew dark, and the motor sputtered and nearly stopped. Then the captain went back and fixed up everything while the little boat tossed up and down and sideways, wanting to turn around. When the captain and I got started it was so dark we hardly knew whether we were going in the right direction. After traveling a few more minutes we saw a light! "Now," said Captain Halliwell, "we will stop and ask whether we are nearing the Sousa home." So he steered the *Luzeiro* up to their bridge and stepped off to call the people. But splash! the board broke, and he went into the water far below. Our little boat boy ran down the broken ladder and got a canoe to rescue him. We found we were only fifteen minutes' distance from the Sousa home. The father and mother were out on their little bridge to greet us.

"We Have All Been Sick"

"We are so glad to see you; we have all been sick," they said. The father had a big sore on his foot, and could hardly walk. The mother, thin and pale and coughing, told us that the children had all been ill with the fever.

Early the next morning we were awakened by the children's faces pressing against our screen windows. Ophir said that they had been sick and were hungry. So we soon divided our fruits, squash, and other articles of diet with them. As soon as worship was over, the family was examined and given more medicines for fever, malaria, worms, and sore eyes. But the poor little mother! Her condition was the most serious. Between coughs she said that she was becoming weaker. Now after three and a half years they just had to leave the jungle and get back to the city to see whether we could save the poor mother's health. We cheered them up, and told them to invite in all the neighbors to hear the gospel message for perhaps the last time.

In the evening Captain Halliwell put up the electric

lights from the *Luzeiro* (Light Bearer), fixed the screen, and everything was in readiness for the people to come. As they arrived the little house almost went down into the mud. But Captain Halliwell put his foot in a crack in the floor and held himself fast while he told them the story of Jesus' love.

After the meeting the little mother went out to put her few chickens in a basket, which she always hung up in a tree at night. There had been so much excitement she had almost forgotten them. She picked up one, two, three, but the fourth one seemed to be lying still. When she went to get it she found it in the mouth of an ugly, poisonous snake. She called her husband, and he brought his gun and shot the snake.

Next morning we made plans for the family to move back to the city. They would sell their canoe for the boat passage. The mother had sold her only good shoes to buy food for the starving children. But we found some secondhand clothing aboard the *Luzeiro*, so they were soon back in the city where we lived.

We tried to get the mother into a hospital for treatment, but they would not accept her because she was a poor Protestant, so we walked from one public health center to another for X-rays and blood tests. Finally, we found one kindhearted doctor who treated them all free of charge. The father found work, and they are back attending Sabbath school again.

We ask an interest in your prayers that we may soon have our own hospital, where we can treat the poor sick people and little children when they become ill. Little Ophir says, "Oh, how thankful we are that you rescued us from that old jungle home."

Itinerating in the Indian Ocean Union

By W. R. Beach

President, Southern European Division

ELEVEN years have slipped by—years of war and isolation—since I last visited Madagascar, Réunion, and Mauritius. Our missionaries and native leaders had to meet many perplexities during that time, but they did not take their hands from the plow. I rejoiced, in fact, to see the progress made, despite forbidding conditions, in building up church memberships and the small number of institutions that existed when the storm broke.

During the past two years a large number of missionaries have been sent out to the Indian Ocean fields. Today we have seventeen missionary families laboring in this group of islands that cluster about Madagascar. The home fields have agreed to great sacrifices to make possible this increase in the European staff. H. Pichot, the union president, and his group of co-workers are leading a rapidly increasing corps of locally trained workers as aggressive plans are laid for an expanding program.

A Glance at the Union Session

I shall start this report with a rapid glance at the union session, which took place in Mauritius, June 7-19. Delegates were in attendance from the Seychelles, Réunion, Madagascar, and Mauritius. The session was organized and functioned on a constitutional basis. The work was accomplished in a wonderful spirit, though many races, tongues, and nationalities mingle in the Indian Ocean area. Missionaries, nationals, and laymen

seemed to vie with each other in consecrating their all in planning for the triumph of the Advent Movement. About one thousand people were assembled at the Beau-Bassin church for the Sabbath morning service.

The amount pledged for the financial support of the work was almost unbelievable. The total stands at thirty-five thousand rupees, or approximately eleven thousand dollars. In this total are included a very large sum for a dispensary in Mauritius and more than three thousand dollars for a new mission station in Madagascar. I think this result is one of the most beautiful tributes I have ever seen in our mission fields to the spirit of devotion and sacrifice that have ensured the expansion of the Advent Movement.

The work of the assembly dealt not only with elections but with planning for a better organization. The delegates all felt that the time had come to give greater consistency to the union organization and to arrange the work of the local missions in such a way as to provide for a more rational cooperation between missionaries and national workers. The number of national workers now able to shoulder responsibilities is encouraging. Three Malagasy workers, A. Rasamoelina, Rajaonize, and Bernard, along with two Mauritian evangelists, D. Munroop and N. Seenyen, were ordained to the gospel ministry. We now have eight ordained nationals in the Indian Ocean Union. At the same time three faithful missionaries were ordained to the ministry—H. L. Henriksen, J. Zurcher, and A. Lams.

Just a word before leaving Mauritius regarding the expansion of the work locally. The Phoenix academy has made a fine start. After four months of operation the enrollment stands at nearly two hundred. The prospects are encouraging, so much so that the committee voted to build immediately four additional classrooms. This will make an enrollment of some three hundred possible, and will give the school a solid financial basis. H. Evard is giving good leadership to the school, and the mission is cooperating nicely.

Charles Monnier, president of the mission, and Jean Belloy, who carries responsibility for the northern sector of the island and a number of departments, are sponsoring a very aggressive program in all branches of church activity.

Projects Planned for Island of Reunion

Plans were laid by the union committee to carry through a number of interesting projects in Réunion. Funds were made available for the construction of a chapel at Ravine des Cabris and Le Port. The *Dispensaire de l'Enfance*, under the supervision of Sister Meyer, a trained nurse from La Lignière sanitarium on Lake Geneva, has plans for expansion. Sister Kone-Sone, one of the island's best midwives, is giving much time to this little medical unit.

