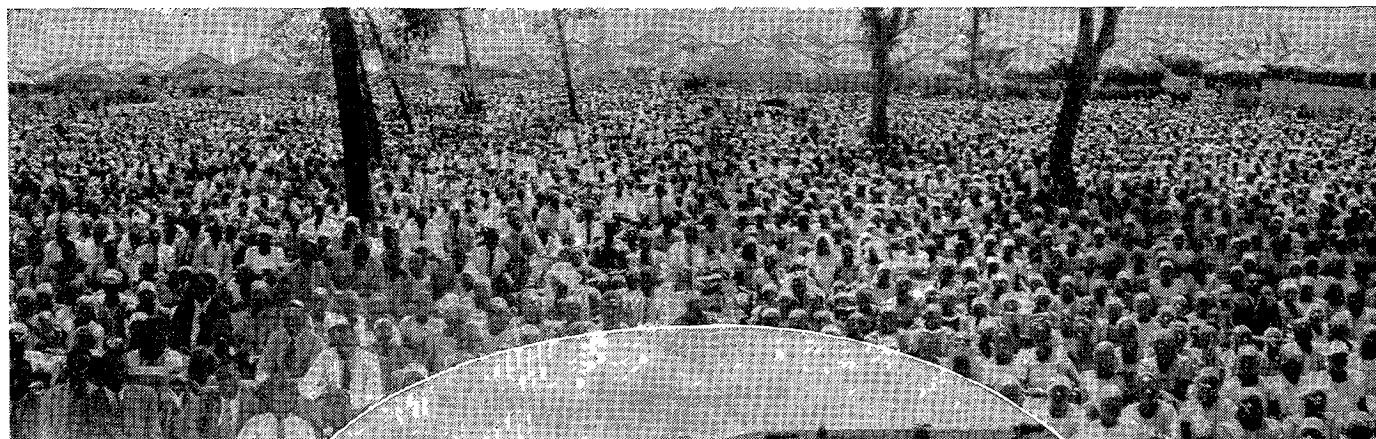
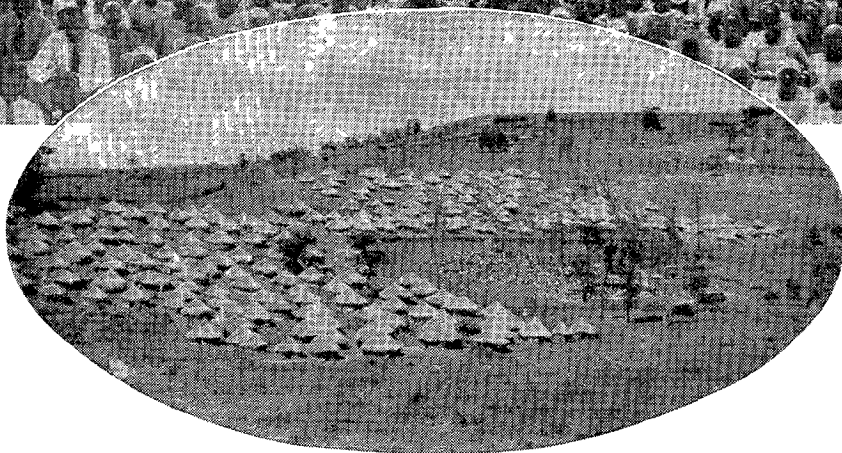


# The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Above: Panoramic View,  
Taken by the Author, of  
the Throng Attending the  
Nyanchwa Mission Camp  
Meeting



Left: The Permanent Camp  
at the Nyanchwa Mission in  
Kenya Colony, East Africa

## Thousands Attend African Meetings

By C. W. BOZARTH  
*President, Southern African Division*

I WISH that you could have seen the huge crowds that attended recent meetings in many places, and could have heard the appeals for additional workers. At our Gitwe camp meeting the crowds were so large that it was necessary to divide them up. This year at three camp meetings held simultaneously in the Gitwe district more than 28,000 attended. At our Rwankeri Mission, where our largest camp meeting was held this year, we had approximately 17,000 adults present and more than 3,000 children, making a total of 20,000 in attendance.

At our Nyanchwa Mission over in the Kisii country of Kenya, only two or three years ago five or six thousand attended; but this year, with three camp meetings being conducted, more than 17,000 were present. At one of these meetings we had more than 8,000 with us over the Sabbath, and 148 surrendered themselves to the Lord Jesus when the call for consecration was made. I could tell of a number of other meetings where large crowds attended, and many men and women throughout the division were turned from darkness to light. There never was a day in the history of the work in Africa when the Macedonian call sounded as loudly as it does today.

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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.]

¶ CONCERN that union among Protestant denominations "may progress at the price of attaching less and less importance to essential Christian doctrines" was voiced in an editorial published in New York City by *America*, national Roman Catholic weekly. "If the future of Protestantism is to include effective union at such a price," the Catholic magazine warned, "many devout Protestants will increasingly feel a sense of betrayal."

¶ Two women members of the Jehovah's Witnesses were "escorted" out of Joliette, Quebec, Canada, by police after an angry crowd of 500 staged a demonstration outside their residence. Joliette police took the pair into protective custody following the disturbance; then the entire force—consisting of three men—escorted them to the town limits where they headed for Montreal. A similar incident occurred last February in Edmunston, New Brunswick, when a mob escorted the two girls to the railway station and told them to leave.

¶ METHODS of attaining world peace were stressed in addresses to the fourth national Methodist student conference at the University of Illinois in Urbana, Illinois. Theme of the conference was "The Christian Use of Power in the Secular World." Upwards of 2,000 young people heard Dr. Robert M. Hutchins, of the University of Chicago, urge America to abandon its "program of preponderance of power" and to substitute a program of world peace involving a general settlement with Russia. Calling for the organization of some form of world government, Dr. Hutchins said we must regard the United Nations as an instrument to be observed, because it is all we have as a cooperative force. "It will be fatal to civilization if decisions in the future are left to violence," he declared.

