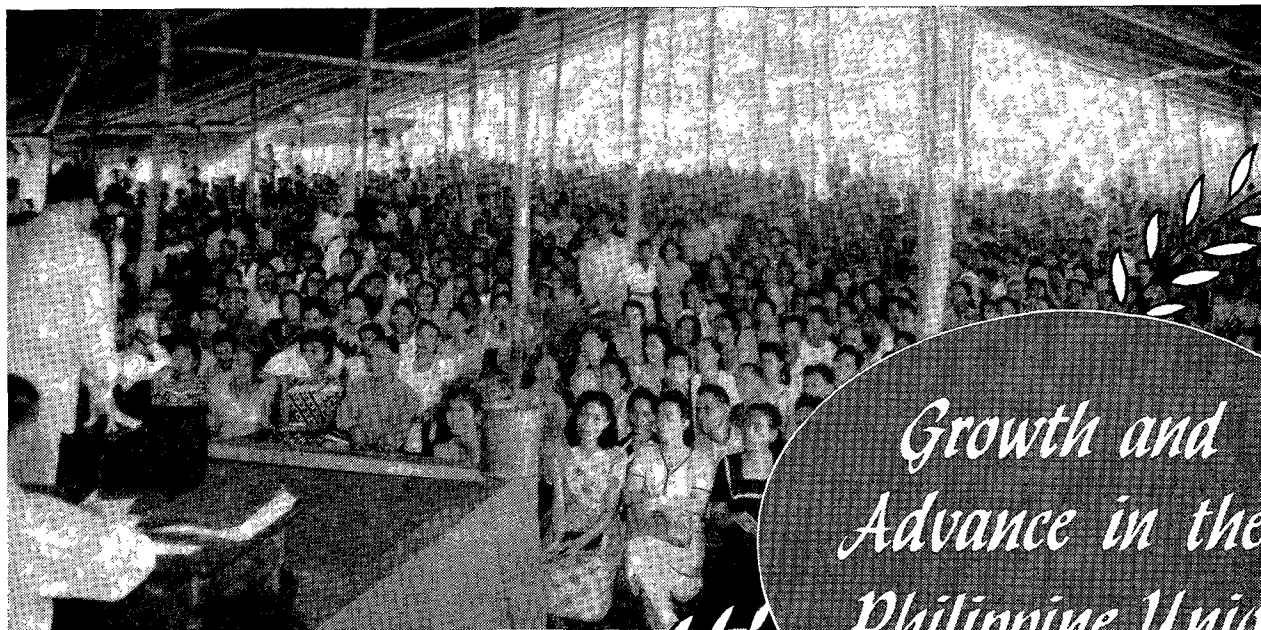


The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Temporary Tabernacle in the Philippines Filled With Earnest Listeners to the Message.

*Growth and
Advance in the
Philippine Union*

By V. T. ARMSTRONG
President, Far Eastern Division

THE thirteenth biennial session of the Philippine Union Mission, held in the recreation hall of the Philippine Union College, was a meeting characterized by rich spiritual blessings. Those in attendance were cheered and encouraged by the wonderful reports of progress rendered by field and institutional leaders at the meeting.

The Philippine Union is one of the largest union fields in the world, with a membership of 31,397, June 30, 1949. For the two-year period since the former session 9,143 baptisms were reported. Tithes and offerings for the biennial term amounted to more than \$800,000 (U.S.).

The new publishing house, which has been built and equipped from rehabilitation funds given by the Pacific Press, is more than busy supplying literature in many dialects to the field. Literature sales reported were \$768,330 (U.S.). The colporteur-evangelist army has passed the 400 mark and continues to grow.

The Manila Sanitarium, which has been restored, reports an increasing patronage and a widening influence throughout the islands. The Lakeside Clinic, opened in the land of the Mohammedan Moros of Mindanao, has treated some 4,000 patients since the opening of the institution in 1948.

The educational work in the field has made phenomenal growth. More than 7,500 children and youth are enrolled in the 150 church schools, three junior, and five regular academies. The Philippine Union College has an enrollment of 900 in all grades. Of this number 347 are in the college department. Another 57 college students are enrolled in the college extension work carried on at the Mindanao Mission Academy.



Sabbath schools, numbering 842, with a membership of around 33,000, are conducting more than 60 branch Sabbath schools and giving over \$1,200 (U.S.) each Sabbath to missions. The home missionary department reported many lay preachers' institutes conducted and 476 certificates issued. Former Ingathering goals were exceeded in 1948 as the campaign brought in \$56,583 (U.S.). Total Ingathering receipts for the prewar years 1920-41 were \$188,568 (U.S.). The postwar years 1945-48 reached \$188,760 (U.S.).

The young people of this movement in the Philippines are actively helping in every line of endeavor. Several gatherings for the youth were held during the past two years, but perhaps the most inspiring and helpful meeting was the all-Philippine youth's congress held in June, 1949, with an attendance of 1,500 during the week and 3,500 on Sabbath.

More than 12,000 have been enrolled in the Bible correspondence school, and 1,286 have completed the course, with several thousand still pursuing their study. The Voice of Prophecy broadcasts began to be beamed over the two largest stations in the Philippines two years ago, and these broadcasts are heard in other fields outside the Philippine Islands.

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ITEMS OF INTEREST

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

¶ By a vote of 14 to 5 the City Council of New York adopted a resolution condemning the Barden Bill, which would give Federal aid only to public schools. The resolution said the measure "discriminates against two and a half million children attending parochial schools and other non-public schools."

¶ DR. ERNEST C. COLWELL, president of the University of Chicago, declared in Durham, North Carolina, that "the universities of America today throw their weight against religion by disclaiming involvement in religious matters." Speaking at ceremonies formally inaugurating Dr. A. Hollis Edens as president of Duke University, the Chicago educator said religion should be an important part of the student curriculum. Most educational institutions, he added, are failing to emphasize religion, "the result being that students have come to regard education as an area that does not need religion."

¶ A JEWISH rabbi, of New York, who believes "there are no chosen peoples" suggested that every religion drop the concept that its adherents are God's sole representatives on earth. Preaching at Temple Israel, Rabbi William F. Rosenblum said, "There are no master races, no master religions, no individuals chosen by God to be outside His eternal laws and no chosen peoples to whom has been given any sole mandate to be His people." He said that world peace would be advanced "and the messianic era hastened" if all world religions dropped any pretensions to being God's sole representatives on earth.

¶ PSYCHIATRY ought to be the least godless of all the professions, Dr. Karl Menninger, leading American authority on psychiatry, told the biennial assembly of the Universalist Church of America in Rochester, New York. Both psychiatry and religion, he stressed, have an interest in the human personality as a whole, man's emotions, his goals, and his values. Deploring "the misconceptions" about psychiatry, Dr. Menninger said: "Psychiatry joins religion in the task of improving the mental, ethical, and social life of the race. Most psychiatrists believe that man's religion is reflected in what

he values most highly. Psychiatry, like religion, is concerned with health and goodness. Psychiatry shares with religion in helping man to utilize the power of creativity within and to control his destructive tendencies. Every case that a psychiatrist studies leads to the religious questions, Why do we live? and Why do we die? Psychiatry wants to help man locate and utilize those elements in the universe that can make life more fruitful for all."

¶ FIFTY thousand Roman Catholic men attended an outdoor holy hour at Narragansett Park in Pawtucket, Rhode Island, in the largest demonstration of faith in the history of the Providence diocese. Staged by the Union of Holy Name Societies, the holy hour drew men from 131 parishes in all parts of Rhode Island. A band concert and a procession of military, naval, and veterans units, church and civic dignitaries and laymen preceded the holy hour. Prominent among the civic leaders were Governor John O. Pastore, several Rhode Island mayors, members of the judiciary, and the commanders of the naval and military installations in the State.

¶ THE CROSS of Jerusalem, brought from Palestine via Canada, began a tour of the United States after an estimated 10,000 persons venerated it in Detroit in six archdiocesan churches. Ten feet high and weighing 176 pounds, the cross left Detroit for Washington, D.C., escorted by Dom Thomas Bequet, a Belgian Benedictine monk. In the cross is imbedded what is believed to be a relic of the true cross on which Christ was crucified. Dom Thomas arrived in Canada with the Cross of Jerusalem in September. Prior to its arrival the cross was carried on the shoulders of volunteer bearers across Syria, Lebanon, Italy, France, Belgium, England, and Ireland. It was blessed on its arrival in Rome by Pope Pius XII.

75-50-25 YEARS AGO

1874

¶ "I HAVE now the pleasure to state that there are also some in Prussia who observe the Lord's Sabbath. One of our brethren residing in Basel, or near to that city, in some way became known to these Sabbath-keepers. They have written to him stating that they have been led to the Sabbath of the Lord by reading the Bible; also that they have adopted believers' baptism from the study of the Scriptures. They desire to become acquainted with the Swiss Sabbath-keepers. They number about forty."—J. N. ANDREWS.

1899

¶ REGARDING our work in Bulawayo this comes from F. L. Mead: "I have now been in Matabeleland five months, and these months have been full of hard manual labor. . . . Brother Anderson has opened a school for the native children, who come from their kraals each morning, and spend two hours learning to read their own language. . . . Each morning the workmen are called together at the church, and Brother Chaney conducts worship with them; we expect that he will soon devote a portion of his time to teaching. . . . Dr. and Mrs. H. A. Green have charge of the children's home and the school connected with the home."

1924

¶ "BOLIVIA has scored another victory by planting what we believe to be the highest mission station in the world. . . . Sabbath, May 31, the writer, together with Elders Oswald and Schneider and Brother Beans, went to a place called Collano, where a church building had already been erected, and there met with more than two hundred Indians who are gradually coming to Christ. Of this number, after careful examination, thirty were led into the water and immersed. . . . After the ceremony was over, we all returned to the church, and a church organization was effected."—WESLEY AMUNDSEN.

Paying Our Debts

WE LIVE in an age when very few people pay cash for their purchases. It is almost unheard of to hear people say, "I won't buy it unless I have the money to pay for it." The first thing the average man does when he moves into a community is to establish his credit at a reputable department store and open an account. Business is done that way nowadays. It is the usual order of things, and not the exception.

Doubtless most of us have been caught at one time or another in the tide of installment buying, or at least we have an account at a large mercantile house, and we know what it means to receive regular bills every month. We would not say that this manner of handling personal business affairs is necessarily evil. When two individuals enter into a contract, one as creditor and the other as debtor, there is nothing innately wrong about the transaction. The difficulty comes when it is time to make payments and we find ourselves unable to meet our just obligations. Then follows the embarrassing routine of receiving a second bill and then a third and finally a call from a professional bill collector!

Now there may not be many of us who read these lines who have had that experience; but if you discover yourself to be a victim of unpaid debts, you probably will be interested in this editorial and eager to solve the problem.

We are discussing here the matter of paying our debts. In the next issue of the REVIEW we shall consider the matter of keeping out of debt. So let us now ascertain what can be done to meet our obligations.

Recognizing Legitimate Obligations

First of all we ask, "Do you recognize your debt as a legitimate obligation?" Even if you have not signed a note, you have a moral obligation to pay what you owe, according to the verbal agreement that you may have entered into when the money or the property was borrowed. A Christian may be legally excused from reimbursing a creditor, but morally he has a responsibility. It may sometimes be proper and necessary to borrow money, but there is something decidedly wrong about borrowing and then failing to return the amount loaned to us.

We have heard the story of the man who attended the evangelistic meeting and made his way forward to the altar when the preacher made the call. The next day when he was accosted on the street by a creditor, he was greeted with the words, "I hear you were converted last night, Mr. Blank. Now you can pay me that ten dollars you owe me." Whereupon the new convert replied, "Oh, I don't owe you anything. God forgave me that ten dollars when I went to the altar last night."

Naturally we do not think much of that kind of religion. Even the agnostic Robert Ingersoll could see that. "If I owe Smith ten dollars," he said, "and God forgives me; that doesn't pay Smith." It is an evil greatly to be deplored to avoid honest debts. Said David, "The wicked borroweth, and payeth not again." Ps. 37:21.

Having honestly decided that we are under obligation to pay our just debts, we should decide immediately upon a plan for liquidation, even though it may seem to be impossible of achievement in view of the large sum that

is owed. But right is right, and no amount of mental gymnastics will ever free us from the obligation. With a prayerful purpose to escape the servitude of indebtedness, we may in time know the blessedness of that happy state described by the apostle Paul when he said, "Owe no man any thing, save to love one another." Rom. 13:8.

Working Out a Plan of Liquidation

One day a businessman came to his pastor very much discouraged. He explained that his poor management had involved him in serious indebtedness to a number of creditors. He was a Christian, and he wanted to do what was right. Yet he had no money to pay the more than eight thousand dollars he owed. To him the future looked dark, and he was concerned about his soul's salvation, as well as his standing with these business associates to whom he had become so heavily indebted. "What shall I do?" he asked, almost in despair.

The pastor counseled him to sit down and look the whole situation squarely in the face, without trying to escape the responsibility, resolved that no matter what happened, he would set to work to free himself from the heavy load.

"Send a small amount from your earnings every month to each creditor," the pastor went on. "Let these men know that you are honest, that you intend to square up with them when you can. If they make trouble and bring your case to court, you will at least have the satisfaction of knowing that you had *begun* to work on a plan of freeing yourself from an honest obligation. And the chances are that your difficulties will be much less than if you throw up your hands in despair and make no efforts to extricate yourself from embarrassment."

It was good counsel, and this businessman proceeded on the plan suggested. The pastor further encouraged him to pay his tithe and to give freewill offerings to the church on the grounds that it would not be sensible to attempt to pay a debt that was owed to a fellow man while heavily obligating himself to God by failing to return to the Lord His own in tithes and offerings.

Within a few short years this man had so adjusted his affairs that he was able to continue his business in a very successful way, enlarge his establishment, and conduct an ever expanding volume of business.

Borrower Servant to the Lender

Anyone who has ever been a borrower knows the truth of the words of the wise man: "The borrower is servant to the man that lendeth." Prov. 22:7, margin. There is a servitude, even a slavery about debt that robs us of the glorious sense of freedom and, to a certain extent, of our self-respect. Like the unfortunate student in the school of the prophets who dropped his axhead into the water while felling a beam, the debtor may feel a sense of loss and exclaim, "Alas, master! for it was borrowed." 2 Kings 6:5. Especially is this true if over a period of time we find ourselves continually becoming involved in financial difficulties. Certainly the Lord does not want us to be thus encumbered with hardship and care.

It may be that we have lessons to learn in the hard school of self-discipline and frugality. Better to live simply and deny ourselves non-essentials than to indulge the temptation to spend what we actually do not have for little luxuries. "A prudent man foreseeth the evil, and

hideth himself: but the simple pass on, and are punished." Prov. 22:3. We should hide ourselves from the ideological ogre of debt by exercising foresight and refusing to incur financial obligations unless wisdom and wise counsel indicate that it is expedient. An effort to be more diligent in business, more thorough in our planning, more prayerful in our lives, and more frugal in our expenditures will iron out most of our difficulties.