Madagascar, where we have the bulk of our mission work in the Indian Ocean, had the first visit of a Seventh-day Adventist missionary in 1926. We now have ten missionary families working in Madagascar. Our activities are grouped in five local mission fields. Two large schools are operated in the Tananarive area: the Madagascar seminary and the Ankadifotsy mission school. The Malagasy Publishing House will soon be installed in the new building which is being erected at the present time near the center of Tananarive. This project will bring great strength to our work in Madagascar. Our colporteurs are working with two small books in Malagasy, *Steps to Christ* and *In Search of Truth*. With these added printing facilities our brethren hope to do a great work through the printed page.

The Madagascar seminary has made splendid progress through the years. Jean Zurcher has been leading out

since the war. He and his staff are building up a nice institution. The enrollment in all grades stands at nearly 250. The great need of the seminary at present is for a church building. It is impossible to get all the students together at the same time, and still less possible to invite friends of the vicinity to evangelistic meetings.

The Ankadifotsy mission school, with an enrollment of 650 and about twenty-five teachers, has outgrown its rented quarters. Earlier this year a well-located piece of land was bought in Tananarive with a view toward the construction of a permanent school plant. A. Lams is building up an institution second to none in Madagascar. In fact, last year our school stood very high among the institutions that presented students for the state examinations. Children of some of the best Malagasy families attend Ankadifotsy. We are praying that funds will be granted someday for the construction of the school plant, which is destined to be one of our main evangelistic centers in the Malagasy capital.

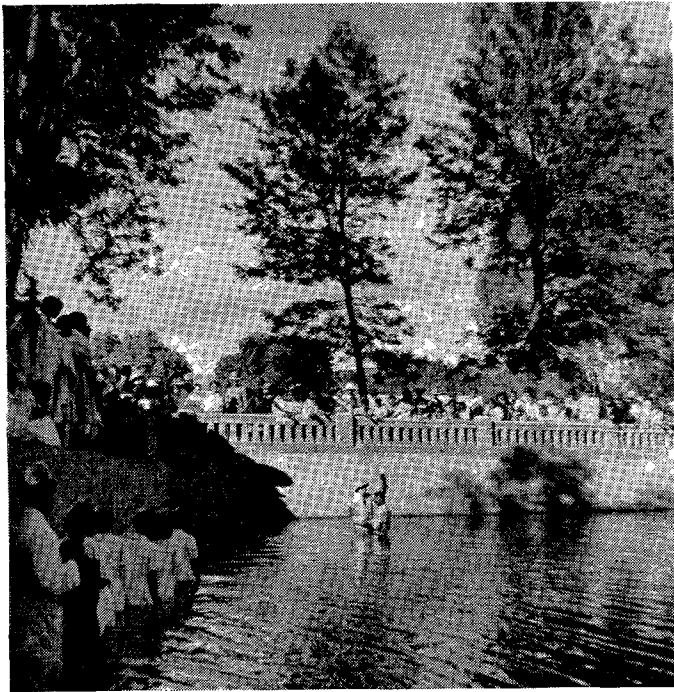
Six Church Buildings in Tananarive

In addition to these institutions, we have six nice church buildings in Tananarive, and in each case the mission school is well attended and a good baptismal class has been formed.

There remains one field to be mentioned, the Seychelles Islands. This is a very isolated field. No division or General Conference representative has visited it. During the war K. Sturzenegger and his family spent ten years of isolation in these beautiful islands. Brother Sturzenegger did a good work, and now Elder and Mrs. H. Salzmann are in charge. They have the help of two nationals and are working hard to establish churches in



Children's Dispensary, Saint-Pierre, Réunion. With the Medical Personnel. From Left to Right: Kone-Sone, the Midwife, and Liliane Meyer, the Nurse in Charge



Baptismal Ceremony at Our Seminary at Saomanandrany, Madagascar

other islands than Mahé. Elder Salzmann was at the union session in Mauritius, and how happy he was to be able to meet with the other missionaries! He was more happy, however, when he again could set his face toward the Seychelles. He and his wife are typical of our sturdy Advent youth, well trained for service and ready to labor under all circumstances so that the cross of Christ can be uplifted.

After two months of itinerating I turned homeward to Europe with my heart aglow. I shall never forget these days of association with one of the finest groups of missionaries I have ever met anywhere. May the Lord bless them, and give them the 250 souls they are asking the Lord for their labors in 1949.

Evangelism in Manchuria and North China

By W. H. Branson
President, China Division

GOOD news has just been received from Manchuria. This country has been cut off from contact with both the Hong Kong and the Shanghai division offices for many months, and we have known nothing of how our work was faring there. With great anxiety we hoped and prayed for the protecting hand of God to be over His people in that faraway province.

Recently one of our leaders from the Shanghai office was able to visit Manchuria, and to make contact with most of our workers and believers; and the report he has sent of his visit is most encouraging. The following is quoted from his letter to the Hong Kong office:

"I arrived home safely on September 7, having traveled for forty-one days. Actual traveling days were only twelve, the remainder being spent waiting for transportation. More than three weeks were spent in Shenyang waiting for the railway bridges to be repaired. The floods up north are very bad this year. Much land of the Northeast is still under water. Large sections of the railway have been washed out as well as a number of bridges.

"The Lord has led in every step of my journey through unexpected places. Although the journey has been long, the

time was well spent, and has turned out to be profitable for the cause.

"The three students and I had a safe trip all the way. A day before the ship neared Shanghai we encountered two warships, and excitement ran high among the passengers. However, these two warships paid no attention to us. Our ship, instead of going to Tientsin, proceeded to Yingkow, much to the dissatisfaction of the other travelers.

"I was very glad for this opportunity to stop at Yingkow, and from there I went to Shenyang (Mukden), to visit our workers. Our ship arrived on Friday afternoon, and we disembarked at 5 P.M. the following day, after having received traveling permits from the police department. We reached a hotel at 6:30 P.M., and after supper went out to look for our church. We finally located it at 10 P.M. through the help of the local people.

"We had a nice visit with Pastor Lee. He is able to continue his evangelistic work without much interference. There is a membership of about seventy people, and the tithes and offerings are good, the tithes being sufficient to cover his salary.

Members Safe

"It thrilled my heart to see our brethren and church members in Shenyang all safe and well, and to learn that our work is going on as usual. Most of our properties are still in our hands. The Peiling sanitarium is being used by the authorities as a hospital. The Tungling Union school was suspended when fighting reached that region, and since then the brethren have not attempted to reopen it, because of lack of funds. The houses are being occupied by our church members, who are also cultivating the field.