¶ ROMAN CATHOLIC circles in Madrid are speculating on the possibility that the Holy Year may witness the establishment of a new concordat between Spain and the Vatican. Special significance is seen in the high honors paid to Spain's foreign minister, Dr. Albert Martin Artajo, on his arrival in Rome to attend the opening of the Holy Door of Saint Peter's Basilica, which marked the beginning of the Holy Year. "The fact that

Monsignor Montini, substitute Vatican Secretary of State, personally welcomed Dr. Artajo at the airport, and that the Foreign Minister was given a 45-minute audience by Pope Pius XII," a Catholic source said, "is a good augury for closer relations between the Spanish government and the Holy See."

¶ A JOINT committee representing eight Lutheran denominations agreed in Chicago to present to their national conventions this year two proposals furthering Lutheran unity. Under one proposal the church bodies will be asked whether they are willing at this time "to approve in principle" complete organic union of the eight member bodies of the National Lutheran Council. The groups will also be asked whether they favor creating a joint ways and means committee "to formulate a plan and draw up a constitution for such a union." The second proposal will ask whether the church bodies are agreeable to changing the National Lutheran Council from a common agency into a federation.

¶ CRITICISM of Pope Pius's Christmas message urging all Christians to return to the Roman Catholic fold was voiced by Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod. By this appeal, Dr. Behnken said in a statement issued in New York City, "Pope Pius XII has reiterated all the claims with which the Roman Church has placed itself between God and men. We Lutherans recognize only one Mediator between God and men—the man Christ Jesus. For us, therefore, there can be no return to a Church which claims to take the place of Christ, and whose leader claims to be the Vicar of Christ."

¶ CHURCH authorities announced in Berlin that 15 war-damaged Berlin Protestant churches were rebuilt and consecrated during 1949, bringing the total of restored Protestant churches in this city to 103. Seven of the rebuilt churches are located in the western sectors and eight in the Soviet-occupied part of the city. By the end of the war 62 of the 192 Protestant churches in Berlin were totally destroyed, 61 severely damaged, 67 had suffered minor destructions, and only two had remained untouched.

## 75-50-25 YEARS AGO

1875

¶ J. H. WAGGONER reports that he, in company with James and Ellen G. White, arrived safely in Oakland, California, on February 2. The following evening Mrs. White spoke in the hall, and of this meeting Elder Waggoner says: "Perhaps I could not better give an idea of the spirit of the meeting than to relate that Bro. White thought the singing of last evening was rather heavy and loud! But the singers sung as if they could not help it. The Lord was with us, and the remarks of the servants of God were well received."

1900

¶ "At Alexandria [Virginia] we held two short series of tent-meetings, and a small company was brought out, organized, and instructed in the things of God. Brother T. H. Painter assisted me in one tent-meeting, and Brother A. J. Strickland in the other. God gave the increase. To him be all the praise." —E. L. SANFORD.

1925

¶ THIS report comes from J. J. Babienco: "It was a pleasant September day on which the church members gathered at the Sungari River in Harbin, Manchuria, to witness the baptism of twenty-two persons who had accepted the truth. This day was a holiday, and hundreds of people had come out to see how the Seventh-day Adventists baptize, so we had an opportunity to tell them what the Bible says about baptism. . . . We have started a series of meetings in Harbin, and we expect to keep it up for five months. The attendance is good, and we hope to gather a good harvest."

REVIEW AND HERALD

# EDITORIAL

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## From Pacific to Indian Ocean in Australia

(Editorial Correspondence)

Wahroonga, N.S.W., Australia  
December 21, 1949

IN MY last letter I promised to comment on the annual meeting of the Australasian Inter-Union Conference Committee held earlier this month. For the purposes of administering the work, the world is divided into a number of geographical divisions. These are called, with the exception of the Australasian area, division conferences. Here the term used is inter-union conference. This subdivision of our world field is very large—the Commonwealth of Australia, New Zealand, and a bewildering array of islands spreading over the South Pacific. The headquarters is Wahroonga. The English-speaking area, or what is known as the home base, is divided into two union conferences, the island area into two missions.

The annual meeting of the inter-union committee held recently was for the purpose of laying plans for 1950 and appropriating the monies for different projects. In a few sentences let me give you some revealing facts that stand out in the secretary's report. Latest figures show 19,793 members in the home conferences, and 6,364 in the island missions, or a total of 26,157. In the island missions are laboring 90 families and 15 single workers. These missionaries are recruited almost wholly from the Australasian home base, which has long fostered the work in the Pacific islands. The last year set an all-time peak in value of books delivered by colporteurs. In the two sanitariums about 3,500 patients are treated annually.

The radio figures are worth a paragraph by themselves. In June, 1943, a radio department was set up. The area covered was limited, and the mail received during the first full year averaged 100 letters a week. The offerings from listeners were equivalent to five per cent of the cost of broadcasting and related activities. In six years the figures have changed from 23 broadcasting stations to 51, with one of these in Fiji. The mail has risen to 700 letters weekly, and not infrequently rises to 1,000. The offerings now cover one third of the costs involved. The soul-saving results have been most encouraging.