This is a hard saying, and it is not offered as advice. It is simply a restatement of the facts of life that have been demonstrated over and over again through the centuries of time.

Debt is a monster that can only be appeased by giving him his due. He is also a robber who steals away our peace of mind. If we are wise, we will pay him what we owe him, and have nothing to do with him henceforth and forever.

Jesus understands the heartaches of those who carry the heavy load of debt. He is mindful of their desire to be free. He understands their perplexity, for He has borne the debt of our sins and paid the awful penalty. He is able, therefore, to show us the way to deliverance and freedom. We may come to Him, determined to do right in this regard, and be sure of His providential support in working out the details of liquidating our obligations.

D. A. D.

(To be continued)

Science and Adventism—6

Some Evidences for Evolution Examined

WHEN men want to believe something there is only one result that can happen: They will believe it, even though the evidence in behalf of it is shadowy and shaky and shot through with guesses. But once men have accepted an idea, particularly an idea that determines their viewpoint on the world at large, they begin to see everything through the glasses of that idea. In some small way we all have this experience from time to time. We remark, "I see this matter in an entirely different light from what I did before."

When men accepted Darwin's theory of evolution facts in the physical world that formerly had not seemed to provide any proof for evolution suddenly began to take shape as unanswerable arguments in support of it. Take for illustration a major argument for evolution that is built on the bodily structure of animals. It had been evident to men before the days of Darwin that certain animals are small and very simply constructed; some, a little more complex; others, still more; and so on, until we come to man, the most complex creature of all.

Now, it took no brilliant scientist to discover the fact of these different degrees of complexity in the structure of animals, but it seemed to take Darwinian spectacles to enable men suddenly to discover in this fact an awesome, unanswerable argument for evolution. Could not man see creatures evolving before their eyes, as it were? Here was a panorama of the ages. Long ago there were only simple, one-celled creatures; then creatures with backbones; and finally man with a mind, and with all his complex organs and functions. Of course, it was unfortunate that all the poor one-celled creatures did not evolve upward, but additional theories soon began to be spun on every side to explain why only a few select ones came upward, and why all the unselect ones were not

killed off. This gradation of complexity in animal structures is typical of the alleged evidence for evolution.

Here is a choice illustration of the difference between facts and the interpretation of the facts. It is a fact that there are creatures of increasingly complex structure all the way up to man, but it is an interpretation of the facts to say that this difference in structure is due to evolution. Bible believers do not take issue with the facts; they accept them heartily. But they think that those facts reveal something entirely different; namely, the plan and purpose of a great mind to populate the world, not with creatures all of one kind or class or complexity, but with different kinds, all the way from minute creatures up to man.

God Planned for Variety

Indeed, we believe it would be strange if the great God confined Himself to any particular type or class or structure in the animal kingdom. We believe He wished for variety and that one form of that variety was the difference in complexity of structure. We see no reason to believe, therefore, that the more complexly constructed creatures evolved from the simpler ones; we think that the plan for all of them came forth, during creation week, from the mind of God.

We repeat, the basic difference between facts and the interpretation of the facts explains why Bible believers can look upon the various so-called evidences for evolution and be unimpressed by them. We interpret the evidence differently. We do not see the world through Darwin's glasses. We have never believed that there is some law of progress driving the world and the universe forward and upward. That is why we have never been driven to accept evolution.

So much in comment on the commonly held idea that Charles Darwin, in the middle of the nineteenth century, made certain great scientific discoveries which were so clear and convincing that they suddenly caused all reasonable-minded men to accept the idea of progress and evolution. We wish now to comment briefly on the second commonly held idea on this subject; namely, that all the scientific investigation and discovery since Darwin's day have provided only added proof in behalf of evolution and nothing that goes counter to it.

No Clear Proof Discovered

The facts are that nothing has been discovered in the scientific world from Darwin's day onward that has provided any clear and sure proof in behalf of evolution. All the evidence is what is termed circumstantial. Innocent men have been hanged on this kind of evidence, because such evidence can most easily be distorted or falsely interpreted through prejudice and passion.

There are two areas to which evolutionists have turned increasingly for evidence in support of their theory. Let us look first in the area of genetics. Genetics is the science that treats of heredity and inheritance. This science has made marvelous advances in the few decades since it became a well-defined branch of modern learning. We now know something definite concerning the laws that operate in the field of heredity and inheritance. We can determine, in advance, certain remarkable variations that will take place in the numerous generations of a certain species of fruit fly for example, a creature much used in such experimental work.

But these variations that present themselves are simply manifestations of different potential variations that existed in the parents. In other words, the extent and range

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"America for Christ Movement" ON October 2 there began among the Protestant churches of the United States a great evangelistic program that will continue for fifteen months. It is called the United Evangelistic Advance and is sponsored by the twenty-seven member churches of the Federal Council of Churches, eight Lutheran bodies, and five others. The membership represented by the denominations totals forty million. Exultantly the *Federal Council Bulletin* (September) says, "Behind it are aligned the greatest church forces ever marshalled for a single program since the Protestant churches began doing together what can be done better together than separately."

E. Stanley Jones, who has been zealously campaigning for a united church of Christ in America for some years, will be in the forefront of this evangelistic campaign.

Surely America needs Christ as never before. The growing immorality of the nation is appalling. But what men and women need today is the whole gospel that calls sin by its right name; that upholds the Ten Commandments, every one of them; that preaches the blood atonement; that warns of the nearness of the end; and that calls upon men to make preparation for the personal return of Christ. One wonders how all this preaching, with its liberal and fundamental tones intermixed, can accomplish all that the promoters wish. If one should travel from church to church to hear the messages delivered, the program, no doubt, would appear far from united as it claims to be. The idea of doing things together, whether or not they are done alike, most certainly does not meet the purpose of Christ when He prayed for the oneness of His people.

Peace-of-Mind Literature AN article in the *Saturday Review of Literature* (October 1) discusses the flourishing business of "peace-of-mind" literature, under the title "The Air-Conditioned Conscience." This literature includes such titles as "Emotional Security," "Chart for Happiness," "Managing Your Mind," "Peace of Mind," "Peace of Soul," "How Never to Be Tired," "Mastering Your Nerves," "How to Stop Worrying and Start Living," and "Release From Nervous Tension." The list is getting longer with each passing month. Many of the books are in the very best seller class and even compete with fiction.

What the popularity of such books indicates more than anything else is a growing sense of insecurity. Men and women feel alone and helpless in the face of life's problems. This is an indictment of the Christian churches as much as anything.

For a hundred years now worldly ideas have encroached upon the gospel story, which tells of a personal God who loved us so much that He sent His only begotten Son to save us. Both God and His Christ have been relegated to dark corners in musty cathedrals while churchmen occupy their time in trying to harmonize religion with science to the disadvantage of religion and the advantage of science. They too have been preoccupied with earthly themes instead of heavenly ones, and have been assuring us that man, by his own efforts, would soon usher in the kingdom of God.

But now the whole scheme of things is toppling. The scientists are afraid, and the bishops are bewildered. In the meantime mere laymen of the church and outside the church are attempting to offer the people some balm for their souls. Shall we not cry out, as did Jeremiah in

his day, "Is there no balm in Gilead?" that soul-sick men and women should seek not the Lord but earthly physicians?

Parental Delinquency MORE and more the law-enforcing authorities are using the term *parental delinquency* rather than *juvenile delinquency*. It is seen that in a large number of cases in which youth are involved the parents fundamentally are to blame. They have been irresponsible in bringing up their children, leaving them alone at home for long hours at a time without supervision; and there has been no effort at moral instruction in the home. A case in point is one that has been the subject of discussion in the Washington, D.C., area. An editorial in the *Washington Star* (September 22) under title of "Parental Delinquency" gives these facts.

A group of children in a certain neighborhood have been involved in the wanton destruction of property, thefts, hoodlumism. They have caused police much worry. It is emphasized that these children are not from among the underprivileged; they are from "good" families and a "good" community, with modern homes and well-to-do families. Play areas are considered adequate and attractive. Schools and churches are numerous. If such things were the basis for an orderly society, then there could be no trouble there.

The police captain in charge of this district put his finger on the homes and blamed the parents in spite of their sleek and prosperous appearance. When he was interviewed about the trouble in his district he told how parents upbraided him in front of their children when he complained of their actions. Other parents admitted in front of their offspring that they were at a loss to know how to control them. This is not an isolated case. It is a condition that exists throughout this country.

This is but another of the signs that point to the moral breakdown in our day. Paul spoke of this time when he wrote that in the last days men and women would love their own selves, spend their time in pleasure seeking, and be "without natural affection." (2 Tim. 3:1-3.)

Enemy Cigarette THE losses and suffering that must be endured because of the smoking of cigarettes and the drinking of alcoholic beverages are appalling. It is astonishing that man has so lost control of his will power, and even common sense, as to encourage men, women, and youth to cultivate habits which can only add to the mounting miseries of the world.

It is well known that driving when under the influence of alcohol is the cause of most of our highway accidents that result in the loss of some thirty thousand lives every year, not to speak of more than a million injured. Recent tragedies highlight the dangerous use of tobacco, which induces indifference and carelessness in the user. Front-page headlines in the *New York Times* of September 18, read, "207 LOST AS A CRUISE SHIP BURNS IN NIGHT FIRE AT TORONTO PIER; SCORES LEAP OFF; 110 IN HOSPITALS." The subhead said, "CIGARETTE BLAMED." This is comment enough.

A recent report of the fire commissioner of New York City states that carelessness of smokers continues to account for greater fire loss in the city than any other single cause. (*New York Times*, July 26.) In 1948 there were 5,637 such fires with losses totaling \$3,285,450. And this is only one city in the country.

It appears that the great enemy of mankind is doing very well in leading man to destroy himself. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

F. L.

Deflections From the Faith

(Part 1)

By L. H. Christian

TO DEFLECT is "to turn aside, to bend, to swerve." Since there is but one road to heaven, Christ Himself being that living way, it becomes most dangerous to leave that road. This way may be narrow and often uphill, yet it is the safest road on earth. There are no broken bridges or detours. Many persons who leave this road never get back on it again. However, it is the only way to salvation. There is, it should be added, no excuse for one's losing his way, since there are lights and signs all along in great abundance. The road of salvation is a highway so plain that "wayfaring men, though fools, shall not err therein." Isa. 35:8.

Adventists believe that there are children of God in all churches. We only wish there were more. When the Lord, however, sends a special gospel proclamation to mankind, like the Advent message, the eternal salvation of all who understand this depends on their accepting it and holding fast to the end. Some have not done that. All through the history of God's work and His people there were those who gave up and left the faith. The murmurers and rebels among Israel in the wilderness, the followers of Christ who forsook Him, a few of them like Judas, the "false brethren" in the days of Paul, and the fanatics during the Reformation are outstanding examples of this sad story. Jesus Himself said, "It is impossible but that offences will come." Luke 17:1. The Advent church has had its share of apostasies, though we think we have had less than most churches.

No General Apostasy

In the first years of the Advent church, when the membership was small, there was a deep, fervent love among its members, which it is a joy to remember. For some time all the members knew all the other members. For many years every Adventist minister was acquainted with every other minister in a fellowship most precious. The Spirit of prophecy urged all to have a deep love for the erring. There was sincere sorrow when a member left the church, and earnest efforts were made to reclaim the lost.

On the other hand, the apostasy of leading members or workers never led our people to give way to apostasy. We were taught that just as the sin of Judas or Ananias and Sapphira cleansed and really strengthened the apostolic church, so every deflection in the Advent Movement became, by the grace of God, a victory instead of a defeat. Take the case of D. M. Canright, whose departure has been mentioned so often, especially by non-Adventists here and there.

No other minister who has left our church has advertised himself so much, and consequently become talked about so much as he. Then, too, the ministers of other denominations had been completely defeated in their discussions with Adventists, and were at a loss to know what to do in defense of Sunday; and the immortal-soul element welcomed Canright as one who might be able to help them. Though they soon tired of him they loved to speak of his departure from us as a defeat for Adventism. With our people, however, the effect was the exact opposite.

The experience with Canright in 1887 greatly helped to build up this feeling of victorious assurance in the truth, work, and future possibilities of the Advent Movement. Sometimes today we hear folks talk of his leaving as if it were a loss, but that was certainly not the feeling of our ministers and people generally back there and later on. If anyone doubts this, he has but to study our church history. Of those who left the faith the Spirit of prophecy states that the Lord mercifully relieved the church of them. That was surely true of Canright. Even the church in Otsego, Michigan, where he was a member, prospered much better with him gone; and after he left, the members declared that "their faith both in the Bible and the 'Testimonies' was stronger than before."—*Review and Herald*, April 12, 1887.

Message Keeps on Its Way

After Canright left us, and as he was carrying on an intense propaganda to misrepresent our faith and work, our leaders decided that inasmuch as so many new members and ministers who knew little of our past experiences had recently joined us it would be helpful to recount how God had preserved His own when attacked by fanatics and backsliders. They requested Uriah Smith, one of the earliest pioneers, to tell about certain experiences of that nature. Speaking first of the so-called Messenger Party, he wrote:

"The arena in which this first defection appeared, was in the State of Michigan, and a paper was started in Jackson in 1854. It welcomed every element hostile to the S. D. Adventists, and especially to the work of sister White. Not a few ministers and quite a following of members started up with piping trumpets and waving banners, to break down the tyranny of church order, overthrow the visions, capture the REVIEW, retire Bro. and sister White, take the whole field, and be 'the cause.'"—*Review and Herald*, Jan. 27, 1891.

But soon it was seen that the rank and file stood firm, he related, and the message kept on its way. The REVIEW continued to be published, and the arguments against the visions began to give out. One man quit preaching and went fishing on the lakes; another turned Spiritualist; and another, Mormon; and all faded out of the picture. Elder Smith continued in the same article:

"Though the first open attempt was such a dismal failure, the spirit of the same movement has lurked along on the flanks of our cause from that day to this, cropping out now and then as occasion offered. It sprang up again in Michigan with a *Hope of Israel* for its organ. This was afterward moved to Wisconsin. It appeared again in Iowa, with a new paper under another name; and it is now finding a temporary field of operation in Missouri. But what pleasure can any people take in a cause which, when its pedigree is traced back to its beginning, is found to have had its origin in a spirit of insubordination and the bogs of rebellion?"—*Ibid*.

There are certain helpful lessons to learn from early experiences in apostasy.

Facts to Remember

1. No person or group that has ever left us has succeeded in building up a prosperous spiritual work. People who leave the truth may make money—some do; some do not. But no party ever got on well in religious activity.

2. No party or person that has ever left us has done our work any permanent injury. In fact, we have grown stronger after every such experience. For their sakes we

regretted to see these deluded ones go; but just as Moses stood stronger after the rebellion of Korah and his fellows, so this Advent Movement gains strength and more members after each experience of apostasy.