"My heart was greatly touched when I was told that more than twelve hundred members have registered with the authorities as Christians of the Seventh-day Adventist denomination. It requires courage to declare oneself a Christian in the Northeast these days.

"On August 16 I made a trip to Harbin to witness a baptism of forty-seven people. This was indeed a big occasion for our church there, for it had been some time since they had had a baptism. A number of these new converts had waited for a long time to be baptized, and many had come from distant places.

"The baptisms in Manchuria this year to date are 108. There were forty-seven in Harbin, thirty-five in Shenyang, four in Kirin, five in Tiehling and seventeen in Kung Tsz Ling. There are many waiting for the minister to come to baptize them. In Shenyang and Harbin our workers are holding Bible studies every night with interested people, and another baptism is expected soon.

"The above figure of 108 may seem small to some, but really this is a very good result, considering that there are only two ordained men in the whole union."

When this division brother had finished his visit in Manchuria, he proceeded to Peiping, which is the headquarters of our North China Union Mission, where he was able to reach the union leaders and others. He reports that we have definitely lost our sanitarium and other property in Kalgan, north of Peiping, since it has been taken over by the new government.

Visiting the North China Union Middle School

Concerning his visit to the North China Union Middle School, our brother said:

"While in Peiping I visited the Fengtai school, and found the teachers and students all well and ready to begin another school year. Mr. Han Rei Chang, the principal, is of good courage. I had a very pleasant visit with him, and learned what they had to go through during the fighting around Peiping and later of the visits of the new officials. The new officials at first were very suspicious of their motive in remaining behind, but after much questioning and careful checking they were satisfied that the school was conducted with no political motive behind it. The schoolwork is now being carried on without interference, the industries going along nicely. The local officials have even complimented them for the way the work is being conducted, and have expressed the desire to see more such schools in China. The teachers are not allowed to make Bible a compulsory subject, but there is no

objection to their teaching it at worship periods. Brother Han reported that there is always a good attendance at the morning and evening worship periods."

We are pleased to have this report of our work in these two northern unions and to know that our national workers and members are remaining loyal to the faith, and are able to continue certain phases of evangelistic work. We are told that in a number of the large cities public evangelistic efforts have been conducted since the occupation with good results.

How we thank God for our Chinese leaders, who have taken over the burdens of the work in these occupied sections of China, and who are endeavoring, under the blessing of God, to keep the spirit of evangelism alive in their respective fields.

Nurses' Workshop, Far Eastern Division

By D. Lois Burnett

Associate Secretary for Nursing Education, Medical Department, General Conference

THE Far Eastern Division at its annual meeting in February, 1949, requested the General Conference Medical Department to give leadership to a workshop for the nurses on mission appointment in that field. It was arranged for this workshop to be held in Baguio, Philippines, June 15-26, 1949.

A. N. Nelson, president of Philippine Union College, was invited to serve as educational consultant for the workshop. Those in attendance were Bessie Irvine, Ruby Barnett, Mrs. W. C. Richli, and Adela Andall, from the Manila Sanitarium and Hospital; Ernestine Gill, Tokyo Sanitarium-Hospital, Tokyo, Japan; Irene Robson, Seoul Sanitarium and Hospital, Seoul, Korea; Ruth Munroe, Bangkok Mission Sanitarium, Bangkok, Siam; Elizabeth Rogers, Penang Mission Hospital, Penang, Malay; Wilma Leazer, Youngberg Memorial Hospital, Singapore; and Phyllis Naude, Philippine Union College, Manila. I served as chairman for the workshop.

The stated aim of the workshop was "to study ways and means to carry on a more active soul-winning program through nursing, to enrich the quality of nursing care, to develop more effective methods of teaching, and to obtain a greater degree of usefulness as missionary nurses." To implement this aim, the delegates to the workshop brought specific problems pertaining to nursing services, on which they wanted to do intensive study, and about which they desired counsel from others attending the workshop. A number of these problems were taken over by small committees, which formulated suggestions for more effective ways of developing plans in different countries.

Program Followed

The daily program of the workshop opened with a devotional study given by the respective delegates. After the devotional period the group came together for study and reports on trends and developments in nursing education, for these affect the progress of nursing education in all parts of the world. This was followed by a similar period of study on the problems of nursing service.

Trends in the methods of assignment of nursing care and responsibilities were considered. It was recognized that the nursing care cannot be given entirely by the graduate staff nurses and the student nurses in most of the mission hospitals, but that this service must be supplemented by auxiliary nursing personnel who are to have on-the-job training or must be given a special course provided for this group of workers.

One of the most helpful sections of the workshop was

the daily period devoted to the study of the Spirit of prophecy instruction pertaining specifically to nursing. Such subjects as "Health Education of the Patient," "Bedside Nursing Care of the Patient," "Principles of Administration," "Teaching Methods," "Soul Winning Through Nursing," and "The Function of Nursing" were presented in topical studies based entirely on instruction taken from the writings of Ellen G. White.

The two Sabbaths spent in Baguio were a great blessing to the delegates. The morning was devoted to the regular Sabbath services. In the afternoon delegates gave reports of soul-winning experiences through the nursing and the medical work of their respective institutions. These talks were truly inspirational and gave evidence of the Lord's leading in an abundant way, showing the Lord's blessing upon the specific work in each institution.

The beauty of Baguio and the surrounding community made it possible for the group to have a pleasant and invigorating outdoor recreational program when the weather permitted. Indoor recreation around the roaring fireplaces of the cottages was the alternate on rainy days.

The workshop group rejoiced that the love of God in the heart is reflected not only by love to God but also by joy in service to the Master and service for mankind.