### Melbourne, Capital of Victoria

But even the most sparkling figures of Advent progress can soon become a little tedious—it is always difficult to see them in a context of flesh and blood. Let's take the plane for Melbourne, first stop on a hurried—always hurried—trip across the continent and return. Melbourne is the capital of Victoria, one of the six states that constitute the Commonwealth of Australia. As the accompanying map reveals, Victoria is in the southeast corner of the continent. Melbourne is very properly the starting place for a trip, for here our work in all Australasia began. Strictly speaking, it began in a little town, North Fitzroy, which is now a part of Melbourne. It was here that S. N. Haskell, J. O. Corliss, and a few other pioneer missionaries from America decided to begin their labors, soon after their arrival down under in June, 1885. Most of the buildings in which they carried on their early ac-

tivities are still standing. There are a number of them, for these missionaries rented not only homes in which to live but also meeting places, a Bible training school, and a tract society—we would call it a Book and Bible House today. What caught my eye was the place where their first printing was done. For a time they rented a corner house for living quarters, which had a stable in the rear. That stable was converted into a printing plant. That was the beginning of the publishing work in Australasia.

As I travel around and look upon the spots where our work began in different continents, I marvel over two things: the pioneering faith and vision that has distinguished a certain type of individual among us, and the great results that can follow from humble beginnings. A renovated stable hardly provides an auspicious setting for anything. I'm afraid that most of us today would decide that if the budget did not allow for anything better than a stable in which to start operations, we might well be excused from doing anything. But it is not plausible excuses but courageous faith that starts great things for God. In fact, how can we expect God to honor our faith if we don't display any? There are still some stables that can be reconverted, and the overhead is not high on stables.

Speaking of finishing the work for God, I think it will be finished the same way it was begun, by courageous faith that can see, even in a stable, a new center of truth and light, and will proceed to make it into just that. Did Haskell have a large budget on which to pioneer? He did not. Did he sit down and say that little or nothing could be done because there was scarcely any money available? He did not. Did he embarrass the General Conference financially with great debts by moving out courageously? He did not.

### Giving God a Chance

What we need to add to our thinking in many areas today is the heartening, though almost forgotten, fact that it is possible to do greater things than budgets permit without bankrupting the cause. If that is not so, then courageous faith becomes merely a synonym for financial embarrassment. But I am not ready to believe that our excellent present-day budgetary procedures require us to view the ancient virtue called faith as an embarrassing vice called presumption. Where our trouble generally arises today is that we think we can't do anything for God unless we can do it in the grand manner. We need to focus on reconverting stables, or their equivalents, and on giving God a chance to honor our faith.

The only one of those early buildings in Melbourne in which our people still meet is the church that they built. After a few years of renting meeting places the little company of believers decided to own a house of worship. Would that such a decision had been made in every place where work has been started! Too often a church company is willing to go along for ten or twenty or more years, worshiping in a lodge hall, or some similar place, where often a stale odor of tobacco and liquor provides an unheavenly incense. I think this is dishonoring to God. Even a poor company can, by resolute action and a long-range, fund-raising program, build themselves a modest church building that can be dedicated to God.

What particularly impressed me about that Melbourne

church was the platform furniture and pulpit. It was the original furniture. From that very pulpit Mrs. White had often preached during her years in Australia. As I stood behind it I wished that time might turn back, and I might hear the messenger of God speaking to the remnant church with that voice of authority and vision that has ever marked the prophets of God.

On a Sunday night I had the privilege of speaking in a large theater for the concluding service of a long and successful evangelistic series that had been conducted by H. W. Kingston. Our church people of the Melbourne areas were also present. As I looked at that large audience and thought of Haskell's pioneering work, I said to myself, "Other men have labored, and I have entered into their labors."

### The Village of Warburton

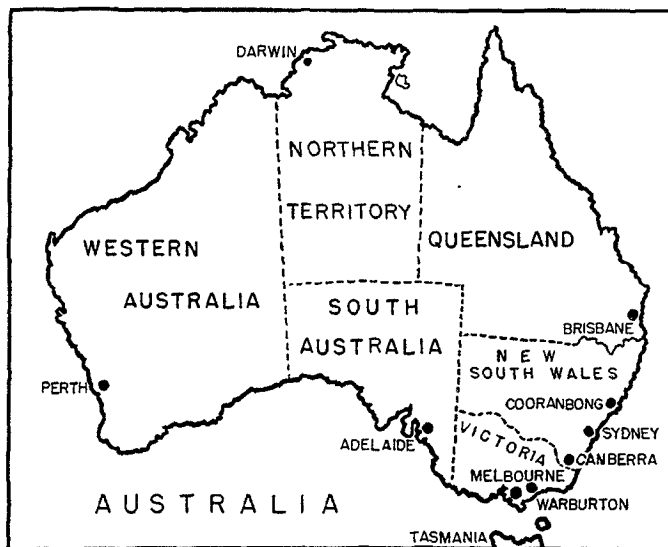
Fifty miles from Melbourne, across beautiful valleys and hills, lies the village of Warburton. The area of the village is a little valley between two rows of hills, with a swift-flowing mountain stream added for sparkle and freshness. In this truly country setting are found three of our institutions—the Warburton Sanitarium, the Signs Publishing House, and one of the factories of the Sanitarium Health Food Company. The sanitarium, located well up a hillside, with a glorious view from the parlor windows, can care for about fifty patients and is always full. An additional unit is now under construction. Appalling shortages in building supplies that still trouble all Australia have greatly retarded completion of the unit. The food company unit is a model of modern factory construction. I'll talk about the health work in my next letter.

The publishing house is also a very modern building. Recently moved there, as manager, from the Stanborough Press in England is J. C. Craven. Here are a few facts he gave me. There are 90 workers. Total business for 1949 shows a 30 per cent gain over 1948. The *Signs of the Times*, a weekly, has a 32,000 circulation—rather a substantial circulation as a missionary paper among 19,793 members. *Health*, a bimonthly health journal, has a 33,000 circulation. The best-selling subscription book is *The Desire of Ages*, which is published as a profusely illustrated two-volume set. Fourteen thousand sets have been sold this year, or a total of 28,000 books.