3. We have met those who said they left the faith because they could not get on with the church members. But we have generally discovered that those who could not get on with the members first could not get on with themselves—there was some ambition for office, or some dishonesty, or some secret sin in their own lives—and that was the real difficulty.

4. Some in the early years made the Spirit of prophecy writings an excuse for leaving the church. We often found that these persons had either been reproved themselves by the Testimonies, or had found these messages reproving covetousness, the use of tobacco, worldly fashions and pleasures, or other evils in their lives. There were but few who, faithfully studying these messages and seeing their balanced wisdom, rejected them.

5. Now and then, both here and overseas, we have seen a few members depart from the faith because of persecution, either from relatives or from the state. Though all our church contributions are voluntary, it also happens that people sometimes leave because they are unwilling to give the Lord His own, or they think the mission appeals are too many. Behind these cases, however, is a waning love for Christ.

Although there have been and will be apostasies from the church, we believe that the membership of the Advent Movement is solid and stable. The Advent faith is founded not on man but on God: and being built on the Bible alone, it is as immutable as the Word of the Lord. It is, in fact, the only organization that will stand unmoved in the coming storm.

A Notable Conference—3

Go Ye to the Jew

By W. L. Emmerson

TO THE church Jesus gave His great commission: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. It is also specifically stated that the last message of mercy must go to every nation, kindred, tongue, and people. (Matt. 24:14; Rev. 14:6.)

Self-evident as it may seem, it is, nevertheless, necessary to stress that the scope of the gospel invitation must include God's ancient people, for through the centuries the Jew has all too often been neglected.

There are several reasons for this. There have always been those who believe that the Jews have had their chance, and have been rejected, and that nothing further need be done for them. During the Middle Ages this was a common attitude, and the Jews were shunned by all as hated Christ-rejecters.

With the Protestant Reformation the realization came that the gospel must go to all, including the Jews; and yet even so, the ingrained anti-Judaism of medieval days has taken a long time to disappear, and today is not completely gone. There is a thrill in giving the gospel to the natives of Africa or India or China or the South Seas, but the Jew somehow arouses little enthusiasm in many hearts.

It was pointed out at Edinburgh that there are Christians who harbor the erroneous teaching that the time for the Jews to receive the Gospel is not yet, and that in His good time God will deal with them Himself. This finds no support in the Bible, and it cannot too strongly be affirmed that for the Jew, as also for the Gentile, "now is the day of salvation."

Every member of the Christian church, therefore, should have on his heart the necessity of giving the gospel message, not only to the Hindu, the African, or the Chinese, but also to every one of Israel after the flesh who is willing to hear.

In a very definite way the Edinburgh Conference sought to underline the preamble of the resolution on the evangelization of the Jews passed at the World Council of Churches in Amsterdam last year:

"The member churches . . . seek to recover the universality of our Lord's commission by including the Jewish people in their evangelistic work."

More Than Good Will Wanted

Note was taken at Edinburgh of organizations which have come into existence in recent years in both England and America to combat every form of anti-Semitism and to bring Jew and Christian closer together in the life of the community. It was pointed out, however, that a fundamental principle in all the fellowship meetings of these "good will" organizations is the prohibition of any attempt to evangelize, and therein lies a serious danger. The good-will movement tends to make the Jew feel that his faith is as good as the Christian faith, and destroys any desire to investigate the claims of Christ. And in many Christian minds good will becomes a substitute for evangelism.

Admittedly the Jew, who has suffered so grievously in recent years, needs a practical manifestation of Christian good will. But he needs more than good will; he needs the good news of the gospel. The so-called good-will approach is, therefore, no substitute for, and is in many cases proving an obstacle to, the evangelization of the Jew.

In coming years one of the major foci of world Jewry will be the new state of Israel. Jews are going there at the rate of a thousand a day, or thirty thousand a month; and it is expected that in a few years' time there will be no fewer than two million Jews within the borders of the newly established state.

It is surely in the providence of God that the leaders of the new Israel have proclaimed complete religious liberty for all and have extended every facility for the re-establishment in Israeli territory of Christian missions, which have had to be abandoned during the recent Arab-Jewish war.

The fine church quarters and treatment rooms established by the Seventh-day Adventist Church in Jerusalem, not far from the Y.M.C.A. building, are now in the new state of Israel. What a wonderful thing if they could become the headquarters of an Israeli-Advent Mission to give the Advent message to the hundreds of thousands of Jews who are pouring into the new state, and especially into the cities of Jerusalem, Tel Aviv, Jaffa, and Haifa!

The Advent Message to the Jew

In many ways the great Christian churches have diminished their message to the Jew, because they themselves have largely lost sight of a number of vital aspects of their faith which would make a special appeal to the Jew. For this reason there is a special responsibility upon those who cherish the Advent message, not only to sound a call to the Christian church everywhere to reinstate cardinal principles largely lost to the faith, but also to make its appeal in all its fullness to the seeking Jew.

The Jew is looking for the Messiah to establish His universal sway. The Advent message declares that Messiah is indeed coming, and coming soon, in the person of our Lord and Saviour Jesus Christ.

The Jew believes that the Decalogue is the great standard of divine righteousness, though seeking to establish his own righteousness, he has come grievously short of

obedience. He needs to be shown that there is power in Christ whereby "the righteousness of the law" may be "fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

The Jew who begins to study the Christian faith, as many are doing, is naturally perplexed to know why the Christian church should have abolished the observance of the seventh day of the week as required by the fourth commandment, and substituted the observance of the first day of the week, which is commanded neither in the Old nor in the New Testament. The Advent message resolves the perplexity, showing him that the change of the Sabbath is an unauthorized act which has no divine approval, and that Christians everywhere should be observing the day he himself keeps, and which he can continue to keep in the spirit of the new covenant.

The Jew is well versed in the message of the ancient sanctuary, but he finds that the Christian church is almost wholly ignorant of its wonderful types and shadows. In the Advent message, however, he sees the types of the ancient sanctuary service fulfilled in the ministry of the great High Priest in the heavenly sanctuary. The sanctuary year, ending in the solemn day of Atonement, he sees in its larger fulfillment in the world's day of atonement now proceeding in the heavenly sanctuary and soon to come to an end in the close of human probation.

Yes, the Advent message is God's last appeal of mercy

to the Jew, as well as to the Gentile, and the responsive heart will hear and believe if it is given the opportunity to hear. We must then go also to the Jew!

In the past the task of giving the gospel to the Jew has largely been in the hands of the Jewish missionary societies.

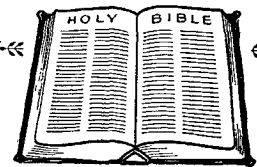
Although these missions have done a valuable work in Jewish communities and have maintained a valuable witness to the Christian church, it was pointed out at Edinburgh that the mission has serious disadvantages.

There are some Jews who are open-minded enough to attend a meeting in a Christian church on a topic bearing upon Israel and its spiritual needs.

The friendly approach to the Jew will often meet an unexpected response, for he tends to feel himself isolated from his Gentile neighbors.

Again many Jews who will not openly associate with Christians are ready to read the message of the gospel in the privacy of their own homes. Here lies the paramount importance of Christian literature adapted to the needs of the Jews. So by every means those who know the joy of faith in Christ must "go" also to the Jews.

Looking upon the descendants of His one-time chosen people, God must be saying today, "Whom shall I send?" May there be some in every Adventist church in every city in every land who will shoulder the burden of the evangelization of fleshly Israel and say, "Send me."



God's Health Reform Message

By Louise C. Kleuser

Why Is Healthful Living Included in God's Counsel to His Church?

Health and diet play a large factor in reclaiming fallen man. He first failed on appetite. Gen. 3:6. Jesus met Satan's first test on this very point. Matt. 4:1-5. Since Eden man has been reminded of God's health principles. Because disease is prevalent today, a health message is most urgent. Isa. 58:8, 12; Ps. 67:2; 107:20.

What Should Be the Christian's Attitude Toward Health Instruction?

Purpose to follow God's way of life. Dan. 1:8; Deut. 30:19, 20. Ever prone to follow his own way, man has been warned against willfulness by God. Deut. 12:8, 28. His good way assures us life.

What General Health Principles Does the Bible Teach?

1. God's requirements are based on reason. Rom. 12:1.
2. Good health is to His glory. 1 Cor. 6:19, 20.
3. Eating and drinking are a part of good religion. 3 John 2; 1 Cor. 10:31; Matt. 15:11.
4. Food should be nourishing and enjoyable. Eccl. 3:13.
5. Moderation today is important. Phil. 4:5.
6. The Christian avoids health fanaticism. Rom. 14:17.

What Diet Was Given Man in the Beginning?

God's original diet was fruits, grains, nuts, vegetables. Gen. 1:29; 2:16; 3:18, 19.

When Was Flesh Food First Permitted?

Flesh food was not given man until after the Flood. It then became an emergency diet. Gen. 9:4, 5. Man was not to subsist by taking the life of God's creatures. Flesh diet shortened man's life span. God differentiated between clean and unclean animals in Noah's day. Gen. 7:1-3.

How Was Ancient Israel Tested on Diet?

1. Lacked faith in God's plan to provide food. Ps. 78:18, 19.
2. Given restrictions on flesh food. Leviticus 11; Deuteronomy 14.
3. Lusted after flesh diet. Num. 11:4-7; Ps. 69:22.
4. Priests not to use strong drink. Lev. 10:9, 10.
5. Diet related to holiness. Lev. 11:43-47.

How Is Modern Israel Challenged on Living Healthfully?

1. Ancient Israel failed; we must not. 1 Cor. 10:5-7.
2. Surfeiting and drunkenness of last days described. Luke 21:34, 35.
3. Babylon's God defiance includes the unclean. Rev. 18:2-4; Isa. 66:15-18.
4. Moderation now to be made known. Phil. 4:5; 1 Cor. 9:25; 1 Thess. 5:6, 7.

Why Should God's Church Today Obey Health Reform?

1. His children called unto sanctification. 1 Peter 2:9; 1 Thess. 5:23.
2. God's messengers to lead in holiness. Isa. 52:11.

Some of the Points of Diet Reform That Should Be Stressed.

1. Assuring a nourishing diet. Eccl. 3:13; Isa. 55:2.
2. Eating in due season. Eccl. 10:17.
3. Guarding against overeating. Ps. 78:27-31; CDF 47, 244, 101-3, 131-142.
4. Avoiding swine's flesh. Isa. 66:15-18; 65:4-6.
5. Abstaining from intoxicating drinks. Prov. 20:1; 23:29-35.
6. Refraining from stimulants and narcotics. Deut. 29:17-20. (See margin, verse 18.)

What Other Phases of Health Should the Christian Guard?

Healthful living includes proper exercise, rest, and sleep. The mind as well as every avenue of the soul must be well guarded. Rom. 12:1, 2; 1 Cor. 10:31.

What Victory Is Assured Those Who Accept God's Health Message?

A people wholly sanctified. 1 Thess. 5:23; Rev. 14:12, 1-5. Those who follow God's ways instead of their own realize healthful eating means sanctified living. 1 Cor. 9:25. Cleansed by God's Word. Eph. 5:25-27. They eventually stand without fault before God. Rev. 14:12, 1-5.

The Written Testimonies to Live and Speak

By M. E. Kern

THERE are some who maintain that the remnant church does not have the Spirit of prophecy unless there is a living messenger through whom this gift is manifested. It will be of interest to know what was said on this question by Ellen G. White, through whom the Lord sent His messages to this people for so many years.

On August 23, 1907, Mrs. White wrote to F. M. Wilcox a personal letter in which she mentioned the work she was then doing, expressed her appreciation of the good helpers she had in her office, and mentioned the great importance of getting the messages that the Lord had given to her to the people. In closing this letter she said, "Every conceivable thing will be brought in to deceive, if possible, the very elect; but the Lord will certainly take care of His work."—*The Writing and Sending Out of the Testimonies to the Church*, p. 16.

Abundant Light Given

She also mentioned a possibility that she might not be spared till the Lord should come, and in this connection she said:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*Ibid.*, pp. 13, 14.

W. C. White, Mrs. White's son, who was her right-hand helper for so many years, wrote in 1922 that when questions would arise as to the future, Mrs. White would point to her books and say, "Here are my writings, when I am gone they will testify for me."—W. C. White letter, July 9, 1922.

To all who questioned her about a possible successor as the Lord's messenger to the remnant church, she uniformly replied that she had no light on that subject. A few months before her death two of our leading workers had an interview with Mrs. White at Elmshaven, her home, W. C. White and one of her secretaries being present. In the course of conversation questions were asked about the future. One of the brethren expressed the earnest hope that she would be spared to see the finish of the great controversy on earth and the coming of Jesus. To this she replied, "The Lord is perfectly able to take care of His cause." Then she was asked whether, in case she was called to rest, another would be raised up to take her place. Several of her books were lying on the writing table attached to her chair, and spreading out her hands over them, she said that in those books was outlined the information needed by our people for the rest of the journey.

Triumph of Work

It is beautiful to think of Mrs. White, who had so often been called upon to bear messages of reproof and counsel to the church and to the leaders of the Advent Movement, so near the end of her long life, expressing confidence in the future triumph of the work. In a written message to the last session of the General Conference before her death she said:

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*Testimonies to Ministers*, p. 515.

And among the very last of her recorded words was

an expression of confidence in the leadership of the church, as follows:

"I do not expect to live long. My work is nearly done. . . . I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work."—*Fundamentals of Christian Education*, pp. 547, 548.

ESPECIALLY FOR YOUTH

Boundary Lines

By G. Eric Jones

THE other day, when crossing from the United States to Canada, we stopped overnight to visit friends on the border. The town was half in the States and half in Canada. The boundary line ran down the middle of the road. After checking in at the Canadian customs we drove a thousand yards down the road to our friends' home. We had to drive on the American half of the road till we made a sharp left turn into our host's driveway. His neighbors across the street were in the States.

That evening we drove around the town and to the next nearest town, which is also on the boundary. We saw houses that were on the line, half and half. One man's dining room was in Canada, but because his bedroom was in the United States and therefore his domicile, he was able to own and drive an American car.

The town hall was especially interesting. The platform, or stage, was in the States, but the main hall where the audience sat was in Canada. Thus the speakers sat in one country, while the audience sat in the other.

Although at times it may seem novel and even interesting to live on the boundary, it is not easy. In fact, an honest man often wishes he had never seen an international boundary, and that he lived hundreds of miles from one.

One who lives on the border must constantly be on his guard. He must act with caution. Familiarity breeds contempt, and often diminishes caution. A businessman who had lived for years on the boundary had a summer cottage across the line from his home. He knew he must check in at customs before he did anything else when he crossed the line. That is the law. But he had crossed so many hundreds of times, and this morning he was in a hurry.