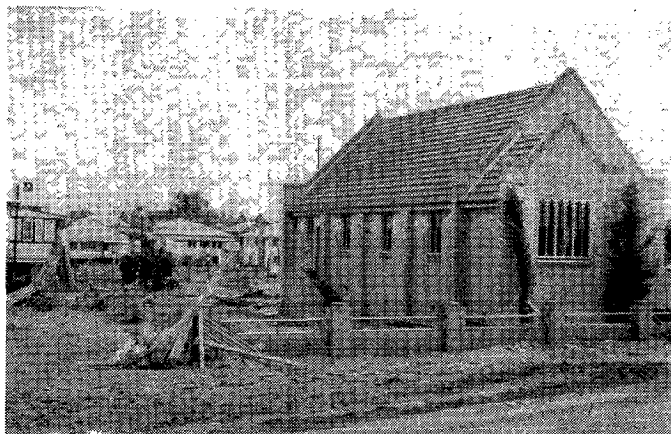
The Kempsey Flood in Australia

By A. L. Pascoe

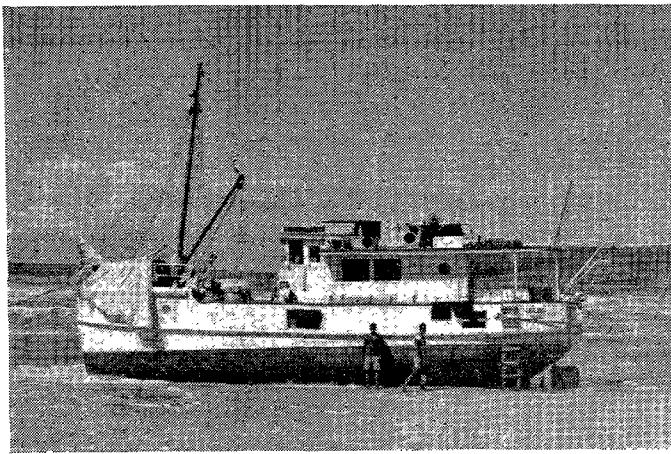
RESIDENTS of Kempsey and farmers in the valley of the Macleay River, 350 miles north of Sydney, have experienced a calamity by flood unequalled in the history of Australia. The storm that drove our mission ship *M.V. Leleo* up on the near-by beach brought torrents of rain. With unexpected speed flood waters surged from every creek and rivulet, every mountain and valley. Quietly all through one Friday the river level rose.

That morning, August 26, word came through that our mission ship was in distress, so I hurried to render all assistance possible, aided loyally by workers and laymen in the district. Till 11:00 P.M. we battled with the raging elements to keep the vessel from pounding to pieces in the breakers. Then when all was safe we pushed our way through flooded forest and blinding, stinging sand and rain back to Kempsey.

Radio messages had warned the people of the town that it was doomed. At Bellbrook the river was rising at ten feet an hour. It was higher than sixty feet above normal, and still rising. With urgent haste we heeded the warning, escaped, and found shelter in a large open shed on higher ground. At 4:00 A.M. the rain still fell in torrents, and water was already in the home we had just left.



Wreckage Outside of the Church at Kempsey—Not a Window Broken



M.V. Leleo at High-Water Mark on the Beach

Just as it will be at the time of the coming of the Lord, so it was here. The warnings had been given, earnestly, persistently. From door to door men had gone with lories, pleading with people to leave and take what they could to safety. But they were told, "No, we'll wait till the morning. There's plenty of time!" Or, "Floods never come this high; we'll be all right." At daylight it was too late. Hardly any had left their homes. Few now could. In anguish they stacked their furniture higher, but still the water rose. By 6:00 A.M. it was up to the ceiling of my home. By eight a current of twenty-five miles an hour had swept it away.

We watched people on the roofs of their houses, clinging to their chimneys, waving sheets, while aircraft circled helplessly above. No one could do anything to help them. There were a little boy and his two-year-old baby sister alone on a roof! The two children perished. Darkness of night drew a veil over the scene of tragedy. The miracle is that so few lost their lives.

Church Stood Unmoved

Our church, out there in the raging waters, still stood unmoved. Watchers saw cattle, houses, trees, and great logs hurtling toward it to accomplish its ruin. But twenty or thirty miles upstream it seemed that some invisible hand divided the debris, which parted and swept by on either side. Water rose high up the lower windows, yet not one stick struck, not a pane of glass was broken. Debris piled high before every other building in the flood, but no debris came near the church to damage it. Surely a divine hand sheltered the Lord's house in all the raging torrent. The owner of a home just beyond the church said to me, "We are thankful to the people who built that church there. If it had not been there, we would have all been swept away."

When the waters receded, and we forced our way through the deep silt into the church, all the pews and the organ were lying on their backs in deep mud. Water had ruined the organ, but the pews can be cleaned. Our workers suffered some losses.

No Adventists lost their lives. And mostly our brethren were spared from great financial and material losses. These in the district were tremendous.

One good sister, when the waters were mounting higher and higher in her home, and there was no place to escape, was helped by her son up into the attic. There she lay on doors taken from the house. The darkness above the flood and the noise of the raging torrent greatly disturbed her. After praying for needed help she found a short piece of candle, only three inches of it, and some still dry matches. That candle burned brightly all through that long dark night, and only when daylight came did the last of the wick fall and splutter and die.

A Unique Broadcast in Peru

By B. A. Larsen, *Secretary,*
Voice of Prophecy, Inca Union

OF ALL the radio towers that carry the Voice of Prophecy in all the world, the one which rises the highest is probably the tower on top of the world, over Cuzco, Peru, the oldest city on the continent.

Not only is this small but remarkable radio transmitter the highest one, but also it reaches the highest percentage of radio listeners. Cuzco is a place where almost 100 per cent of the radio owners tune in to just one station—their own station. And when the Voice of Prophecy program is on the air there is hardly one who does not listen.

One can walk the streets of old Cuzco and hear the same program from every radio; and when the Voice of Prophecy comes on, the same good message of peace and hope is heard in every home, every restaurant, and every store where there is a radio.

In Cuzco it is the custom for those who do not have radios in their homes to walk on the old square and listen to the broadcast over the public loud-speaker. Monday nights are especially popular, because they are dedicated to the old classic Inca music. And it is on Monday nights that the Voice of Prophecy program comes on. This interesting broadcast is probably also the cheapest in the world. The cost of our thirty-minute program is only \$1.85. So, in a unique way God brings His message to the people of Peru.

Plans to Evangelize Ecuador

By R. R. Figuhr
President, South American Division

ONE of the most attractive countries for natural beauty in South America is Ecuador. There are high mountains, green valleys, and tropical coastlands, with a most friendly people. It was recently my privilege to spend a number of days in this delightful land.