Translated into dollars, even at the depreciated pound rate now prevailing, the retail value of 1949 sale of books and periodicals by the publishing house was \$444,807. In comparable buying power that is really equivalent to \$1,000,000. Remember, in Australia the average weekly wage, in terms of dollars, is less than \$24. And it is in such a market that this remarkable sales total of \$444,807 has been made. That is really very excellent dividends on that original investment in a reconverted stable. In the library of the publishing house I found volume 1 of the *Bible Echo*, now known by what was originally its subtitle, *Signs of the Times*. The first issue bears date of January, 1886. It was well edited and well printed.

### The First Local Elder in Australia

At the evening service in our Warburton church I met Sister M. Spragg, daughter of John Henry Stockton, who was Haskell's first convert in Australia. She said to me: "Father was a coachbuilder. On a Saturday afternoon mother called to him that there were some Americans at the door. It seems that the Stockton home was the first one that they visited, because they had a letter of introduction to him from someone in America. He was heating a dashboard at the time, preparatory to molding it. He



came to the door and talked to these strange American missionaries so long that the dashboard was spoiled. He was persuaded to take Bible studies. He was a Church of England Sunday school teacher and had been praying for light. After his acceptance of the truth he became our first ordained local elder in Australia."

Flew over from the mainland—note the word—to the island of Tasmania, due south of Melbourne. Tasmania is one of the six states of the Commonwealth. That is why you do not say, in Tasmania, that you have come from Australia—you are still *in* Australia. You have simply come from the mainland. Preached to a congregation that sat with overcoats on—I had mine on also. That was in the capital city of Hobart, only a few hundred miles south of the mainland, and in December, which is the first month of summer. But there is nothing between Tasmania and the Antarctic, and the distance did not seem great that night. Cold winds from the south polar region may blow in, even during summer, and suddenly chill the air for a day or two. Fortunately, it isn't the weather that counts, but the atmosphere, and the atmosphere is created by the heart. The hearts of the Tasmanian believers, I found, are as warm as those of all our other believers.

### Mementos of an Extinct Race

Hobart has a most instructive museum. There you find, among other things, a few mementos of an extinct race, the Tasmanian aborigine. The race had almost vanished within about thirty years of the first English settlement on the island at the opening of the nineteenth century. Disease, warfare with the English, and that mysterious malaise that seems to overtake primitive peoples on contact with civilization combined to wipe them out.

The museum also contains documents and implements of the convict days, for Tasmania, like the mainland, was used, in part, for penal colonies for the British Isles during the first half of the nineteenth century. Wretched creatures, whose only offense might be "stealing a sheep" to keep gnawing hunger from their homes, were deported for "seven years," and—sometimes longer periods. That is what the faded records reveal. That was a black accompaniment and aftermath to the industrial revolution in England. A heartbreaking exhibit of man's inhumanity to man, and by one of the most enlightened of nations! That other nations were as heartless does not make the exhibit seem any less shocking.

Back to the mainland and on to Adelaide, capital of South Australia. Incidentally, these capital cities hold nearly half the population of the country. Likewise, they hold a very sizable part of the Adventist population, as might be expected. That means that a union meeting in a capital city provides you opportunity to speak directly to a substantial fraction of our people. We met in the Town Hall last Sabbath, in Adelaide.

I observe more children in these meetings than I do in America. Inquiry and observation lead me to conclude that three children to a family is very common, four is certainly not at all unusual, and even five does not provoke comment. Met a mother in the hallway of our inter-union office here a few minutes ago. Around her were three happy-faced children. I asked, "Are these all yours?" "Yes," she replied, matter-of-factly, "and one more at home." The future of a religious body, as well as a nation, depends upon its children. I'm glad for the bonny babes and the healthy children, and for the church schools here conducted to train them for heaven. Australia has a future in this movement.

Now on to Perth, capital of West Australia, on the shores of the Indian Ocean, which is as far from Sydney as San Francisco, is from New York. This is the week before Christmas, and planes are booked to capacity weeks ahead. Only plane I could take was due in Perth at 8:15 P.M. The meeting, in a large theater where Pastor S. M. Uttley has been holding a successful mission, was set for eight o'clock. The plane reached the flying field, six miles from the theater, at eight-forty-five, thanks to contrary headwinds—contrary winds have often been an obstacle to the work of the Lord. But the dear people—part of them Adventist and part non-Adventist—patiently waited, for the time was filled in with historical films on the Reformation. Our Review and Herald Cente-

nary Film, *A Century of Progress*, was immediately shown. And when the lights came on forty-five minutes later, the people were still there! My sermon, following, was one of the shortest of my life, about twelve minutes long. I'll always have kindly feelings for the patient people of Perth!

And now back to Sydney. I don't relish night flying; for example, leaving at ten and disembarking at four-thirty next morning. Then after a couple of hours, when all inclination to sleep is gone—though a plane seat doesn't generate much of that inclination in me—leaving again on another plane. But I have no complaint. Meeting our brethren and sisters and their happy children everywhere is a great delight.

### Visit With Two Brethren

My letter is already too long, but I must not close without two short references to beloved brethren. Had a visit with C. H. Watson, whom all of us learned to know and respect during his tenure as General Conference president. He lives here in the Wahroonga area, and has sufficient health these days to enable him to attend at least a part of the key committee meetings held at the inter-union office.

Also met Robert Hare, whose poems frequently appear in the REVIEW. He is a younger brother of the Edward Hare of whom I wrote in my New Zealand letter. You will recall that the Hare family were the first believers in New Zealand, brought out under Haskell's preaching. Robert Hare was about twenty-four years old at the time, and remembers the incident well. Wish there were space to relate what I've written in my notebook as he recalled the details of the story. He was the first young man from Australasia to go to one of our schools in America to train for the work. The day he left for Healdsburg College a young woman left Eureka, California, for the same school. She was the first person he met at the school. Three years later she returned with him, and together they have labored for God since then. His eyes lighted up as he recalled the past. To see romance and love grow with the years, even though the shoulders stoop and the step becomes unsteady, strangely warms one's heart and raises marriage to a new dignity, beauty, and glory.