He crossed and was on his way to the customs house, and from there he intended to go to his summer cottage. He passed the farmer that supplied his milk and stopped and picked up a bottle to save time. It was only a 15-cent purchase, and he was on his way to check in. He stepped back to his car with the bottle of milk in his hand. But mounties from a parked car up the road stopped him. They asked him why he had made a purchase before reporting at customs. His 15-cent purchase cost him a ten-dollar fine before he was through. He had acted in haste. He had lived on the border so long he had grown careless. He had not intended to, but in his haste he had broken the law.

Life is like that to those who try to live on both sides of the boundary line. It is impossible, says the Scripture, to serve both God and mammon. It is dangerous to try. One who lives on the border all the time soon becomes careless. He is trapped by so-called little things. It may seem novel and interesting to live on an international boundary, but let us stay as far away as possible from the border lines of evil habits and practices, of vice and sin. In this lies our only hope.

Conducted by Promise Kloss Sherman

Thankful for Thumbmarks

By Josephine Cunnington Edwards

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

THE house is the coolest place I can find on this scorching day down near the equator in Africa. I can hear my little kitchen boy merrily washing pots and pans in the kitchen; and Andy, my wash boy, is wrestling with big charcoal irons, smoothing out my clothes.

My own work lies in a heap in front of me, but somehow I have no heart to attack those grades or themes today. Even letters remain unanswered as I sit here and think. I can't seem to get the parlor rug out of my mind. Last night I said, quite bravely out loud, "We must really find a new rug when we return from coastal fur-lough"; and my husband agreed. The old Wilton velvet is looking shabby indeed.

But a new rug wasn't the real reason for my anxiety. No, down deep in my heart I thought, "If I put the old Wilton into a bedroom, it will last much longer." I can't bear to give up the old rug; it is laden with memories, and marks of the years that have come and gone. I quite understand now what Edgar Guest meant when he wrote, "An' if ye could ye'd keep the thumbmarks on the door." My rug is full of thumbmarks most precious to me.

As I sit here I can see two little boys—one with black hair, one with yellow hair—playing marbles or tops or blocks on its rich spread, when it was much, much newer.

Over in one corner is a place where Charlie's toy terrier puppy, Otto von Bismarck, tried his teeth before he was soundly spanked with a flyswatter. At another place is a roughish spot where Maccabees, Bobby's cat, loved to sharpen her little claws, much to my young matronly discomfiture.

One Christmas during the depression we had a big time. Nickels meant a lot. We got each of the boys a "putt-putt" boat for 15 cents, and for 79 cents a "big" present. Charlie's present was a foundry set, and Bob's was a starter in amateur photography. The boys had saved pennies for weeks to get us something. Mine from Bob was a lovely cup and saucer, and from Charlie a cake plate—both from Kresge's. A woman here in Africa would like to have my cake plate—it matches her set. But she can't have it; it's full of thumbprints! I never use the cup and saucer—I'm afraid they might be broken.

Smell of Burning Wool

But I'll never forget the day, shortly after that Christmas, when I returned home and smelled burning wool. My lovely Wilton velvet! Charlie had set up his foundry right on its pristine splendor, and was ecstatically pouring boiling lead into oiled molds.

Charlie's face was so happy and innocent when he looked up at me that I forgot about the rug and thought of how much more important little boys are than rugs. I drew him diplomatically to the kitchen, where the molten metal could do no harm.

The other day I got down on my knees and hunted for the scorched spots where the three legs of the "foundry"



H. A. ROBERTS

Happy Days When Thumbmarks Are Being Made

had burned three holes in the fawn gray of the nap, and I shed tears of gratitude on those burned places—thankful, if you please, for the “thumbprints” of my little boy, and for the memories of my young motherhood.

The Old Piano

Our old piano used to stand in one corner, heavy, cumbersome, and glowering, but it had such a sweet tone we couldn't bear to get rid of it. The heavy rollers pressed so hard into the rug, I suppose I could still find those places if I hunted. The old piano bore “thumbprints” of foot scratches where small feet strove to reach the pedals and scratched the dark wood above them. Hunks of snow and mud had to be wiped up again and again from the rug under the bench. Little boys wanted to get practice over so they could go out to play.

Oh, the hours and hours of worship we've had on the worn surface of the old rug! We had to put the pup out every time, for he'd either howl loudly when we sang or get on Bob's back and dig with puzzlement when we knelt to pray. Yes, indeed, the old rug is full of thumbprints.

One day we brought the table in to eat where it was warmer, and Charlie accidentally dropped a plate—one of my favorites—on to the rug and smashed it to smithereens. I didn't say much, but he wept bitterly. “Oh, I'm so sorry,” he sobbed. “You liked that plate so much, Mother.”

I looked at the broken plate in positive disgust and dislike. What was a shattered plate in comparison to a broken heart? Things! Things! Things! All so worthless, of so little account when it comes to measuring real values. Little boys are worth so much more than things!

And now the rug, bought so blithely and happily many years ago, is lying on the cement floor of my parlor far out here in Africa. Black hands clean it much more regularly than I used to do in those days, for little boys so often needed another player in baseball or croquet or hide-and-seek.

Boys Are More Important

“Aw, our mother *always* has time,” they'd assure sundry grubby playmates. Needless to say, the house suffered; but little boys were reared. And boys are much more important than dishes or rugs or brooms or fancy work.

Someday, when we go back home, I'm going to take the old rug with me—if it holds together that long. Maybe our little grandchildren will come and play on it, and give me more thumbprints to cherish, love, and remember. I've never yet seen the grandchildren, you know. It costs a great deal to be a missionary.

Times when the boys were in bed and asleep my husband and I have knelt on the old rug and prayed that, if time lasted, our boys would grow to be honest, good, and willing workers for God. Looking down now at the old rug, so full of the scars and thumbmarks of life, I thank God for the abundant answer to our prayers. Our sacrifices, our deprivations, our penny pinching are as nothing now, for God has answered our prayers. Our “little boys” are workers for Him. People in central Indiana can hear Charlie preach every week. I haven't seen his face or heard his dear voice for several years. If you tune in on Sunday morning, you can hear Bobby's high sweet tenor; I can't. I haven't heard it for years.

Yet here on my rug are worn places made by little boys' feet trudging to and fro, growing up, and leaving thumbprints that comfort my mother heart wonderfully today as I sit and think. Part with the old rug? It

would tear out my heart to part with the memories—sweet, holy, and beautiful—that the big old square of wool brings back to me every day. Yet even when the rug is worn out and gone, the thumbprints will stay in my heart and make me thankful for a leading, guiding Saviour in the days of my young motherhood.

Comments on Choice Quotations

More Thanksgiving—More Power

By Arabella Moore Williams

“We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer.”—Testimonies, vol. 3, p. 317.

AS I read these lines I thought again of a long-ago Sabbath afternoon during my freshman year in college when my roommate and I had just returned from a long hike through the woods. We were tired and thirsty, and made a beeline for the cool water in the dining room. (In those days there were no drinking fountains.) How refreshing that cool water was! The first glass was gulped down in no time at all; the second we sipped more leisurely, enjoying the deliciousness of that crystal-clear water. How good it did taste! After we had quenched our thirst and started upstairs to our room, I noticed my roommate's lips moving as if she were saying something.

“What are you saying, Mina?” I blithely asked, ready to tease her about talking to herself.

“I was thanking the Lord for the glass of water,” she said. Her answer surprised me, and though many years have passed since she spoke the words I have never forgotten them.

“Do you always thank the Lord for just a glass of water?” I questioned further, in amazement.

“Yes, always,” was her quiet reply.

Again my roommate had set before me a new concept of sincere Christian living. I was still new in the truth, having been baptized but a few months before entering college; and many of the habits I observed in her life and the ideals she expressed were a revelation to me. Through the years that have passed her spirit of thankfulness and sincerity has never been forgotten. I know her sweet, simple Christian life influenced mine.

Only a brief nine months Mina and I roomed together, yet her influence has never been lost from my life. I am thinking now of the many years we have our children with us. Do they observe in us a spirit of thankfulness? Do they hear our voices often lifted to God in thanksgiving and praise? He is so good to us in His loving-kindness; there is so much for which to be thankful every day of our lives. Is it only at Thanksgiving time that our children hear us enumerate the many blessings our God bestows upon us?

How much we lose by being negligent and unmindful of the bounties that are ours! What Christian is there who does not long for more power in prayer? More thanksgiving and praise on our part would bring to us “far more power in prayer.” God gives so bountifully. “Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us?”—*Ibid.* We would not think of receiving a gift or a favor from an earthly friend, or even a stranger, without thanking him for it. But how often the Greatest of givers is shamefully forgotten.

Let us praise God continually for His abundant goodness and mercy to us. Let us thank Him for the cup of cold water even as for the great salvation He offers, not only at this Thanksgiving season, but throughout the year.

“Our God, the Creator of the heavens and the earth, declares: ‘Whoso offereth praise glorifieth me.’ All Heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, ‘While I live, will I praise the Lord; I will sing praises unto my God while I have any being.’ ‘Let the people praise thee, O God; let all the people praise thee.’”—*Ibid.*, pp. 318, 319.

Youth Meetings in the Far Eastern Division

By C. P. Sorensen

Missionary Volunteer Secretary, Far Eastern Division

IT WAS a distinct privilege and pleasure to have L. A. Skinner sojourn with us in the Far Eastern Division for the greater part of three months, beginning early in May and continuing until the first week in August. From two to three weeks were spent in each of our five union missions.

The usual program of activities was followed in all our youth's congresses, so we shall not mention these in detail but merely call attention to some of the outstanding features. Investitures were held at most of the congresses and rallies, and a total of 425 were presented the insignia to which they were entitled, including 27 Master Comrades.

Brother Skinner and I met in Korea early in the month of May. A youth's congress was held in the headquarters church in Seoul. One distinctive feature of this congress was the holding of the Sabbath morning services in the great out-of-doors in order to house the congregation numbering seven hundred. The teachers and students of the middle school deserve commendation for their faithfulness in attending the daily meetings of the youth's congress, although this meant walking three miles each way morning and evening.

The size of the youth's congress in Japan was not the most impressive feature of that gathering; however, almost every church and society was represented. The most thrilling inspiration and one which made a lasting impression on the audience came to us on Sabbath afternoon when we listened to a "Share Your Faith" symposium organized by Y. Seino. Eleven young people bore witness before a packed church audience to the efforts exerted in their behalf by fellow young people.

Large Gathering in Philippines

The all-Philippine youth's congress stands out as the largest of all the gatherings, inasmuch as they have the largest membership from which to draw. From the moment the congress opened with the marching in of each delegation, led by the respective mission president and Missionary Volunteer secretary carrying the national and mission standards, and marching to the tune of "Onward Christian Soldiers," until the Sabbath when 3,500 packed the college gymnasium and campus of the Philippine Union College for the Sabbath school and church services, and right up to the closing service on Sunday morning, the very air we breathed was electric with inspiration. In the evening, after the Sabbath, we listened to gaily costumed delegates representing many of the non-Christian tribes of the Philippines most of whom we have not as yet reached with the gospel message. Among the delegates from Mindanao was a young Moro who had been won from Mohammedanism to Christianity.

The Malayan Union Mission represents such a varied field, politically and geographically, and for that reason it did not seem advisable to plan for just one youth's congress. Accordingly, our itinerary was arranged to allow for a five-day stay in Indo-China. No delegates were privileged to attend the youth's rally there from outside the limits of Saigon. We have a number of churches and companies in Saigon, for in spite of the continuous

political strife and warfare, our work has made marked progress in that city since the war.

Arrived in Singapore, we soon discovered that the groundwork had been laid for a lively youth's rally at the Malayan Seminary. Represented in the student body of this school were delegates from all the local missions of the Malayan Union, and in addition a large number were present from Indonesia, mainly from north Sumatra. These young people will sooner or later carry back to their respective fields the inspiration of this rally.

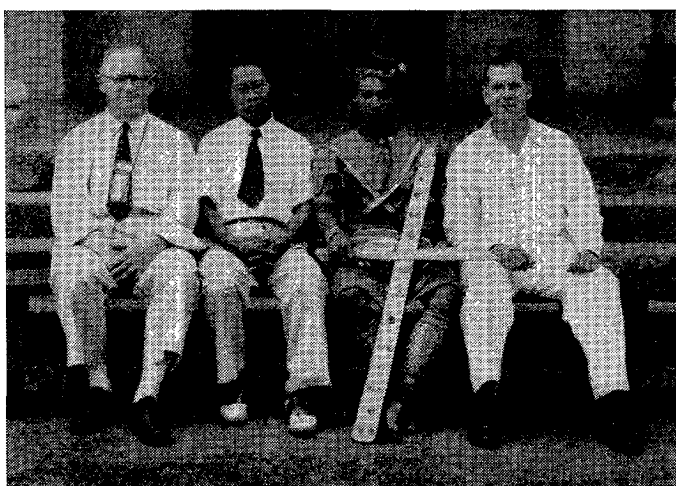
In Troubled Indonesia

Because Indonesia is likewise spread out over much territory, mostly islands, a union-wide congress was impracticable. Hence, plans were laid for meetings in three centers of Java. After these we continued on to north Sumatra. The political situation there had become worse the past few weeks and months, so the attendance at the youth's congress in Pematang Siantar, Sumatra, was not so large as we had hoped it might be. Only a few delegates from outside the city were permitted to come to the meetings. Most of our churches and societies are in the territory dominated by the Republicans. Our meetings were held every forenoon in a large city theater. No evening meetings were permitted because of a strictly enforced curfew. Just a few days prior to our arrival one of our Indonesia Seminary students, home on vacation and hoping to harvest his rice crop, was fatally shot when he was returning home after curfew had sounded. Since then two of our teachers, father and son, have been kidnapped by the Republican faction, and nothing has been heard from them up to this time. Within the past week press reports indicate that two hundred men have escaped from the prison in Pematang Siantar. Without doubt most of these men were political prisoners. Such were the environs in which we held our youth's congress in north Sumatra. After our investiture service the group in a semimarch formation went up the street to a small park to have a picture taken. We were soon accosted by the police, who demanded an explanation for such a demonstration, which to us seemed very unostentatious and harmless.

In addition to the several youth's congresses, a ten-day Master Comrade training camp was conducted in the Philippines with an attendance of forty-four. Mission presidents, secretary-treasurers, evangelists, pastors, academy principals, and Missionary Volunteer secretaries



Master Comrades at the Master Comrade Training Camp, Los Baños, Philippines



C. P. Sorenson, P. H. Romula, Moro Convert, L. A. Skinner
in Attendance at the Philippine Youth's Congress

composed the group of leaders in attendance. Our training camp was operated on the grounds of the University of Philippines' School of Forestry at Los Baños.

The "Share Your Faith" slogan has become a distinct challenge to our youth in every part of our far-flung area of the world mission field, and they are responding gloriously.