Some have called Ecuador the neglected field of this division. To a certain extent this may be so. But the neglect has not been intentional. During the last eight or ten years a series of unfortunate events beyond human control have occurred. One family after another sent to the field was forced to leave on account of ill-health. This frequent change of workers with long periods of waiting for replacements could but have an adverse effect. The most recent blow was the departure of the Vacquer family. Fifteen months ago he was called to take the direction of the mission. Now because of ill-health this family has been forced to leave permanently.

We hope that now the series of misfortunes has come to an end, and that a new day has dawned for Ecuador. Plans have been laid that will result in increasing the force of workers and in launching a great evangelistic campaign, which should mean a large ingathering of souls. The committee has voted to invite A. M. Tillman, formerly connected with the division Missionary Volunteer department, to take the directorship of this mission. He has accepted the call, and he and his family are making plans to leave immediately.

J. Rendón, of Colombia, has also accepted a call to go to Ecuador, where he will act as pastor-evangelist for the capital city of Quito. Here we have a flourishing church. E. R. Flores, of Chile, who has already put in a term of service in Bolivia, is also going to Ecuador for evangelistic work. A call has just been placed for a Spanish-speaking evangelist from North America, who should be arriving

soon. This means the addition of three new evangelistic workers to Ecuador. These new arrivals, uniting their efforts with those already in the field, will surely bring new impetus to the work of the Ecuador Mission.

The Church in Guayaquil

In the port of Guayaquil, the most important commercial city of the country and where we have a growing membership, a much-needed church is under construction. It will seat approximately 250 people and is solidly built. Upon its completion an evangelistic effort will be launched in the city. It was hoped to have the meetings this year, but circumstances made it impossible. The Lord willing, 1950 will see an evangelistic effort there that will stir the city.

A step that we believe will result in strengthening the work in Ecuador is the decision to move the mission office from Quito to Guayaquil. The city of Quito is at an altitude of ten thousand feet, and many find this too high. Because of this a number of families in the past have been forced to leave the field, and others called could not go, since their health would not permit them to live at such an altitude. The transfer of the office to the port of Guayaquil should prove beneficial.

With the blessing of God upon these new plans for Ecuador we believe that the present membership can be doubled in 1950.

Sabbath School Teachers' Training Camp

By E. B. Hare

*Associate Secretary, Sabbath School Department,
General Conference*

FROM Barstow in the north to San Diego in the south, they came—102 of the finest Sabbath school teachers in the Southeastern California Conference. Stanley Jefferson, their conference Sabbath school secretary, had dreamed of having a training camp for Sabbath school teachers at their beautiful Idyllwild campground, where, aside from the pressure of life and the summer heat, they could give themselves to an intensive study of the Sabbath School Teachers' Training Course. On August 21 his dream came true, and the experiment turned out to be so delightful and so successful that already plans are being laid for similar camps in other conferences.

At six-thirty and nine o'clock the morning class sessions were held, and another met at two-thirty in the afternoon. This enabled us to study the twelve lessons in four days and have the review and examination on Friday morning. Discus-sional groups and a class in paper flowers filled in between the classes, and the evening campfire period was given to a general forum.

The Spirit of prophecy studies which preceded each class were greatly appreciated, and sincere satisfaction was voiced at every class for the book *Teaching Teachers to Teach*, which is written by Seventh-day Adventists, in Seventh-day Adventist language, for Seventh-day Adventist teachers.

Ninety-one completed their work, and passed the examination successfully. All the others, whose plans made it impossible for them to stay the full time, plan to complete the course by correspondence.

Judging from the testimonies given around the campfire on the last evening, these teachers are determined to go back to their Sabbath schools and gather small groups together to study this training course, that more and more teachers may become successful soul winners and true shepherds of their flocks.

A New Church Among the Maya-Quiches

By Arthur H. Roth

Secretary, Department of Education, Inter-American Division

THE third Seventh-day Adventist church among the Maya-Quiché Indians of Guatemala in Central America was dedicated on August 6, 1949. This church is located in the hills of Santa Ana in the province of Totonicapán. The membership at Santa Ana grew as a result of the missionary work of the first Maya-Quiché Adventist church in Momostenango. It is the full product of Indian peoples working for those of their own race.

What diligent and eager missionaries are these Maya-Quiches! On the Sabbath that the new Santa Ana church was dedicated, the missionary leader looked out from the windows of the new building and pointed to other hill-tops, saying: "Brethren, do you see those vacant hilltops? Each one beckons for a Seventh-day Adventist church. From this place we must again start along the mountain trails in search of souls, and establish new companies of people who will also await the return of Jesus."

Following the Light

At Santa Ana, Vernon Berry, Melvin Sickler, Lawrence Wheeler, and I spoke with Miguel Ixcoy, one of the first converts. He told of how he had been walking through his fields one night when suddenly he saw before him a burst of flame in the sky. He followed the flame over a dangerous and precipitous mountain trail for nearly seven miles. The flame then stopped on a hilltop. As he approached the point where the flame rested it disappeared. Immediately he turned to the nearest home, about three hundred feet away, and inquired of the inhabitants, Juan and Pedro Pérez, whether they knew the meaning of the flame. These two men were Seventh-day Adventists, and replied that undoubtedly God had led him as He had led the



Sabbath School Teachers of the Southeastern California Conference Gathered in Training Camp at Idyllwild, California

Brooklyn Church Golden Jubilee

By R. Ruhling

Field Secretary, General Conference



Maya-Quiché Church Members in Front of Their Newly Dedicated Building at Santa Ana, Totonicapán, Guatemala, Central America

shepherds to Bethlehem. That night Juan and Pedro spent most of the time speaking to Miguel Ixcoy about Bible truth. They told him that on the very hilltop to which the flame had led him they were going to build a house of worship for the God of heaven, it would be like a shining light. Ixcoy, his family, and many of his friends are now Seventh-day Adventists, members of the new Santa Ana church.

At times it seems difficult for more sophisticated peoples than the Maya-Quichés to recognize such providential leadings, but such miracles cannot be denied in the presence of Miguel Ixcoy, Pedro and Juan Pérez, and the Santa Ana church members. May Santa Ana's light always shine, and its present membership of nearly one hundred grow into thousands in the fruitful land of the Mayas.

A basic evangelistic training school has already been established for the Maya-Quichés at Momostenango. Soon, it is hoped, graduates from this school will go to the villages, among their people, and establish other schools and missionary centers.