Pastor Hare still writes poetry. He describes his writing for the REVIEW as "singing to us across the waves." By the way, my notes reveal that he is to celebrate his ninetieth birthday on the twenty-first. That's today. I must go down the road to his little cottage to congratulate this sweet singer in Israel.

F. D. N.

## A Hymn of Praise

By ROBERT HARE

(Written on ninetieth birthday.)

Great Master of eternal spheres,  
Maker and Molder of all time,  
Lord of the countless worlds that shine  
In fadeless splendor, all sublime,  
Angelic hosts adore Thy name,  
While cherubim Thy glories sing.  
Thy earthly children here below,  
With these, would praise our heavenly King.

Thy mandate fashioned worlds untold  
And whispered destiny's decree;  
Gladly we turn from earthly dreams  
In holy joy to worship Thee.  
We cast all temporal gods aside,  
As toys that please but for an hour,  
And turn in earnestness and truth  
To Thee, the God of life and power.

Great Lord and Ruler of all spheres,  
Whose myriad suns still set and rise,  
We own Thee ever Lord and King.  
Ruler of earth and sea and skies,  
Unnumbered star worlds round Thee shine,  
And glory centers by Thy throne,  
While worlds unnumbered gleam afar,  
And ever own their all Thine Own.

A life transformed we offer Thee,  
Measured by love and firm intent,  
Submissive to Thy sovereign will,  
All in Thy service to be spent.  
Dear Lord, let lofty themes inspire,  
And mold our purposes to Thine,  
Till life in earnestness shall tell  
The wondrous power of love divine.

## Are You Afraid of God?

THE miracle of the gospel is that sinful men who once were afraid of God have come to know Him as a loving Father. Sin always makes people afraid. In fact, fear was the first evil fruit of sin. When our first parents transgressed the commandment of the Lord, and ate of the forbidden fruit, they were frightened, and "hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3:8. When the Lord walked in the garden in the cool of the day, He "called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. 3:9, 10.

The first man and his wife were afraid because they had sinned against God. Supposing that they would suffer immediate punishment as a consequence of their transgression, they concealed themselves in the foliage of the garden, hoping thus to evade the God whom they had offended.

They were surprised, however, to find that God did not



want to harm them because they had fallen into sin. In fact, the very opposite was true. The Lord God immediately provided a covering for their nakedness in the form of the skins of animals that had been slain for them, and at once the promise was made that a Saviour would come from the seed of the woman (Gen. 3:15) who would smite the cruel tempter and destroy him forever.

Adam and Eve learned what all sinners have learned who have come to God with their guilt and fear, that though sin makes them afraid because it condemns and morally enslaves them, yet they need not be afraid of God whose law they have broken, because He has made provision in the gospel to save them from the perverse way they have chosen.

It is often difficult to convince men who sin that God loves them and that they may safely trust themselves to Him as a prodigal son would abandon himself to the mercy of a patient and loving father. "See what I have suffered because of my guilt," cry the sinful, tempted ones. "What an agony of remorse and reproach I have endured because of my transgression. If God loves me, why does He permit me to pass through this ordeal? Certainly my sins have separated me from God, and my iniquities have hid His face from me." This is the cry of the sinner who is afraid of God. But it is not the cry of God, who declares that His "hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1.

### The Discipline of God

Now, it should be remembered at this point that although God is a God of love, He is also a God of justice. He permits the sinner to suffer the consequences of the violation of His divine law, in order to convince him that the service of sin is hard, and with the hope that the sinner will become so disgusted with his evil ways that he will return to God and find deliverance.

It is not incompatible with the loving nature of our heavenly Father to rebuke and chasten His earthly children in order that they might repent and accept the gospel remedy for their sins. Even an earthly father punishes his little ones to teach them that disobedience does not pay. Why not God? There are many who will not learn except by the hard way, and because they have chosen this way God patiently bears with them until with a full heart they turn their backs upon rebellion and accept the ministry of grace so abundantly offered.

If there is one thing God hates, it is sin, for it is the one thing in the universe that opposes His benign objectives. Throughout the Bible is recorded the account of the judgments of God against the transgressors of His law, who apparently had persisted in rebellion. These judgments have caused even the best of men to stand speechless and awed in the presence of the terrible majesty of Jehovah. Said David, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." Ps. 119:120. When the King of Israel witnessed the destruction of Uzzah, who had put forth his hand to the ark of God, the Bible record states that "David was afraid of the Lord that day." 2 Sam. 6:9. In fact, David was displeased with God, and felt that God had been too severe with this man, even though he presumed to violate a specific command of the Lord.

And still today we find ourselves in difficulty, attempting to reconcile the mysteries of divine justice with the glories of divine love. We try to harmonize the two sides of God's character—His love and His justice, His severity and His compassion for lost men, and we are perplexed. We behold, with the apostle Paul, "the goodness and severity of God," and can conclude by faith alone that both are for our good.

The modern theologian would have us accept the doctrine that the justice and the severity of God are swallowed up by His love and grace. They speak with horror of the doctrine of "an alienated" or of "an angry" God. To them God is too good to recognize sin. He does not see our perverse ways. And even if He did, He would overlook them, because He loves us so much.

### Modern Conception of God

This sort of conception of God is supposed to be the means of bringing true joy to the hearts of men. The author of the book *Christianity and Liberalism* refers to the liberal view in the following quotation:

"Let us, it is urged, regard Him not as a moody Despot, not as a sternly righteous Judge, but simply as a loving Father. Away with the horrors of the old theology! Let us worship a God in whom we can rejoice."—Page 132.