Our Year in Japan

By B. P. Hoffman

ON REQUEST from the Japan Union Mission I was granted a leave of absence from the work in the Seminary at Washington, D.C., to render some further help in taking advantage of the present favorable opportunities for advancing our work in that interesting land. My wife and I arrived back in Takoma Park on the anniversary date of our first sailing for Japan thirty-seven years ago, and as we look back over the year we give thanks for the privilege we have enjoyed, and count it one of the richest and most fruitful years of our ministry. It was a busy year, and it passed all too quickly, as we divided our time and energy among a number of phases of the work in which help seemed most urgently needed.

During the first several weeks I was asked to devote my efforts to the publishing work, helping in the selection and organization of an editorial staff and in the preparation of manuscripts for publication. Working under great handicaps in the rehabilitation of our printing plant, V. E. Adams and his small force of workers did manage during this year to get out sizable editions of four books for the use of the believers and our rapidly increasing force of colporteurs. The circulation of the monthly *Signs* in the Japanese tongue has grown to approximately fifty thousand.

While associated with this branch of the work I had the privilege of teaching the Bible class for the nurses in training at our sanitarium. This institution, under the able supervision of Dr. E. E. Getzlaff and Miss Ernestine Gill, with the help of two Japanese physicians and a number of devoted nurses, is doing a noble work, and is regarded highly as a model medical unit by both the American occupation authorities and the Japanese health officials. Both the publishing and the medical work are hampered by the cramped space at the mission compound, and likely one or the other of the institutions will have to be moved to a new site to provide for minimum necessary expansion.

My next assignment was with our churches, which were being reorganized after a period of compulsory disbandment. As I met with the various groups from Sendai in the north to Kagoshima at the southern tip of the lower island of Kyushu, and observed the eagerness with which older members whom I had known some thirty years ago and newer adherents listened to the preaching of the Word, I was convinced that unto these as well as to the Thessalonians "our gospel came not . . . in word only, but also in power, and in the Holy Ghost, and in much assurance."

At a number of the cities visited, preaching services were held for the public, also some series of meetings varying in duration from one week to a month, as in the case of the large effort in Tokyo. The response in every instance was most gratifying; almost without exception the meeting places were filled to capacity. Hundreds were enrolled for Bible correspondence courses for further study, and many were organized into classes to be prepared for baptism.

It was a pleasure to be associated in these endeavors with P. H. Eldridge and V. E. Kelstrom, superintendents respectively of the North and South Japan missions, and F. R. Millard, who heads the Japan Union. The crying need now is for suitable meeting and preaching places, and for more workers who speak Japanese to follow up these interests and to press into the many other cities that wait for the message.

For the new workers we must look in large measure to our training school in Chiba prefecture, where we had the privilege of working during the winter quarter. This is a beautiful place in a quiet country setting about fifty driving miles from Tokyo, almost directly across the bay. The administrative responsibilities for this institution are borne by W. W. Konzack, T. Yamagata, and H. B. Ludden, with a well-qualified group of teachers. Among these, as well as among the students we had in our classes, are a number of keen intellects who have been brought into this truth in most remarkable, providential ways, and who are now seeking, by the study of the Bible and other related subjects, to prepare themselves for effective soul-winning work.

A New Day of Opportunity

The most impressive feature of our year in Japan this time was to witness the eagerness with which the people still gather by hundreds and even by thousands to listen with unabating, serious interest to the simple presentation of the truths of God's Word, and their response to the gospel invitation. Surely this great change in the attitude of the millions of Japan can be attributed only to the outpouring of the Holy Spirit in fulfillment of the prophecy of the book of Joel.

Another experience of the year which we shall never forget is the blessing that came to our own souls as we associated with our faithful and devout believers. In the general assemblies, in the Sabbath school and church services, in the classroom, at the office desk, or in their humble homes we were always conscious of a sense of uplift from their beautiful trust in God, their simple belief in receiving answers to their prayers, their faithfulness in attending religious services, their hunger for help in the study of the Word, and the seriousness with which they take the duty of making the truth known to others. In the cases of many this faith has been tried and purified in the crucible of real persecution.

It has been a good year, but the next few years must see a great deal more done if we are to take full advantage of present favorable opportunities to get the work on a firm basis before the doors swing shut again.

Mexican Union Workers' Meeting

By W. H. Williams

Undertreasurer, General Conference

IT WAS a great privilege to meet with the Mexican Union workers in a convention held in beautiful Mexico City. The meeting was called to study denominational policies, and how best to apply them to old Mexico. There were more than thirty leaders of that interesting field present—presidents, treasurers, departmental secretaries, and institutional workers. E. F. Hackman, W. E. Murray, and G. W. Chapman were present from the Inter-American Division, and led out in giving instruction to the group gathered in counsel. G. A. Huse, from the General Conference, and R. P. Rowe, from the Pacific Press, also lent their aid during the conference.

The message in this land of twenty-two million inhabitants is making wonderful progress. Not many years ago we were rejoicing in the fact that we had five thousand Sabbath school members, but today we have about twenty thousand.

Under the able leadership of H. J. Westphal a full agenda of vital objectives, methods, and procedures were discussed. The reports of evangelistic advances in each field were ably set forth by the leaders of the several local mission fields. With a limited working force outstanding achievements have been made in evangelism.

New Church Buildings

Our evangelists in Mexico cannot use halls or theaters, nor erect tabernacles or tents for religious services. The laws prohibit the preaching of religious doctrines in any building except a church. Thus, one of the greatest needs of the Mexican field is more church buildings and chapels where our evangelists can conduct religious services. Little by little some of these great needs are being met. The downtown lot originally intended for one central church in Mexico was sold so advantageously that three buildings were possible instead of just one. The union has a modest but beautiful building for its headquarters. The new church, *del Monumento*, in a distant section of the city from the old, long-established church at the local conference headquarters is already filled to capacity. We also visited another church in the process of being built in a different suburb.

It is interesting to note that a number of workers in the union are second-generation workers, young men and women who were either born in the foreign field or lived there with their parents for so many years that they are bilingual. For some the Spanish language seems to come even easier than the English. Hence, there was a generous supply of translators who could switch from one language to the other with the greatest of ease.

Our believers in that land are devoted, serious-minded people with the one aim of helping to spread the message quickly to every part of their homeland. They accept challenges in soul winning, and many are eagerly taking hold of the plans for lay evangelism. Each day at noon it is the custom for our workers and lay members to pause a moment and pray for the ministry and lay evangelists in their sacred work. God is signally blessing their efforts.

The president of the South Mexican Mission, reporting on the missionary movement of the lay members' in his conference, told us that of a membership of 2,371 there were 92 lay brethren who are registered as voluntary preachers. In his report he mentioned a brother who is not yet baptized, but is so zealous that he has interested a group of 66 with whom he is studying the Bible. There are only three ordained ministers in the mission, and it takes much of the time of this limited force to follow up the interests and to baptize the souls won.

The training school at Montemorelos is doing an excellent work; and though the dormitories and facilities are inadequate to care for the growing enrollment, a number of consecrated young people have completed their course of training and have found their way into denominational work, carrying some of the burden in ministerial and other denominational lines. On the same campus is found the hospital where Doctors H. E. Butka and Kenneth Fisher, with their staff of workers, are doing a work that is breaking down prejudice and widening the influence of the truth of God.

Preaching in Remote Villages

At the convention there was a large placard of unusual photos on display. W. E. Baxter, Jr., Bible teacher at the training school, related fascinating incidents about the photographed group of people in a village so shut out from civilization that not even a Catholic church was located there. Elder Baxter takes his ministerial students to outlying villages, where the lessons learned in the classroom are put into actual practice. To this particular remote village it takes an automobile hours and hours of travel along mountain passes, by way of the canyon stream, crossing and recrossing it many, many times to reach the little village. Pastor Baxter uses an airplane in reaching villages in this remote valley; and when he endeavored to persuade the villagers to build a runway, he was bitterly opposed by one of the leading men of the village. Strange as it seems, this man was one of the first who had to be taken to the hospital by plane because of the emergency of his illness. After this incident he encouraged villages to build adequate landing fields.

There is no medical help in these mountainous places. The mother of a certain family needed a physician. The father took a long day's journey by truck up the valley to Montemorelos to secure medical help. He could find no doctor willing to go, but was directed to go out to the Adventist hospital. When Dr. Butka heard the man's story he called for Elder Baxter, who got out his plane and in twenty minutes reached the village and brought back the sick mother.



Workers Attending the Mexican Union Convention Held in Mexico City



College of Medical Evangelists Students, Wives, and Staff Members of the School of Tropical and Preventive Medicine at Field Station, Boca del Rio, Mexico

Medical Students Visit Mission Field

By George T. Harding, M.D.

President, College of Medical Evangelists

DURING the past summer the College of Medical Evangelists, through one of its newest units, the School of Tropical and Preventive Medicine, gave its students an opportunity to visit a mission field. This is the first instance in which medical students from the United States received practical instruction in a foreign country, and it may well be regarded as a notable advance in the undergraduate teaching of tropical medicine.

Collaborating with government agencies, the School of Tropical and Preventive Medicine worked out a program which enabled eleven senior medical students to spend six weeks in Mexico. Opportunity was provided for our staff and students to visit the Montemorelos Hospital and Sanitarium and to attend our churches in Vera Cruz and Mexico City. Under the guidance of leading professors and scientists of the National University and related institutions, visits were made to primitive villages, various public health projects, hospitals, and clinics. The spirit of cooperation and friendship ran high in this successful experiment in Inter-American scientific understanding. But what will interest our readers most is that which is not an experiment but an accomplishment in itself.

Aside from the technical and scientific knowledge gained from methods and under conditions which would be the envy of any teacher, the students learned much from our medical and administrative missionaries of the Mexican Union. They heard Dr. Hersel Butka tell that the average outpatient at the Montemorelos Hospital is unable to pay more than three Mexican pesos (30 cents U.S.) for a physical examination. They listened to thrilling stories of God's providence as Doctors Butka and Kenneth Fisher gave accounts of the institution's rapidly widening sphere of Christian influence. They listened to Henry J. Westphal, president of the Mexican Union, give a careful analysis of the difficulties under which the work is carried forward; and they heard tell of the pastor

in Vera Cruz who must care for some thirty churches and companies on an allowance of less than four U.S. dollars a month. The students heard our Vera Cruz brethren pray for our "brethren in Florida who are contending with a hurricane today" (Aug. 20, 1949). They tasted of the hospitality which characterizes our neighbors to the south, and felt like missionaries as they shook hands with every member of the congregation after church services, as is the custom in Latin-American countries.

A Safe Prediction

We believe that it is safe to predict that these experiences will not soon be forgotten, and that each member of this group has found a warm spot in his heart for our work in mission lands and for the many faithful workers who carry the banner of truth under the most trying circumstances.

When evaluated by the yardstick of medical significance, the course was effective in that an insight was gained into the problems of health and of a medical practice in the tropics. Everyone saw that tropical diseases are complicated by social and economic factors, and that poverty, superstition, and ignorance lay the groundwork for these diseases. The restoring effects of proper education and of wholesome nutrition were demonstrated.

Several of the Mexican professors were impressed with the well-disciplined behavior of the students and with the vegetarian diet. One of these men ate with the group throughout the entire period, and repeatedly expressed satisfaction with the well-balanced and appetizing food. The interest of our students in tropical medicine and their earnestness and industry were subjects of frequent comment. One Mexican doctor initially viewed this training venture with coldness and skepticism. After watching our group for two weeks his attitude became entirely changed. He requested that a Bible be purchased for him, and thereafter he was seen studying it in his office. The contacts made by our staff and students with government officials and others in high position may have far-reaching effects in bringing our work to their attention in a favorable light.

The School of Tropical and Preventive Medicine, though in its first year of operation, has made an initial contribution to our church work. If this is indicative of future accomplishments, the school may become an effective medium in the proclamation of the gospel.

In Finland

By H. M. Blunden

Field Secretary, General Conference

FINLAND is the "Land of a Thousand Lakes" and ten thousand islands. Leaving Stockholm by ship, one sails for fully three hours down the beautiful fjord that forms the entrance to the lovely city of Stockholm. There are headlands and slopes and intriguing islands every mile of the journey, and pretty little villas occupy the beauty spots along the shores.

It is an overnight journey to Finland, and when one awakens early and goes on deck once again he finds his ship is cruising among myriads of islets, all covered with forests and practically all uninhabited. They are in their natural beauty and constitute a sight long to be remembered.

My recent itinerary gave me a twelve-day sojourn in Finland. The particular occasion which called me hither was a youth's rally at Lahti, a fine new town on a beautiful lake about one hundred miles from the capital, Helsinki.

The rallying call of the Missionary Volunteer Depart-

ment, "Share Your Faith," has caught the imagination of the youth of these northern countries, and this inspiring challenge was the keynote of the gathering.

Youth Congress

The proceedings were in able hands, as Brother E. Luukko, the Missionary Volunteer leader for the East Nordic Union, guided the program day by day. There were no wasted hours, and at every meeting the hall, which seats 450 people, was packed to capacity. The congregation was about evenly divided between Missionary Volunteers and older folk. In these countries the older people never miss an opportunity to share the enthusiasm of these young people's gatherings. Brother Luukko came to the meeting fresh from an evangelistic effort in the city of Paris. He has already baptized fifty from his five months' work in this effort, and there are more to follow. As Missionary Volunteer leader for the union, one would think his hands were already full, but each year he carries a strong effort in addition to his departmental responsibilities. He certainly was well prepared to preach the doctrine of "Share Your Faith" to the youth under his leadership.

It was my great privilege to present to these young people through many discourses the satisfaction which comes through a full acceptance of the privileges and responsibilities of life on a higher plane of spiritual living. They certainly entered with deep earnestness into these discussions. It was pleasing to have both conference presidents of Finland present throughout the meetings. They took a lively interest in all the proceedings and an active part in the instruction. Both these brethren also were fresh from evangelistic efforts. One of them had baptized fifty; and the other, forty-five, so they also were filled with the spirit of evangelism. Brother A. Arasola, the president of the West Finland Conference, has conducted an effort each year for the past four years in the one city, and has baptized more than three hundred. At the same time he has carried the responsibility of conference president. Brother T. Seljavaara, the president of the East Finland Conference, during the past four years has baptized more than 160 people in four evangelistic efforts. Thus these presidents in Finland lead the way in the field of evangelism.

On the Sunday morning at the early hour of seven o'clock several hundred of our people gathered on the shores of a little lake for a service of baptism. Before this hour they had walked nearly two miles to reach the spot, for this is not a land where automobiles abound as in America. Twenty-five, among whom were many young people, were baptized in the cool, sparkling waters of this beautiful lake. This made an inspiring beginning for the last day of the feast, which came to its close with a lantern lecture on "Our Work in West Africa."

The Training School

The school in Finland boasts a new administration building four stories high and built of concrete. Modern in every respect, it was sadly needed to cope with their increasing attendance.