Sixth Annual Worldwide Bible Reading

(Continued from cover)

this earnest invitation to join in and encourage a more careful daily reading of the Holy Scriptures.

What a wonderful missionary opportunity this occasion affords of visiting neighbors and friends with the open Bible and its explanation! The most important part of this effort will be to assist the individual to learn how to use the Bible in his own personal life. To that end the American Bible Society had adopted the theme, "The Book to Live By," and has prepared a schedule for daily reading which will be very helpful to the individual in gleaning out the truths of God's Word that will lead him into that life nourished by the Word.

There is no more important habit for the Christian to form than that of setting aside and keeping a regular daily time for reading the Bible. If a daily schedule is followed, such as has been suggested for worldwide reading, habit will easily be formed in the lives of many for such daily perusal of the Scriptures. There is constantly the danger of becoming indifferent to a regular reading of the Bible. Nothing but weakness can result in the individual life and experience because of the development of such indifference. This worldwide Bible reading effort again this year will remind us all and those with whom we come in contact in behalf of the campaign to follow a more careful program in the daily reading of the Bible.

Let us take full advantage of this unusual and popular approach to the public with the guidance we can give to systematic reading and study of the sacred Word for this hour.

ON OCTOBER 8 and 9 the German Brooklyn church celebrated the fiftieth anniversary of its organization when eighteen charter members united to form the first German Seventh-day Adventist church in Greater New York.

W. B. Ochs, vice-president of the General Conference, was the speaker at the regular Sabbath service at 11:00 A.M., and again at 3:00 P.M.

A review of the history of the church, recalling many blessed memories of its growth, had been compiled by Augusta Meyer, a Bible instructor in the German Brooklyn church for forty-three years.

Not far from Brooklyn Borough Hall, in the year 1898, a small group of German people gathered regularly to hold religious meetings. A year later they were officially organized by the president of the old Atlantic Conference as the first German Seventh-day Adventist church in Brooklyn. After various rented quarters were occupied, a church building of their own was dedicated in 1907. This building had a seating capacity of 250. The present edifice, built at a cost of eighty-six thousand dollars, was dedicated in November, 1920. It has a seating capacity of twelve hundred.

More than one thousand have been baptized by the servants of God since this church was organized, and about two hundred have been taken in by letter.

In the list of sixty-seven children who grew up in this church and are now actively engaged in God's work, there are twelve ordained ministers, two missionaries in China, eleven medical doctors, four Bible instructors, two departmental workers, eighteen teachers, eighteen nurses, one dietitian, and one in the Ministerial Department of the General Conference.

During this period the church has brought in \$511,611 in tithes and \$517,655.23 in mission offerings, a total of \$1,029,266.23.

Since the last war 4,176 overseas gift packages have been sent to the hungry, and 19,432 articles of clothing were given to the needy.

Week of Consecration at Walla Walla College

By V. E. Hendershot

THE autumn week of consecration, October 8 to 15, is now history. It was an outstanding success. The quiet and yet genuine reconsecration of this record student body, now 1,211 strong, was to the faculty and to the speaker, J. A. Buckwalter, editor of *Listen*, a rare and a thrilling sight.

Our minds were directed along the most practical lines. Some vital subjects were presented. As a fitting climax nearly seven hundred students were present to celebrate the ordinances Sabbath afternoon, October 15, realizing and sensing anew the importance of the emblems that "do shew forth the Lord's death till he come."

To our visiting speaker the most treasured of the experiences of the week centered in student reaction. He valued greatly the personal interviews and contacts. "Step by step in step with the Master," was the focal point of the whole week's study. As students and faculty of this great college settle down to the quarter's work, they treasure the truly refreshing week with which the school year has begun.

Emmanuel Missionary College

By S. M. McCormick, Secretary,
Home Missionary Department, Michigan Conference

ON OCTOBER 4, 1949, Emmanuel Missionary College held its annual Ingathering field day. Classes were cancelled, and the student body of approximately 1,150 students joined in one way or another to raise funds for missions. Some groups went more than a hundred miles from school. This annual crusade is not solely a fund-raising campaign but rather an annual good-will tour. An inspiring example of personal aggressive leadership was given by President W. A. Johnson, who solicited \$1,020.

Local circumstances intervened so that there were twenty less bands working than last year. Despite this difference, when the funds were in, the total was more than \$7,500, almost \$300 over last year's figure. Through this project, plus the special forums, seminars, and mission programs of the school, the youth of E.M.C. are preparing to fulfill their part in advancing the mission program.

"Dark County" Work in Pennsylvania

By L. E. Rafferty

THE messenger of the Lord wrote: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, vol. 9, pp. 28, 29.

We held an effort in Grange hall about two miles from Duncannon, Pennsylvania, last fall. The effort did not give much promise of immediate fruitage, but it did break down prejudice, and a number of homes were opened to us. This culminated in a baptism of eighteen on June 19, and two more on August 20.

August 13 a new church was organized at Duncannon, with an initial membership of forty-four staunch believers. The large majority of the others were fruitage from work we had done during the past three years in connection with our work in Carlisle. Doors are opening for giving the message as fast as we can enter.

The Lord will go before the humble worker who seeks these hungering and perishing souls, in these villages and country-sides, to open their hearts to hear the final message of mercy.

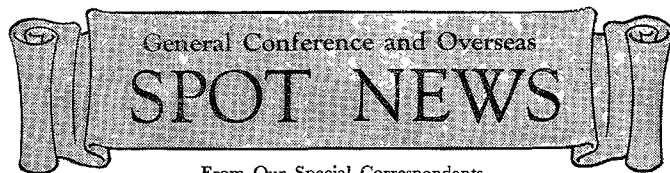
Work at Peytonsburg, Kentucky

By J. O. Marsh

IT HAS been my privilege for the past few weeks to spend considerable time with one of our conference evangelists, O. R. Henderson, at Peytonsburg, Kentucky.

Brother Henderson started his evangelistic work in that part of the field about a year ago, during the winter months, holding meetings at which the attendance averaged 150. It was thought advisable to hold a series of meetings in a tent to bring the interest to a climax, and the conference officers gave me the privilege of assisting Brother Henderson in the work there, and the Lord has wonderfully blessed.