The question arises as to whether this sort of religion really makes people joyful. The answer to that question is seen in the frustrated, anxious life of the unsanctified man or woman whose God knows nothing but blind love, who has no moral standard, and is unable and unwilling to correct or remove "sin" when it arises. In the words of the author just quoted, "the truth is, the God of modern preaching, though He may perhaps be very good, is rather uninteresting. Nothing is so insipid as indiscriminate good humor. Is that really love that costs so little? If God will necessarily forgive, no matter what we do, why trouble ourselves about Him at all? Such a God may deliver us from the fear of hell. But His heaven, if He has any, is full of sin."—*Ibid.*, p. 133.

If the severity or justice of God demands that we suffer rebuke from Him because we have transgressed His law, let us not despise the chastening of the Lord. Let us neither faint nor become discouraged when He graciously seeks to bring us into harmony with His law.

### A Just and Loving God

God is love. Every act of His love, whether it results in joy or in pain, so far as we are concerned, is but the pleading of a heart that is longing for our recovery from the ruin that sin has wrought. Our sins He freely forgives, but the struggles and trials of life that we endure are intended to teach us the relationship that exists between sin and its consequences. This is the outworking of God's just law of cause and effect, which is really a law of love.

This comprehension of the loving nature of God will save us from the uncertainty of a life of doubt, fear, and unbelief, and lead us without reserve to love Him who first loved us and to exercise faith in the promises and commands that He has given. Truly, the Lord is good and greatly to be praised by all who have come to know Him as a God of love and mercy.

The great personal question that should concern every Adventist who awaits the end of all earthly things is, "Do I know God?" Certainly we all have opportunity now to become acquainted with Him and to find ourselves at peace, unafraid and undismayed by the dark providences that may now surround us.

Let us not be afraid of God. He simply wants to separate our souls from sin and to clothe us with His own righteousness. The question of pardon and reconciliation is settled forever. God has promised. That is sure. But how about continuing in sin? Have we settled that question? If not, we shall find that the difficulties that now beset us will multiply until we permit God to have His way in our lives. Why not, then, decide now to be through with sin forever, and let God take charge? Certainly this is the only way to know Him whom to know aright is life eternal.

D. A. D.

## Character of Mrs. White's Writings

WE COME now to a later period in the history of the church. Have the leaders of the church continued to hold the same faith regarding the subject of spiritual gifts and the manifestation of the gift of prophecy as did those early leaders who have passed from the stage of action? We answer, They have. Mrs. E. G. White died July 16, 1915. Funeral services were conducted at the Tabernacle in Battle Creek, Michigan, July 24, 1915. A report of these services was published in the *REVIEW AND HERALD* of August 5 of that year. From the paper of this date we take the following quotation from a statement made at the funeral regarding the work of Mrs. E. G. White, by A. G. Daniells, president of the General Conference for twenty-one years:

"No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive, uncompromising support given this view in the writings of Mrs. White.

"In her teaching, Christ is recognized and exalted as the only Saviour of sinners. Emphasis is placed upon the bold and unqualified announcement of the disciples that 'there is none other name under heaven given among men, whereby we must be saved.' The power to redeem from the power and effects of sin is in him alone, and to him all men are directed.

"Her writings hold firmly to the doctrine that the gospel, as revealed in the Sacred Scriptures, presents the only means of salvation. None of the philosophies of India nor the codes of morals and ethics of Burma and China are given any place whatever with the gospel of the Son of God. This alone is the hope of a lost world. The Holy Spirit, the third person of the Godhead and Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that he had made *possible* by his death on the cross. . . .

"The church instituted by our Lord and built up by his disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed. Strong emphasis is placed on the value of gospel order and organization revealed in the Scriptures for the efficiency of the church in all its world-wide operations.

### Broad, Progressive View

"Through the light and counsel given her, Mrs. White held and advocated broad, progressive views regarding vital questions that affect the betterment and uplift of the human family from the moral, intellectual, physical, and social standpoint, as well as the spiritual. Her writings are full of instruction, clear and positive in behalf of a broad, practical Christian education for every young man and young woman. In response to her earnest counsels the denomination with which she was associated now maintains a system of education for all its children and young people.

"Her writings present the most comprehensive views regarding temperance reform, the laws of life and health, and the use of rational, effective remedies for the treatment of sickness and disease. The adoption of these principles has placed the people with whom she worked in the front ranks with others who are advocating sane temperance reforms, and working for the physical improvement of mankind.

"Nor is the social status of the human family lost sight of. Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate, are set forth as un-Christian and a serious menace to the well-being of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow. . . .

"As we survey the whole field of gospel truth,—of man's relation to his Lord and to his fellow men,—it must be seen that Mrs. White's life work has given these great fundamentals positive, constructive support."

In the *REVIEW AND HERALD* of July 29, 1915, I. H. Evans, at that time president of the North American Division Conference, gave this expression as to his faith regarding the work of Mrs. E. G. White:

"Sister White has never claimed to be the leader of the Adventist Church. Again and again she has defined her work as merely a voice,—a messenger bearing a message from God to his people to bring them to Christ. She has never assumed the role of a dictator to the church. She has publicly and in her writings proclaimed Christ as the head of his church on earth, and always urged the people of every communion to make him their counselor and guide.

"The influence of Sister White on our denomination has been marked and strong. She continually so called the church to a deeper consecration, so urged the ministry to a more holy life and active service, and so exalted Christ as the mediator between God and man, that she was a great spiritual factor in holding the church to a spirit of sacrifice and missionary endeavor. Her voice ever called for advance moves. . . .