The institution is located on a beautiful fjord—a narrow inlet from the Baltic Sea. The surroundings are ideal for a training school. The name is Toivonlinna, which means "Castle of Hope," a fitting name for such a place. The principal of the school, Dr. H. Karstrom, is a well-known scientist in the field of biochemistry. For twenty-two years he was connected with the Bio-Chemistry Institute in Helsingfors. Should he so choose, he could now be occupying a chair in the Finnish University. But, like Moses of old, he chooses rather to join the people of God in self-denying service than to enjoy the adulation of the world for a little season.

This school, in common with several others in Scandinavia, utilizes its facilities in the summer months in operating a sanitarium and rest home. At Toivonlinna there were nearly eighty patients on the occasion of my visit, and I was privileged to address them. Thus the earning capacity of the school accommodations is greatly increased, and this enterprise is a good source of additional income for the school, which at the same time becomes an active missionary agency.

All our twelve days in Finland were fully occupied in travelling and preaching in many centers. This is a brave little country. During her thirty years of independence she has made great progress.

The third angel's message has attracted nearly five thousand adherents in this far northland. They are a loyal, faithful group of men, women, and children. The spirit of evangelism possesses their workers, and as a result great advancement is presaged for the future. May God bless the workers in Finland with a baptism of His Spirit.

Portugal Radio-Postal Bible School

By Paul Wickman, Secretary,
Radio Department, General Conference

IT WAS my privilege to visit Portugal last year. M. Fridlin, the radio secretary for Southern Europe, and I were associated together in this itinerary. It was a pleasure to note the enthusiasm and spirit of our brethren and sisters in that field. The brethren desire a radio program and are working toward that end. In the meantime the Bible school was organized. A. D. Gomes, president of the Portuguese Union, has promoted the project; and Dr. J. N. Branco has been placed in charge of this school. The following report from Dr. Branco was translated by C. A. Rentfro:

"The Radio-Postal Bible School represents for Portugal, in these days, one of the best and most precious of God's blessings. The school began to function on April 15, 1948, in care of Manuel Leal, pastor of the Lisbon church, who was assisted by Amelia Sommer, a secretary.

"In December of that same year Dr. Branco and his secretary, Maria José Montez, were asked to correct the test papers and handle the correspondence. There were 312 students enrolled on December 2, 1948. By means of a systematic promotion in the Lisbon newspapers and those of the province, and announcements in our churches, that number had tripled by the end of January, 1949. Today, in June, 1949, we have thirteen hundred enrollments.

"The message has become known in a rapid and growing manner through the school. We receive dozens of letters every day with written tests from students. We write an original typewritten letter to each one, either with answers to questions they have asked, or if none were raised, with words of encouragement or congratulation.

"We have beautiful letters in our files from students who have confessed to us their enthusiasm for and recognition of



The Secretary of the Portuguese Bible School
Receiving the Letters of Our Students



Maria José Montez, Secretary of the Portuguese Bible School, Answering the Students of the Bible School

the light that the school afforded them, and for the consolation which they feel in connection with their studies.

"We quote a few paragraphs from some of the scores of letters we have received:

"A retired superior officer of the Portuguese Army said: 'I thank God many times for having permitted me to come to this point in the course. I have learned much about God, and now I understand how much joy there is for the believer. May the Lord greatly and richly bless all the good friends who gave themselves so devotedly to this fine labor of spreading the Word of God.'

"A public school teacher in the Alemtejo Province writes: 'I desire to observe the memorial of the Lord, and therefore keep His holy day. But how can I do so if my official position obliges me to work on Sabbath?'

"If It Should Come to This"

"We could continue to quote scores of letters along this same vein of thought. More than half the thirteen hundred students recognize the Sabbath truth; they struggle, however, with the problem of rearranging their lives. Here is one more quotation from a Republican guard (a type of police stationed in the villages and countryside): 'I plan to leave this profession, for it does not measure up to my moral conduct and with the Lord's precepts. I will run the risk of not finding other employment, thus sacrificing my life, but if it should come to this—patience!'

"We have already organized a list of students who reside within the area covered by our workers throughout Portugal. They will visit them, and we trust that God will protect this abundant harvest. In a Catholic country like Portugal most of the students bring up questions of a religious character. We have to answer objections of a scientific, philosophical, and theological type, principally in the Catholic field of thought. Until now only one student discontinued because she was an active Catholic member. Her father confessor had prohibited her studies."

Unusual Voice of Prophecy Responses

By Ben Glanzer, *Editor,*
Voice of Prophecy News

GOD is today doing a mighty work through the radio ministry of the Voice of Prophecy. His Spirit is speaking to hearts audibly and in dreams. Listen to these letters:

"My wife and I have been studying the Voice of Prophecy lessons regarding the Sabbath. One night I went to bed with this on my mind. I dreamed that a glorious being stood before me and said, 'These are My people, and I am with them.' I told my wife the dream. We were both impressed that this message was from God, and we accept the seventh day as the true Sabbath of the Lord."

"I never could see why the churches did not keep the seventh day. I attended six different denominations seeking something, but it all seemed empty, and did not satisfy. So I just stopped going to church. One day a man came to the door who sold religious books. I was not interested, and he went over to the neighbor. For some reason that I cannot explain I went over too. They were talking about the Voice of Prophecy. I had listened to your program, and when the man gave me an enrollment card I enrolled. I was overjoyed to find that you teach the true Sabbath, but when I came to the 'Heart Questions' in the lesson I just could not bring myself to a decision. I went through a real struggle. As I was sitting at my desk trying to decide I was startled by a voice, which said, 'My child, will you follow Me?' I kept the next Sabbath. When I completed the course I was baptized, and am now a member, and thank God for it!"

On the Verge of the Kingdom

How true are the words penned by the Spirit of inspiration many years ago: "There are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures."—*General Conference Bulletin*, 1893, p. 294. "Many are on the verge of the kingdom, waiting only to be gathered in."—*Testimonies*, vol. 6, p. 71.

May the readers of the REVIEW continue to pray that the Voice of Prophecy, together with other soul-saving agencies of the remnant church, will do its part to reach these souls who "all over the world . . . are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light."—*Acts of the Apostles*, p. 109.

Back to the Mission Field

By H. A. B. Robinson

WE HAD returned to the United States with the idea of settling down and being free from mission-field problems, trials, and perplexities, and were about to rent a house and begin using a little furniture we had gathered when even before we were up one morning a wire came asking whether we were available for the Antillian Union. In less than two hours my wife and I felt that it was the call of the Lord to work a while longer among the Latin peoples we have learned to love. So back went the answer that we accepted with pleasure, and then began the repacking of our trunks and boxes of books and furniture to be shipped to Cuba, where we had previously labored in the field and office for thirty-five years. Too soon came the day to say good-by again to our loved ones and many friends made during the three months of rest we had enjoyed, visiting different churches almost every Sabbath, telling them of the miracles and mercies of God among the people.

We are now beginning our forty-first year of mission service. There is so much to do and there are so few to do it. We could not really be happy without again giving a helping hand.

So here we are, visiting in Haiti and trying to use the little French picked up in France and Switzerland thirty years ago. We were delighted to meet hundreds of these young people in their youth's congress held in two places, and to see their determination to share their faith, while also trying to help the few colporteurs here to get a better hold of their work, and so place a larger amount of our good literature among the small number of those who can read in Haiti, and also increase the number of workers in the field. As we now look over the whole field we feel our incapacity for this great work, but with the Lord's help we shall go forward "with increasing success," finding the sincere in heart before it is too late.

Encouraging Report From China

By T. S. Geraty, *Secretary,*
Department of Education, China Division

WE RECENTLY received this encouraging word from the principal of the North China Union Academy near Peiping, who wrote under the date of July 17:

"The roadside trees of our school are happily growing, and the chapel and dormitories are proudly standing. There was no damage done to our school. The changes in human beings have been marvelous—some are up and some down. The former rich men have become poor; and the poor, rich. Yes, it is not only the downfall of a dynasty but also a revolution which has taken place in China. We may realize what Mrs. White wrote: 'Great changes are soon to take place in our world, and the final movements will be rapid ones.' A new China is being born, and the old is decaying. Everything is so different from the past that unless you were here you could not thoroughly understand what is going on.

"While Fengtai (the union school location) was being besieged we did not know whether we could live through it. And when the school closed we did not know whether it could be reopened. During the bombing and the firing of bullets we were protected. Having trials of faith, we have not been defeated. We have had the experience that David recorded in Psalms 91:7. It is wonderful that the more difficulties increase, the greater courage grows. Our teachers have shown their loyalty; and the students, obedience.

"Our towel factory has had more than two thousand dollars' (U.S.) worth of orders this semester.

"It is really a miracle. There are many other miracles in other places in Northeast China. During the siege of Taiyüanfu, Shansi, nearly every house was damaged, and nearly every family had at least one person hurt; but our chapel and workers suffered no damage, nor were any wounded. Tientsin, Chinchow, and Chinan also were not damaged. We have had more than three thousand cattles of potatoes and one thousand cattles of wheat from our farm. The most pleasant thing is that we have had twelve students baptized this semester.

"It is true that we have difficulties, and the condition of things shows that troublous times are right upon us. We hope that you pray for us."

The spiritual optimism of this school leader is a harbinger of success for the church. His courage cheers us.

Word From Chiaotoutseng

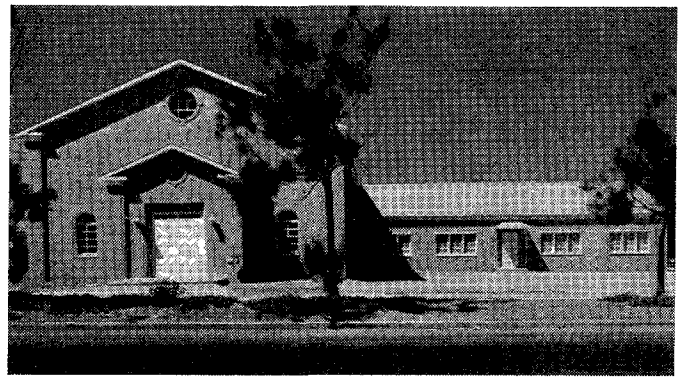
Z. H. Coberly, who remained at Chiaotoutseng with the academy staff when the China Training Institute evacuated to Hong Kong, gives a recital of providential protection. He writes:

"We just learned from one of the former railway guards of an instance that shows the restraining hand of the Lord in the turnover. Just before the Communists arrived the guards came on to our hill in a large group. When we saw them coming we thought it was the Communists. But when I went over to talk to them they said that they were railway guards awaiting orders as to what to do. After a little while they went on.

"Just yesterday this former guard told me that they had planned to rob and loot. But as they came up the hill we were just coming out of our meeting at the chapel, for it was Sabbath. When they saw such a large group of people who had not run away and who did not seem to be afraid of them, they decided not to bother us.

"As they left they told this guard that their plans were ruined, and they could not do what they wanted to do. The guard told us that this group went on to Chu Yung, and were caught near there by the Communists and practically annihilated. The guard said that this incident made them realize that God's protection was over this place."

We have heard but little of what is going on in the schools among the "liberated" areas of China. We trust that in Heaven's own time and manner the three angels' messages will reach the millions of China.



Church Opening, National City, California

Several years ago the National City church sold its old church building, and now after these years they are moving into a new church home, which will serve the cities of National City and Chula Vista. Chula Vista joins National City on the south. During the war years this little town has grown into a fair-sized city, and we are happy for this new lighthouse for the message in this area.

The official opening was held the first Sabbath in August. C. L. Bauer, president of the Pacific Union Conference, and the writer were the speakers. E. Irvin Lehman is pastor of the church and is conducting an evangelistic effort in the church at the present time.

We hope before too long that the pews can be installed and the church dedicated. We rejoice to see this lovely church, providing ample Sabbath school and young people's rooms, being added to our many beautiful churches in the Southeastern California Conference.

H. H. HICKS,

President, Southeastern California Conference.

"Conceicao de Macabu"

By E. P. Mansell

A MISSIONARY from America had been in Brazil but four months when it became necessary for him to make a trip to the interior to help a colporteur in his work. He had learned but a few words in the language, and was wondering whether the colporteur would understand him. In fact, the first morning he tried to buy a ticket he could not even pronounce the name of the place he wished to go—*Conceição de Macabu*. But this did not stop the missionary from trying the next day after prayerful study.

Early in the morning he made his way to the railroad station and obtained his ticket quite easily. Within a few hours he arrived at the station where the colporteur was to meet him. Being a Christian, the native was patient with the foreigner and his poor language, so a pleasant conversation went on as they walked several miles to his humble home of thatch and mud. As they passed along the road many strange birds and animals were seen and commented upon.

Missionary Speaks

Soon they were within sight of the little home, and a messenger appeared running toward them. He brought them word that the colporteur's little girl had just died. Of course, all were saddened, and the father at once asked the missionary to take charge of the service. The missionary said that he could not speak well enough to be understood by the closest listener. But there was nothing else to do but accept.

The neighbors came to help, and they stayed up all night making a little casket for the baby out of a kerosene box. When it was finished it was lined with bits of colored cloth. As the sun rose the next morning, long lines of people were seen making their way to the little hut by various paths over the hills and through the valleys. By nine o'clock the yard was filled with people, and there

was no more space in the room where the casket lay. The minister had prayed much that morning for divine aid, to be able to say something that the people would understand. They loved the colporteur and his family, and that helped.

The Funeral Service

When all was ready the missionary rose and suggested that everybody try to sing a familiar song or two. Then prayer was offered, and the Bible was opened. Text after text was read concerning the blessed hope and the resurrection morning when Jesus will come to raise the dead, and angels will bring to the waiting parents their children who are laid to rest. He read on and on, and noticed that the people were listening attentively and coming nearer; they seemed to understand. This gave the worker courage to continue. There was not a single smile, and it was evident they wanted to hear all that the man was saying. Then the service closed with song and prayer.

Three years went by, and the missionary met the mother of that child again and asked her whether she remembered the day when he preached the funeral. He wanted to know from her whether she thought he had improved in his language since that day. To his dismay she replied, "Really you spoke more clearly than you do now." Then the missionary recalled that he had asked God not to let the people go away that day without a blessing. God had taken those simple words, and made the people understand just as He did in the faraway day of Pentecost, when the multitude said, "And how we hear every man in our own tongue, wherein we were born." Acts 2:8. The minister believes that the same God lives today and works through His servants, as in days of old when there was a real need.



Waller, Texas, Church Organized

Sabbath afternoon, September 3, a new church with forty-five charter members was organized at Waller, Texas, forty miles northwest of Houston. L. L. McKinley, president of the Texas Conference; and P. W. Ochs, secretary-treasurer, officiated during the organization service. They were assisted in this service by Frank Sherrill, evangelist, now superintendent of the Mineral Wells district; R. G. Wearner, pastor of the Houston Floral Avenue church; and the writer.

In a stirring message Elder McKinley put before the new church the purpose of organization, the work which God would have His church accomplish, and the importance of each member being faithful until Jesus comes.