To date twenty-five souls have been baptized; arrangements are being made to build a new church; and others will doubtless take their stand for the truth in a short time. It is now planned that before many weeks pass a church will be organized.



From Our Special Correspondents

South American Division

● T. E. LUCAS, of the General Conference Young People's Missionary Volunteer Department, is traveling throughout South America in the interest of youth's congresses. A wonderful work is being accomplished for the youth in South America through these congresses. At several of the gatherings more than 2,000 people were present. Several youth traveled over 1,200 miles. Many have been invested in the Progressive Classes.

● PLANS are being made for our medical work in Belém, in the North Brazil Union, to which field the overflow offering on the last Sabbath in December is to go. Already two houses are partially completed. One house will be for the doctor who is to come to the new sanitarium; the other will be used for the nurses' home. It is hoped that with the help of funds received from the overflow offering that construction can be started on the new project early in 1950.

● FOR some months a campaign has been carried on at the Colegio Adventista del Titicaca in Juliaca, Peru, for the purpose of securing funds with which to buy much-needed school equipment. The goal set was \$750. In September this college celebrated their twenty-fifth anniversary, and one of the high lights of the program was to count the money which they had received during the campaign. The amount totaled over \$700, with promises for more. Pedro P. Leon, the acting director of this college since April, 1949, has been doing a fine work.



From Our Special Correspondents

Canadian Union

● E. ZINS, district leader in the Brantford area of Ontario, reports a very successful lay missionary meeting over the week end, October 8 and 9, with members attending from Brantford, Paris, Galt, and Kitchener. E. J. Lorntz, of the General Conference; G. Eric Jones, of the Ontario-Quebec Conference; and P. M. Lewis and C. C. Weis, of the union, were the special speakers. All led out in a challenging program featuring greater soul-winning services by the lay members.

● THE Saskatoon church school, which opened just two years ago with six pupils, now has an enrollment of 21, with several more expected as soon as the fall work is completed in country districts.

● ROGER MORNEAU, colporteur evangelist in the Saint Lawrence Mission, sold up to the end of September, 1,224 subscriptions to *Le Messager*, our French *Signs of the Times*. Practically all of these were taken in combination with the sale of the French edition of *New Guide to Health*.

Central Union

● THE members of the Palisade, Colorado, church recently welcomed to their midst a displaced couple from Germany who were sponsored into the United States by the Palisade Dorcas Society. Gifts of household effects, food, and money were presented the newcomers, enabling them to establish their home in Palisade.

● THE second campaign in the evangelistic center in Saint Louis, Missouri, opened recently. The evangelistic group is

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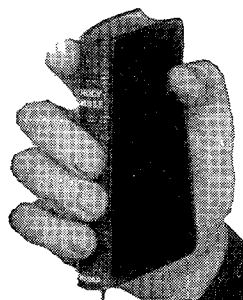
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¶light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

¶ ver. 9, 10
¶ ch. 2, 11, 12
¶ 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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comprised of Robert M. Whitsett, evangelist; Charles I. Keymer, singing evangelist; Bradford W. Braley, organist and choir director; Mrs. Grace Schultz, Bible instructor; and Mrs. Braley, hostess.

● At Union College 40 bands took part in an annual Ingathering field day. Territories were assigned to cover a radius of 100 miles from the campus. Close to 50 cars contributed transportation to districts far and near. The total for the day's work amounted to \$2,592.20, with more to come in.

Columbia Union

- IN West Virginia, D. B. Myers has baptized 11 persons as a result of his effort in Wheeling; A. C. Marple has baptized nine in Logan; and J. R. Johnson has baptized 20 as a result of his meetings in Beckley.
- CURTIS QUACKENBUSH, of the Chesapeake Conference, has accepted a call to labor in the Potomac Conference.
- JOSEPH OSBORNE, formerly of Massachusetts, has been called to work in the Chesapeake Conference.
- IN Richmond, Virginia, 25 persons have been baptized as a result of meetings conducted by R. L. Bradford and R. T. Hudson, of the Allegheny Conference.

Lake Union

- UNDER the leadership of J. F. Knipschild, Jr., a fine institute was conducted for the Wisconsin teachers at Meyer's Pine Crest Resort in the heart of Wisconsin's northwoods, October 3-6. Excellent help was given by the teachers from the normal department of Emmanuel Missionary College and several workers from the Lake Union Conference.
- THE Baroda, Michigan, Sabbath school was on the Investment honor roll last year with a per capita of \$7.39. This year's record is even better. They have already reported \$325, which is \$13 per member, and expect much more to come in.
- C. A. HIGGS, pastor of the Sharon Chapel in Milwaukee, Wisconsin, conducted an inspirational youth's rally Sabbath, October 8. L. H. Davis, Missionary Volunteer and educational secretary of the Lake Region Conference, delivered the morning sermon. In the afternoon an outstanding temperance program was presented.

Northern Union

- THREE new members have recently been added by baptism to the Dodge Center, Minnesota, church, where M. C. Horn is the district pastor.
- FOUR young people were baptized and added to the membership of the Hot Springs, South Dakota, church, on July 31. This baptismal service was reported by C. A. Braun.
- THERE was a baptism of 13 new members at Bemidji, Minnesota, on October 15, at which F. E. Thompson, the conference president, officiated. Nine of the candidates for church membership were from the Iron Range district of which A. C. Woods is the pastor, and the others from the Bemidji district, pastored by V. W. Emmerson.

North Pacific Union

- As a result of the fall Week of Prayer at Mount Ellis Academy, conducted by G. W. Chambers, 13 students have joined the baptismal class.
- J. W. GRIFFIN, secretary-treasurer of the Alaska Mission, reports that this year two mission schools and three church schools are in operation.
- INGATHERING returns from the Walla Walla College field day reveal a total of \$4,990.63, according to W. I. Smith, director of the project. Of this amount the campus school raised \$1,211.80, and the academy \$263.
- ABOUT 110 elementary and intermediate teachers of the Idaho, Montana, and Upper Columbia conferences attended a three-day institute recently in College Place. The convention program was under the direction of the educational superintendents—A. J. Werner, Idaho Conference; J. S. Leeper,

Montana Conference; and John E. Weaver, Upper Columbia Conference.