"Her Christian life was marked by deep personal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her care for the poor and needy."

### "A Supernatural Manifestation"

W. A. Spicer, at that time president of the General Conference, prepared in 1929 a volume, *The Certainties of the Advent Movement*. On page 202 and onward he speaks of the work of Mrs. E. G. White as follows:

"In earliest times and in the extreme youth of the human agent called to the exercise of this gift, the very use of the gift carried the credentials of its genuineness. The gift was for practical service. It was a time of religious tension and confusion of thought among the large Adventist body in New England following the disappointment of 1844. Out of that disappointment was to come the definite movement of the prophecy bearing its message to all the world.

"Just there it was that the hand of God was revealed through this gift pointing the way. As we have seen, Miss Harmon's first vision, in December, 1844, was a description in miniature of the progress of the movement from 1844 to the city of God. With the relation of the experience and the vision, conviction came to sober, earnest hearts that God was sending messages to men. The duty was pressed upon this young woman to go from company to company, directing minds to patient searching of the Scriptures and holding on to the hope of Christ's second coming. Fanaticism began to come in and every wind of doctrine was blowing. There it was that a young girl of seventeen, unused to public life, shrinking from the thought of presuming of herself to instruct others, was called to stand beside gray-haired ministers of God, or to stand alone bearing the message which she dared not withhold. . . .

"It was not a natural thing, but a supernatural manifestation as the voice of the youthful messenger bore counsels on questions of order and government and organization. Rich as were the later years in instruction to the Adventist people, no years seem more marvelously to manifest the divine origin of this gift than those early years, when a young woman at seventeen and eighteen and onward was bearing messages that stand to this day as strong counsels in the matter of organization and the conduct of religious work, and above all emphasizing the necessity of a spiritual experience rooted in a living Saviour and in the living word of God. . . .

"Through all the years the agent chosen was faithful to the task. Human, fallible, often bearing witness to her own need of forgiving grace and keeping power, the instrument did yield itself for service. There was nothing in the life strained or unnatural, though the working of the gift itself and the fruitage of it bore constant witness to the supernatural. Like many another, Mrs. White was in personal life a good mother in Israel. There was no lifting up of self, no assumption of leadership in the movement, but a faithful bearing of messages as the Lord sent counsel and light."

The term *prophet* as used in the Bible is a broad and comprehensive one. It is employed to designate a man or a woman engaged in a wide range of service in connection with the work of God. Some of the "prophets" never uttered a prophecy in the customary use of that term, so far as appears in the Sacred Record. Some were used only for a special occasion, others for a long series of years. Some wrote out the messages God gave them; others spoke only orally. To some, as in the case of Daniel and others, were given prophecies reaching into the distant future, portions of which are still unfulfilled. To others were given messages of local application only, suited to a particular time or occasion. Some were God's messengers, raised up in periods of great crisis, to warn the church and the world of threatened judgments, and to call men back to allegiance to God. Such were Samuel, Elijah, John the Baptist, and others.

"In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God."—*Education*, p. 46.

But while acting in various capacities—as judges, kings, prime ministers, counselors, teachers, and preachers—these men of God all belonged to the order of prophets and were used by Him as His chosen instruments. We cannot determine the position occupied by each one in the prophetic scale. If we were to attempt to do this, naturally we should place Isaiah, Jeremiah, and Ezekiel ahead of John the Baptist.

### Relation to Prophets of Old

What relation, then, may we conclude, does the work of Mrs. White bear to the work of the prophets of old? The Lord did not give to her long lines of symbolic prophecy, as He did to Daniel and to John the revelator; in these days, just before the coming of the Lord, these would not be indicated. He did not make her a judge and lawgiver as He did Moses, nor a ruler of state as He did David. Rather, she filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of a special messenger of God, as did John the Baptist.

She lived in an age of fulfilling prophecy, in a time of marked spiritual declension, when multitudes were turning from the Word and commandments of God to the traditions of men. She was commissioned as Heaven's special messenger of warning and reproof to turn men back to God and to His Word. In visions and dreams she was instructed concerning the work of God, and was given the messages she was to bear to individuals and to the church as a whole.

Like God's messengers of old, her work belongs to the prophetic order. As this movement answers to the fulfillment of prophecy, so does her work meet the divine prediction that the Spirit of prophecy would be connected with this movement. (Rev. 12:17; 19:10.) By the same Spirit by which the prophets and messengers of old were guided in their work, she was directed and guided in her work as God's messenger to the church in this generation.

Final judgment upon her work should not be determined by some detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings, but by the spirit which characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a molding influence.

F. M. W.

## A Power That Works From Within

**B**E YE therefore followers of God." Eph. 5:1. The Revised Version renders it "imitators" of God. But how can a mortal man hope to imitate the Almighty? There is but one place to which we may look to see how this is possible. We look to the life of Jesus. He came to live in a sinful world in the weakness of human flesh. Christ said, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works."

If we are to imitate God, we also must have His life and power in us. And that is the sure promise. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

This is by the presence of the Holy Spirit, promised to every believer. The power to imitate God is in no way of ourselves. It is by the operation of the power of God in the believer's heart and life, by a receiving and keeping of the living words of God.

Christ illustrated it in the parable of the sower: "So is the kingdom of God, as if a man should cast seed into the ground; . . . and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself." Mark 4:26-28.

Once I looked up that phrase "of herself" in Mark, and was surprised to find almost the very word that we know in English—*automate*. We came near adopting the word bodily in our word *automatic*. The automobile moves "of itself," or automatically—by a power within itself. It is not pulled or driven from any power without, as a wagon was pulled by a team of horses.

The meaning of the parable is clear. The seed is the Word of God. There is life in it. The soil is the human heart. By faith we receive the living Word into the heart, and there it works by the power of God, automatically as it were.