For many years faithful laymen in the vicinity of Waller have witnessed for the truth. Requests were made that the conference sponsor a meeting there. A new 40 by 60 foot tent was purchased by the Houston Central church, in which Frank Sherrill and Howard Voss held a series of meetings. God richly blessed this effort with nineteen souls. Operating expenses were more than cared for by the offerings. A church building will soon be erected. In the interim the Methodist church has been secured. The members of the new Waller church now join with the fifty-five other churches in this conference in proclaiming the third angel's message.

L. F. WEBB,
District Leader.

Growth in Philippine Union

(Continued from first page)

Many important resolutions and recommendations were voted at the session as study was given to the needs of the growing work. The Mindanao Mission, which has grown rapidly and included all the territory of this large island, was divided into the Northern and Southern Mindanao missions. This makes ten missions in the union besides the Mountain Province, which is at present administered by the union.

A. V. Dick, recently transferred from China, was in attendance at the meeting, and has been assigned to the Mountain Province, which has waited so long for a missionary, and where great possibilities are before us.

The last Sabbath of the meeting was a feast of good things. At the consecration service in the forenoon several took their stand with God's people, and the entire congregation reconsecrated their allegiance to the task of finishing the work of God. In the afternoon fifteen workers were ordained to the gospel ministry. This was a source of great encouragement and rejoicing.

We believe greater things are before the work in the Philippine Islands as the staff in that union press on with the work.

Evidences for Evolution Examined

(Continued from page 4)

of variations that can display themselves are predetermined by varying qualities and characteristics resident in the germ cell of the parent. This much seems to be well established in the scientific world. But this provides no proof for evolution. If anything, it seems to argue against evolution, for the children and grandchildren and all later generations must be viewed as exhibits only of characteristics that always existed in the germ cell of their ancestors.

Evolutionists believe they find support for evolution in genetics on the assumption that though there is a predetermined number of variations that can display themselves down through the generations of a particular species, in time different groups of the descendants will, if isolated, stabilize certain markedly different kinds of variations. As a result, there will be no crossbreeding with the parent stock, and thus clearly distinct species will develop. From there on, of course, it takes only more time and more of the same reasoning to produce biological groups even more divergent than the species.

But this reasoning, though plausible, is plainly incapable of proof—that is, unless a person could watch these variants over a million or two years. The evolutionists are sure that their evolutionary theory is true, and therefore little variations must have become greater variations, with the end result just described. That the cold, well-established, scientific facts prove something very short of this does not too greatly disturb them.

Bible believers can accept enthusiastically all the laboratory findings in the field of genetics. We are not troubled at the thought that God placed within the first created dog, for example, more potential canine characteristics than could all be manifested in one dog. Certainly one dog could not have both short and long ears, both a shaggy coat and a short, clipped one, both long and short legs. There would have to be many dogs born in the generations to come to reveal all the variations. How marvelous of our God to place in the original germ cell of the first dog all these potential variations. We see nothing in this to conflict with the doctrine of creation, with its distinct types of life from the beginning.

(To be continued)

F. D. N.

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● LEONARD GASPIE, assistant pastor of the Portuguese district of the Southern New England Conference, and several brethren from the New Bedford Portuguese church are conducting an effort in East Marion, Massachusetts. When the owner of the building in which the meetings were being held closed its doors to them because of pressure from his religious advisers, this roused more interest than ever. One of those who had been attending offered his place of business for a meetinghouse, and attendance has been very satisfactory.

● ON Sunday, November 6, O. D. Wright broadcast the first of a series of programs over WSAY in Rochester, New York, entitled The Adventist Hour. That same evening the first of a series of fall meetings for the public was held in the new church at 391 Genesee Park Boulevard in Rochester. Elder Wright is assisted in this effort by Mr. and Mrs. Ralph Neall.

● H. W. BASS, educational superintendent of the New York Conference, reports the opening of two new church schools this fall. Mrs. Erna Greene teaches the new school at Wayland, New York, and Miss Marjorie Van Dusen is the teacher at Randolph, New York.

Canadian Union

● EIGHT people from the Sudbury district of Ontario have been added to the church membership. Some of these were baptized in Oshawa, and the others in Toronto.

● OSHAWA MISSIONARY COLLEGE reports an enrollment of 35 in its recently organized class in Master Comrade training.

● O. B. GERHART, of the Ontario-Quebec Conference, is now visiting the Ottawa and Montreal districts in the interests of lay evangelism. He reports that a good number of our members there are taking an active part in soul-winning work.

Columbia Union

● RALPH E. LOGAN reports the baptism of four persons in Cumberland, Maryland, and five in Frostburg, Maryland. Both of these towns are in the West Virginia Conference.

● R. L. BOOTHBY opened a series of meetings in the Presidential Room of the Statler Hotel in Washington, D.C., October 2. Elmore J. McMurphy is in charge of the music, and Miss Mary Saxton and Miss Vinnie Goodner are assisting the effort in the capacity of Bible instructors. Members of the Capital Memorial church and theological students of Washington Missionary College are also helping.

● T. M. ROWE, of Cincinnati, Ohio (Allegheny Conference), reports the baptism of 18 persons. J. H. Lester, of Columbus, Ohio, has baptized seven; and W. M. Fordham has baptized 12 as a result of his summer effort in Montclair, New Jersey.

Lake Union

● THE educational department of the Lake Region Conference reports a gain in their school enrollment this year. Though it is not a large gain they are thankful and take courage, for it shows a good trend in their schools.

● As a result of much prayer and faith, the members of the Mount Pleasant and Titus churches in Michigan have opened a school this fall to make it possible for 21 boys and girls to receive a Christian education. The school is between the two towns. It is the first Titus has ever had, and the first in 25 years for Mount Pleasant.

● SEVEN candidates were baptized at Alpena, Michigan, by H. H. Crandell on Sabbath, October 8. Three of these new members were from the town of Mio.

Northern Union

● T. S. HILL, who has been pastor of the Grand River church in Detroit, Michigan, has accepted the call of the Minnesota Conference to serve as pastor of the Stevens Avenue church in Minneapolis.

● C. A. BRAUN, who is laboring in behalf of the Sioux Indians in western South Dakota, reports another baptism conducted on September 24, at which time five more new members from Indian families united with the church at Red Shirt Table. Three of these were adults: Mr. and Mrs. Isadore Poor Thunder and Henry Running Hawk; the other two were pupils from the school conducted for the Indians.

North Pacific Union

● ADDITIONAL fall efforts reported by the Washington Conference include the following: William Dopp and Eugene Fletcher, two nights a week in the Harper church, in addition to their duties in the Bremerton effort, which F. Roper is conducting. J. G. Ziegler and D. L. Olsen hold meetings two nights a week in the Kirkland church, with Alexander Snyman doing the same in the Granite Falls church.

● R. A. GARNER and Melvin L. Tompkins opened a series of meetings on October 9 in the Adventist church in Parma, Idaho.

● "CHOOSE CHURCH SCHOOL TEACHING AS A CAREER" was the topic of the poster contest sponsored by G. S. Belleau among Oregon church school pupils. First and second prizes of a trip to Walla Walla College with expenses paid were won by Gloria Gordon, of Salem, and Marcia Lang, of Roseburg. Those winning honorable mention were Laura Markwick, Cedar Creek; Eleanor Ledbeter, Willamina; Mildred Tillotsen, Saint Helens; and Merlin Heim, Eugene Junior Academy.

Pacific Union

● EVANGELISTIC meetings are being held in Ogden, Utah, with an attendance too large for the hall, which seats 300.

● GOLDEN GATE ACADEMY now has a new building on a 17-acre site in the hills of East Oakland, California. The current school year opened on September 26 with more than 150 boys and girls in the elementary school and over 80 academy students.

● THE Kaimuki church in Hawaii is active in organizing branch Sabbath schools, in carrying on missionary efforts through Sunshine Bands, and in conducting religious services in the city jail on Sabbath afternoons. One of its branch Sabbath schools has a membership of 67 children and young people.

● SEVEN new converts were baptized recently and became members of the Aiea church in Hawaii. Among them were a former Samoan chief and his wife, who had been found during the 1948 Ingathering campaign.

Southern Union

● News of evangelistic success comes with increasing frequency to the Southern Union Conference office. The South Atlantic Conference reports a total of 629 new members added for 1949 to October 30. A baptism of 28 in Augusta, Georgia, where C. M. Bailey has conducted an effort, is the most recent in the conference. In the Georgia-Cumberland Conference 10 additional new members were baptized at Monteagle, Tennessee, on October 22, making a total of 27, as a result of meetings held by H. T. Anderson.

● J. R. SPANGLER, in Lakeland, Florida, reports crowds too large for their tent. Word comes from H. A. Crawford that a baptism of ten in Fort Myers, Florida, brings the total to 25 since their effort began. Evangelists conducting fall efforts in the Carolina Conference all report capacity crowds.

● AT their lay preachers' institute, October 7-9, in Charlotte, a total of 90 church members from 26 churches pledged to win 169 new converts by next camp meeting time.

Holiday Gift Book Guide

Elo the Eagle, Bralliar

This newly illustrated book will never grow old as long as there are those who love the winged and furry denizens of meadow and forest. It is a must in the reading of every boy and girl. Holiday Price, \$1.80.

The Shining Way, Norris

This story is so captivating that some have asked, "Can it be true?" The answer is in the affirmative, and those who have read it will never forget it. Holiday Price, \$2.25.

Heart-to-Heart Talks, Wilcox

A wonderful grouping of counsels by the way that goes to the core of many a personal problem and rescues the source of vital faith in every perplexing situation. Holiday Price, \$1.80.

Treasure From the Haunted Pagoda, Hare

The captivating charm of the author's ability to tell a story makes this tale of mystery in the jungles of Burma a remarkable contribution to our offerings in junior literature. Holiday Price, \$2.45.

Faith on Tiptoe, Lloyd

If you have once read this beautiful gift book, you will not be satisfied until you have induced someone else to read it. As its title implies, it will help you see over dark horizons. Holiday Price, \$1.10.

Children's Hour, I-V, Maxwell

The increasing popularity of these beautifully illustrated books for eager boys and girls is the greatest tribute to their treasured place in thousands of homes. They do not merely entertain—they develop character. Holiday Price, Cloth, Each, \$2.10; De luxe, \$2.70.

Alabaster Boxes, Winston

Out of a heart subdued by life's shadows this book of poetry comes as an exultant expression of faith and hope in the things that matter most. Its humor, pathos, and noble aspirations will charm the reader. Holiday Price, \$1.10.

Live and Help Live, Rice

A fine book of lively little essays that the reader will pick up and read again and again. Here are sixteen lights on the way to happy Christian living. Holiday Price, \$1.10.

In the Bright Syrian Land, Olcott

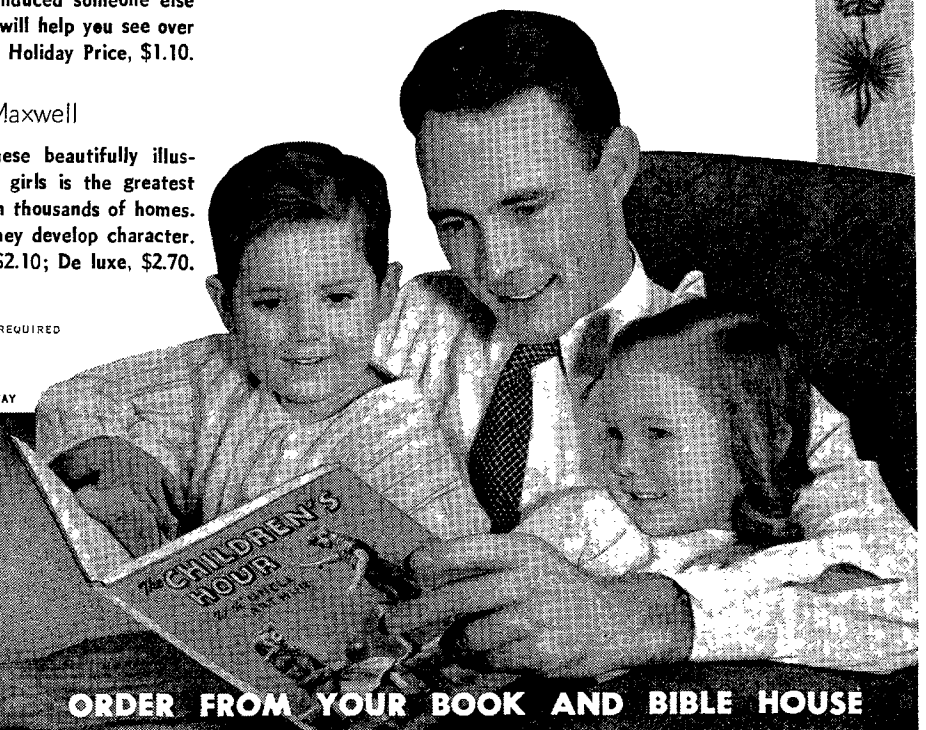
Seeing the Holy Land through the eyes of a well-informed observer is always a new and charming experience, especially when its hills and valleys are used with the name of Christ in a unique symbolism. Holiday Price, \$1.10.

With God at Dawn, White

No more suitable bit of reading can be imagined for morning watch devotions in 1950 than a choice selection each day from the inspired writings of this modern seer of things invisible. Holiday Price, Cloth, \$.90; De luxe, \$1.35

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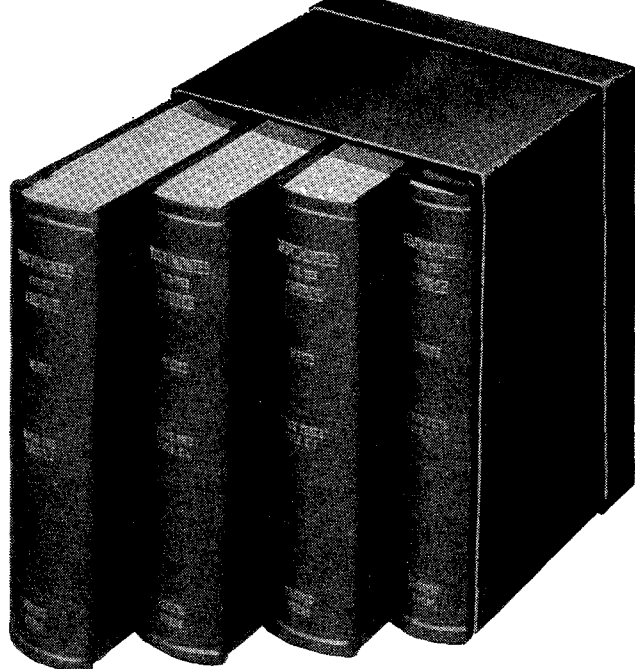
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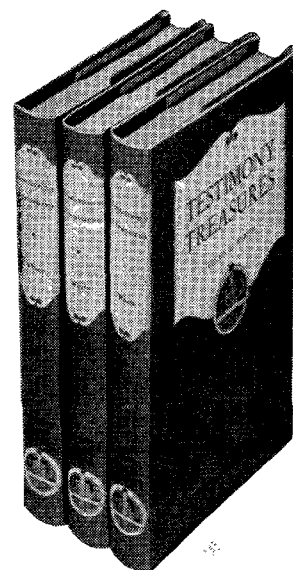
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Cloth	\$1.50	\$1.35
De luxe	2.00	1.80



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Pacific Press Publishing Association, Mountain View, California

OBITUARIES

MACNEIL.—John William MacNeil was born in Arichat, Cape Breton, Nova Scotia, Dec. 4, 1886; and died at Takoma Park, Md., Aug. 16, 1949. After graduating from the public schools of his home town he went West to visit relatives and friends. While on this trip he became interested in attending Walla Walla College, and four years later he graduated from that school. He spent some time as a student colporteur and began his work in the ministry of the denomination by assisting in an evangelistic meeting in Spokane, Washington. After two years of study at the University of Washington in public speaking and related subjects, he was licensed to preach by the Washington Conference, and remained in that field until his ordination to the gospel ministry at the camp meeting in Auburn in 1913. In 1914 he was united in marriage to Ruth Victoria Stone in Tacoma, Washington. Two children blessed their home, Marion and Arthur Bernard. Arthur was killed in action in the European theater during the recent world war.