Pacific Union

- MORE than 200 students and teachers of Lodi Academy participated in the activities of the Ingathering field day. They received \$736 in cash besides food and an abundance of clothing for foreign relief.
- PACIFIC UNION COLLEGE has begun its 68th year with an enrollment of 920 college students, 130 academy students, and 135 boys and girls in grades I to 8.
- GEORGE B. TAYLOR reports that eight members have been added to the San Rafael church recently as the result of personal work and evangelistic services conducted by students and teachers of Pacific Union College in Mill Valley, 10 miles north of San Francisco.

Southern Union

- MORE than 40 colporteurs were present for the annual institute held for the Florida Conference in Orlando, from October 10 to 16. At the Sabbath service four colporteurs were awarded the General Conference faithful service pins for five or more years' work.
- DON A. SCHLINKERT, director of the 20th Century Bible school of the Kentucky-Tennessee Conference, reports that during the first three quarters of 1949, 47 new members were baptized as a result of the Bible school's work.
- A SERIES of spearhead evangelistic meetings were conducted in Orlando, Florida, by F. E. Froom, from October 2 to 8. The attendance was unusually good, reaching 1,000 on both Friday and Saturday nights. Hundreds signed decision cards.

CHURCH CALENDAR

Nov. 5-26	Review Campaign	Dec. 10	Temperance Offering
Nov. 12-19	Week of Prayer	Dec. 24	13th Sabbath
Nov. 19	Week of Sacrifice Offering		(South America)
Nov. 24	Thanksgiving Day		

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

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Recent Missionary Departures

DR. AND MRS. ROY B. PARSONS left New York for Leopoldville, en route to Angola, October 20, returning to Angola from furlough.

Mr. and Mrs. Frank C. Wyman, of the Washington Conference, sailed from San Francisco for Singapore, en route to Rangoon, Burma, October 22, on the S.S. *Bougainville*. Brother Wyman will serve as director of the school in Rangoon. E. D. DICK.

Are You a Regular Subscriber?

WE are now in the midst of a campaign to put the REVIEW in every Seventh-day Adventist home. Surely every member of the church should have access each week to this important organ of the denomination. Next year is the General Conference year, and those who are subscribers will receive extra numbers with reports of the conference in detail. A special offer is being made to those who either send in a new subscription or renew their old one at this time. The Home Missionary secretaries of the union and local conferences throughout North America are behind this campaign in a strong way. Our assistant editor, D. A. Delafield, is now out in the field and will be gone for some time to assist in this work.

Reports From Mission Fields

IN recent weeks we have accumulated a large number of reports from our mission fields. We have not been able to publish these as soon as we generally do, because of lack of space. This has been due to the publishing of two special issues of the REVIEW during the past month: the Week of Prayer number and the autumn color number, in which we carry no regular reports. We are glad for the stream of reports that are coming to our office from all parts of the world field, telling many thrilling stories of progress and spiritual victories. We would like to have these reach our readers as soon as possible. For this reason we are cutting down on our editorial and general departments in a few issues so that we may give more space to these reports.

Branching Out in Siam

IN a recent letter to the General Conference A. P. Ritz, president of the Siam Mission, writes this encouraging word from Bangkok:

"We are most happy for the wonderful progress of the medical work in Siam to date. In addition to the clinic and hospital here in the capital city, we now have clinics in Ubol, Bhuket, and Haad Yai, where Dr. J. E. Sandness, Dr. F. N. Crider, and Dr. R. C. Gregory, respectively, are carrying on. There are still other centers where such a work is greatly needed.

"In recent months a definite interest has sprung up in villages in the Northeast, on out beyond Ubol. Many small groups of families are calling for someone to come and teach them the gospel. So far we have but one young man, Soonthorn, a graduate of our Ubol school, who is following up and developing the interest. Brother and Sister Elden B. Smith will get out to help as soon as the present rains will permit travel.

"Just now we are seeking bids for the erection of a semipermanent tabernacle in which to conduct a continuous series of evangelistic meetings in English, Siamese,

and Chinese. We hope to have this ready soon, so that R. S. Watts, ministerial secretary of the Far Eastern Division, will be able to conduct a spearhead effort. Pastor Martin can then continue with lectures, and with classes for those who are studying the Voice of Prophecy lessons.

Report on Special Offerings

WE wish to pass on this word of appreciation for the efforts that our brethren and sisters throughout the North American Division have put forth in contributing to the special offerings that have been received in our churches. The Big Week for 1949 amounted to \$104,918.46. Last year it was \$121,350.30. The special offering received on August 13 for the College of Medical Evangelists for operating expenses amounted to \$30,672.80. We want to thank one and all for the liberality that has been shown in thus helping to extend our world work in the great mission fields, and also for the aid that has been given our medical college, which furnishes opportunity for the education of our sons and daughters who wish to become medical missionaries.

W. E. NELSON, *Treasurer,*
General Conference of S.D.A.

Sao Paulo, Brazil, Youth Congress

FROM Colegio Adventista Brasileiro, Theodore Lucas tells of 2,500 youth attending the congress. "There were more than one hundred soul winners among the youth who attended the congress, and there were more trophies than we were able to crowd on the platform.

"I believe that the torchlight ceremony was the most impressive of all. A special torch was made for the occasion. The chapel was packed with people. The walls were lined with youth. At the close of the service the lighted torch was passed from hand to hand in the darkened chapel, and I saw hundreds of young people striving to lift the torch high as it went around the room. It was solemn. The young people here are thoroughly dedicated to the 'Share Your Faith' program."

Colporteur Work in Japan

GOD is pouring out His Spirit on the work in Japan, and especially upon that of the colporteur evangelists. A letter just in from G. A. Campbell, publishing department secretary of the Far Eastern Division, states:

"Eighty-eight colporteurs attended the two institutes in Japan, fifty at the North Japan Mission institute held in Tokyo, and thirty-eight at the South Japan Mission institute held at Beppu, on Kyushu Island.

"A 20,000-edition of *The Great Controversy* in Japanese had come from the press just in time for the institute. At both institutes special instruction was given on how to sell this timely book. We have no official report at this writing; however, from fragmentary reports that have come in to the division office we are inclined to think that the 20,000 copies of this great book are not going to last long. One colporteur reported 18 copies sold in one-half day. Some are selling two books an hour—several are averaging five a day."

G. A. HUSE.