In 1916 Elder MacNeil was transferred to the New Jersey Conference, where he engaged in evangelism. In 1918 he was elected to the presidency of the Carolina Conference. Two years later, in the fall of 1920, the MacNeil family sailed for South Africa. Here Elder MacNeil spent, as he often used to say, some of the happiest years of his ministry. First, he was president of the Cape Conference, later union evangelist, and finally president of the South African Union.

The family returned to the homeland late in 1927, and early in 1928 Elder MacNeil became pastor of the Capital Memorial church in Washington, D.C. In 1933 he was elected president of the Potomac Conference, which office he held until in 1942, when continuing illness necessitated his retirement from active service. He is survived by his widow, Mrs. Ruth MacNeil; his daughter, Mrs. Marion Davis; three grandchildren, three brothers, and three sisters.

RICE.—Helen N. Rice was born in Loyal, Wis., Oct. 9, 1876; and died in National City, Calif., Oct. 4, 1949. Her parents were among the first believers in the third angel's message, and Helen gave her heart to God at a very early age and served Him faithfully to the end. In 1898 she entered the Boulder Sanitarium Training School to prepare for her lifework as a nurse. Upon completion of her course she accepted a position with the sanitarium and soon was appointed director of nurses.

In 1909 Miss Rice answered a call to the Saint Helena Sanitarium to serve as director of their school of nursing, and she gave to this institution fourteen years of her radiant life. In 1923 she responded to a similar call from the Paradise Valley Sanitarium, where she devoted nineteen years as friend and counselor to the hundreds of young women who trained under her guidance. She retired in 1942. She is survived by her sister.

GUILD.—Joseph A. Guild was born in Silver Lake, Kans., Oct. 15, 1881; and died Oct. 8, 1949, in Ornetown, N.J. He accepted the truth as a young man during the first world war and attended Washington Missionary College. In 1920 he was married to Miss Pauline Schilburg, teacher of languages at this college. In 1921 they went as missionaries to China, where they were connected with the China Training Institute until 1928. He is survived by his widow; one daughter, Mrs. Lester Maas; a Chinese adopted daughter, Mrs. James G. Moyer; three grandchildren; one sister; and two brothers.

CHRISTENSEN.—John Carl Christensen was born in Frederikshavn, Denmark, Aug. 29, 1862; and died at Granger, Wash., Oct. 15, 1949. Coming to this country at an early age, he traveled to Saint Paul, Minn., where he was married in 1885 to Miss Anna Petrea Anderson, and to this union were born two sons and two daughters. He was baptized into the Seventh-day Adventist Church in 1886. His wife passed away in 1893, and two years later he entered Union College to prepare for the ministry, entering upon this chosen work in 1897. He was married to Miss Emma Anderson in 1899, and another daughter came to bless his home. He was ordained in 1900, and labored for the Scandinavian-speaking people, first in Minnesota, then in Manitoba and Alberta, Canada. Returning to the United States in 1918, the family lived in College Place, Wash., two years, and then went to Granger, Wash., where Elder Christensen was elder of the church for many years. He is survived by his widow, two sons, three daughters, eight grandchildren, and five great-grandchildren.

PARSONS.—Annie Howell Parsons was born in Lincolnshire, England, Sept. 28, 1884; and died at Oceanside, Calif., Sept. 19, 1949. She grew up in the faith, took her academic work in the national schools of England, and entered a London college for a greater preparation for missionary service. In 1906 she was united in marriage to Elder D. A. Parsons, and they went immediately to Ireland, where her husband was in charge of the churches in northern Ireland. In 1908 they came to America and labored in pastoral and evangelistic work until 1917, when she was appointed superintendent of the educational and Sabbath school departments of the West Virginia Conference. Her husband served as president of this conference. In 1923 she accompanied her husband to the Inter-American Division, where he served as president of the Aztec Union, and she had the leadership of the educational, Sabbath school, and young people's departments of this vast field. During her seven years of labor in these fields she organized 200 new Sabbath schools and 194 new young people's societies. (Declining health caused their return to the homeland in 1931. She leaves to mourn: her companion, Elder Parsons, one son, and two grandchildren.

KIRSTEIN.—William Kirstein was born in Brück, Germany; and died near Maitland, Fla., Oct. 4, 1949. He and his mother were both baptized in 1903, and he entered Emmanuel Missionary College to prepare for the ministry. He was married to Miss Celeste Hall in 1910. His plans to enter the ministry were canceled after contracting typhoid fever, which disabled him for a number of years. In 1905 he had the privilege of printing the first issue of the *Lake Union Herald*. In 1908 he moved to Washington, D.C., and was employed at the Review and Herald Publishing Association until 1912. At this time he accepted a call to become a missionary to Florida, Buenos Aires, Argentina, where he was superintendent of the press for ten years. Upon his return to the States he labored in the Review and Herald, Southern Publishing Association, Union College Press, Southern Missionary College Press, and Forest Lake Academy Press, until in December, 1946, he with his sons opened their own printing establishment in Orlando, Fla. He leaves to mourn: his widow, two sons, two daughters, and one brother.

DRAKE.—Merton B. Drake was born May 31, 1879, at Eaton Rapids, Mich.; and died at Turlock, Calif., Oct. 8, 1949. He was born into a Seventh-day Adventist home. He connected with the Pacific Press Publishing Association in 1894, when its offices were in Oakland. He was for many years art director of the institution. In 1902 he was married to Florence Hillis and to this union were born three sons: Byron Drake, of Seattle; Dr. Howard Drake, of Los Angeles; and Dr. James Drake, of San Francisco. Mrs. Drake was killed in an auto accident in 1938. Merton Drake and Loretta Bauer Galbraith were married in 1940. After 52 years of service with the Pacific Press, Brother Drake retired in 1946. He is survived by his widow, three sons, and seven grandchildren.

SANTEE.—Lettie A. Santee was born in Missouri, and died in Glendale, Calif., Sept. 22, 1949. She was the daughter of Elder L. D. Santee. She attended Battle Creek College and taught church school.

MANN.—Leslie B. Mann was born in Amor, Minn., Feb. 22, 1888; and died at Crescent City, Calif., Sept. 10, 1949. He gave his heart to God while only a child and remained faithful. He is survived by his widow, three sons, and two daughters.

DUNHAM.—George Oscar Dunham was born Dec. 22, 1891, in Moncton, New Brunswick, Canada; and died Sept. 29, 1949, in Modesto, Calif. He joined the church in 1926 and remained a loyal member. He had part in much of the construction work at Collegedale, Tennessee. His three children are all in the work: Mrs. Carl Franz is teaching with her husband in Vasalia, Calif.; Mrs. Francis R. Scott is in mission service in Burma, and his son, G. Dunham is in mission service in Trinidad. Besides these he is mourned by his widow, six grandchildren, one brother, and two sisters.

VANCE.—Billie Vance was born July 14, 1932, in Bridgman, Mich.; and died Oct. 25, 1949. He was a student of Broadview Academy. He leaves to mourn his parents, Mr. and Mrs. Gale Vance, of Bridgman, Mich., two sisters, and one brother.

HUFF.—Dora Huff was born Sept. 3, 1863, in Nebraska City, Nebr.; and died Sept. 29, 1949, in Sargeant Bluff, Iowa. She had been an Adventist for thirty years. She is survived by two sons, one daughter, eight grandchildren, and three great-grandchildren.

PEGG.—Eva Frances Pegg was born in Faribault, Minn., Dec. 22, 1877; and died Sept. 28, 1949, at Glendale, Calif. She united with the church in her early teens and was faithful to her baptismal vows. She is mourned by her companion, J. Edward Pegg, for twenty-five years connected with the sanitariums in Boulder, Colo., and Glendale, Calif.; five daughters, one of whom, Mrs. Nellie Richardson, is a missionary in Rangoon, Burma; six grandchildren; her mother; and two sisters.

ECKHOUT.—William Bonyman Eckhout was born in Glasgow, Scotland, May 20, 1863; and died at San Gabriel, Calif., Sept. 25, 1949. He embraced the message almost fifty years ago.

KELLY.—Edith Leora Kelly was born in Clinton County, Ind., March 9, 1893; and died Sept. 1, 1949, at Frankfort, Ind. She was very active in missionary work during her illness. She is survived by her companion, one son, three daughters, seven grandchildren, one sister, and one brother.

PROUTY.—Oren N. Prouty was born at Delaware, Ohio, Sept. 17, 1872; and died Oct. 8, 1949, at Spokane, Wash. After accepting the truth about forty years ago, he oversaw the erection of several of the buildings on the Walla Walla College campus. He is survived by his widow; one daughter, Edna G. Lodge, of Maitland, Fla.; and two sisters.

Request for Prayer

PLEASE pray for the conversion of a young man who was once a Seventh-day Adventist but now is seriously involved in an offense against the law.

CHURCH CALENDAR

Nov. 5-26	Review Campaign	Dec. 24	13th Sabbath
Nov. 24	Thanksgiving Day		(South America)
Dec. 10	Temperance Offering		

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

THE ADVENTIST REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Articles by L. H. Christian

WE begin in this issue several articles by L. H. Christian which had been requested more than a year ago. Elder Christian was unable to complete the series he had in mind, and these which he had prepared were sent to us after his recent death. The subject, "Deflections From the Faith," is a very timely one, and we wish the series might have been completed. We are sure that these articles will be read with interest and profit.

Death of A. T. Robinson

WORD has been received of the death of A. T. Robinson in California, on November 8. Elder Robinson was 99 years old August 22. He began the observance of the Sabbath nearly eighty years ago. He was a pioneer in the work in South Africa, having helped to establish our first mission in the world. He is also well known to our workers and believers in Australia and America, where he served in various administrative capacities. We extend sympathy to the relatives of this long-time, earnest worker in the cause of God. A life sketch will be published later.

Flood in Guatemala

E. F. HACKMAN, president of the Inter-American Division, sends the following paragraph written by M. W. Sickler, president of the Guatemala Mission, telling of the disastrous flood which recently took a toll of about 4,000 lives, and caused property damage estimated at \$20,000,000.

"Without a doubt, you have heard of the floods that have brought death to thousands and damage estimated at many millions of dollars. I am glad to say that so far we have not received notice that any of our members have lost their lives or their personal property as a result of the terrible floods. At one tourist city the nicest hotel had the flood waters up to the eaves of the cottages, and the tourists were compelled to crawl up on the roofs and stay there for two or three days! The highways over which we passed by jeep are in a terrible condition. The government reports that it will cost at least \$2,000,000 to repair them. The only connection with other places that is available at present is by airplane. All our brethren and workers are safe and of good courage."

In view of the extensive destruction in the flood areas the safety of our church members and workers gives cause for thanksgiving.

State Aid to Church College Contested

AT the last session of the Arkansas legislature, under Act No. 166 of the Assembly, \$50,000 was appropriated to assist in the operation of a school of pharmacy for a year in the College of the Ozarks. Because the College of the Ozarks is a denominational school, the appropriation was opposed by some members of the legislature and was later attacked in a suit by a taxpayer. In the Pulaski Chancery Court the complainant charged that because the College of the Ozarks is "a privately owned, maintained and operated denominational school" it is "not entitled under the Constitution and laws of the State of Arkansas to an exclusive grant of the public money." The Chancellor, Frank Dodge, ruled that the State Auditor and the State

Treasurer "are hereby permanently restrained and enjoined from issuing or cashing any warrants issued or presented under or by virtue of the provisions of the purported Act No. 166 of the Acts of the General Assembly of the State of Arkansas for the year 1949." Shortly after the legislature appropriated the above sum, an attorney brought it to the attention of the Religious Liberty department, which referred it to the General Conference Committee, and a small appropriation was made to help the man who had brought the suit. Doubtless this case will be appealed to the Supreme Court of Arkansas. All who believe that tax moneys should not be appropriated to denominational schools will be interested in the outcome there.

H. H. VOTAW.

Doctor Prepares for Examinations

IN a recent letter Dr. Raymond Ermshar tells of the obstacles he has had to overcome in his efforts to qualify for licensure examinations in Brazil. It is not enough that the foreign doctor be adequately prepared from a professional standpoint; he must also be certificated in Portuguese and Brazilian grammar, literature, and geography.

Dr. Ermshar says that the long hours spent in the study of these nonprofessional courses are wearisome at times, and that he often envies his wife's freedom from such taxing study. She already speaks Portuguese fluently without the necessity of sitting for endless hours as he does "without seeming to get up out of the haze." Mrs. Ermshar is the daughter of L. B. Halliwell, president of the North Brazil Union, and was reared in Brazil. What an advantage such a background gives to missionaries who labor in a foreign-language area.

N. W. DUNN.

Forward in Austria

ON October 22 six public efforts were opened simultaneously in the city of Vienna, and evangelistic campaigns were started in quick succession in other major cities of Austria. Laymen are assisting the ministers in various ways, and some laymen are successfully instructing interested persons in our doctrines. The work is also prospering in other branches. A mission school will soon open in Bogenhofen near Salzburg, and the colporteur work is expanding.

Austria furnishes a historic setting for the spread of the Advent message. The archbishops ruled in the city of Salzburg for more than a millennium, almost equaling the 1260 years of papal supremacy. However, today Salzburg is the headquarters of our Alpine Conference, and E. H. Knauff and his co-workers are carrying on extensive evangelism in that section of the field.

The Bible correspondence school conducted by the Austrian Union has experienced a phenomenal growth. Although the school is not yet a year old, 3,000 people have enrolled for the Bible course, and 750 are studying the lessons systematically. Often the students have finished the lessons faster than A. Gratz has been able to prepare them; and even though the course has not yet been completely finished, 20 students have already been baptized, and the prospects for a further bountiful harvest are bright.

D. G. ROSE.