### The Moving Wax Figure of London

Perhaps the closest illustration is the automaton of the waxworks. There is a wax figure of a man with a clock-like spring within that moves hands or head as in life. Many years ago, in youth, I went over to London to work in this cause. I remember going in those days for the first time to see Madame Marie Tussaud's famous waxworks exhibition. As I mounted the entrance stairway to the main floor I was looking to see which way I should turn to find the section where all the living members of the royal families of Europe were represented in wax.

A policeman in uniform stood at the top of the staircase. He was looking this way and that, observing the crowd. As I came to him I inquired the way to the royal groups. He paid no attention. I touched his arm to draw his attention. The arm was hard, and went on moving in what I saw was a mechanical way. Then I saw he was but a wax figure, an automaton. But head and eyes and body moved in a lifelike way. There was a mechanical device within, moving his members.

Just so—though with nothing mechanical about it—the living Word of God received by living faith into the believer's heart is a divine power working within, to move the head and heart and mind and, for that matter, the eyes and lips and hands and feet in the service of God. The spring of power is no mechanism, but the divine life in His Word. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16.

So we may know the apostle enjoins no impossible thing when he writes, "Be ye therefore imitators of God."

W. A. S.



Man and the Sabbath—1

## The Origin of the Sabbath

By Robert Leo Odom

**W**HEN Adam opened his eyes for the first time and looked about him with wonderment at the glorious new world, furnished and ready for human habitation, many questions must have raced, one after another, through his mind. He had not the least knowledge of either *how* or *when* these things had come into being. Indeed, he did not even know the story of his own origin, or what day of the week it was, when he became a living soul.

Like us, Adam had to learn the story of creation by divine revelation. And, like us, he had to accept that revelation by faith in the Word of God. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Human reasoning, when it ignores what God has said concerning our origin, gropes about in a fog of speculation, ever learning but never able to come to the knowledge of the truth.

The world is here; so are we, and the fact of our existence cannot be denied. But how we came to be is simply stated in these words: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

And the Inspired Word tells us that it was on "the sixth day" of the first week of this world's history that man was made. (Gen. 1:26-31.) The sunset that marked the close of that day also signaled the beginning of the next—the seventh—for from the very beginning "the evening and the morning" had been the order of the march of time for each day. (Verses 5, 8, 13, 19, 23, 31.)

That next day, the first complete day of man's existence, brought a grand finale to the Creator's work. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all His work which God created and made." Gen. 2:2, 3.

### Work Ended on the Sabbath

The divine program for making things did not cease with the accomplishments of the sixth day, but "on the seventh day God ended his work which he had made." This was done by making the Sabbath, for "the sabbath was made." Mark 2:27. Here are the four steps by which it was made: (1) God *chose the seventh day*; (2) He *rested* on that day; (3) He *blessed* it; and (4) He *sanctified* it.

The Creator selected "*the seventh day*" to be the Sabbath. In Genesis 2:2, 3 "*the seventh day*" is specifically mentioned three times as the day chosen by God to be His day of rest. The Hebrew text is very specific, saying, "the day the seventh." The account of creation is also quite definite in its enumeration of the first six days of that first week of the history of this planet. (Gen. 1:5, 8, 13, 19, 23, 31.) Thus the weekly cycle of seven days is a twin sister of the Sabbath, and both have come down together from the time when the soul of man was untainted by sin, and when the face of nature was not blighted by the curse.

"He *rested* on the seventh day." In fact, Genesis 2:2, 3 twice states that the Creator's rest occurred on the seventh day. The Hebrew verb here translated as "rested" is *shabath*, which means to cease, to rest, to Sabbatize, to keep a Sabbath. The corresponding Hebrew noun is *shabbath*, which signifies a cessation, a rest, a Sabbath. Hence the seventh day was known thereafter as God's holy Sabbath (*shabbath*) because He rested (*shabath*) on that day from all His works which He created and made.

Our Maker did not rest on the seventh day because He was physically tired. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. But "in six days the Lord made heaven and earth, and on the seventh day he rested, and was *refreshed*." Ex. 31:17. The meaning of these scriptures is well expressed in these words: "He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory."—E. G. WHITE in *The Watchman*, Oct. 17, 1906.

### Sabbath Blessing for Our Benefit

"And God *blessed* the seventh day." Why did He bestow His blessing upon a day of twenty-four hours, something that cannot think, or hear, or feel? Our heavenly Father placed that blessing there for the benefit of those of His earthly children who should remember the Sabbath day to keep it holy. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. Note also that this blessing can be ours only when obedience to the fourth commandment of the Decalogue is accompanied by obedience to the other nine precepts of that law. In God's sight men cannot be saints on the seventh day when they live as sinners on the other six.

"And *sanctified* it." To sanctify a thing is to make it holy, that is, to set it apart for sacred use. Hence a prophet said to God's people of old that the inner gate of the Temple "shall be shut *the six working days*; but on *the sabbath*, it shall be opened." Eze. 46:1. The seventh day has been made a rest day, a blessed day, and a holy day. In this threefold manner it is distinguished from the preceding six days of the week, called "the six working days."

If the Lord had selected any one of the first six days of creation week, and had blessed and sanctified it, it would not have been a day of rest, because on each of those days He *worked* in the creation of this world. Furthermore, such a day would have commemorated an *unfinished* creation. But the Scriptures say that when God rested on the seventh day, He "rested . . . from *all* His work which He had made." Gen. 2:2. And again, "In it he had rested from *all* His work which God created and made." Verse 3. This thought is emphasized by Paul when he says that "the works were *finished* from the foundation of the world. For he [the Lord] spake in a certain place of the seventh day on this wise, And God did rest the seventh day from *all* his works." Heb. 4:3, 4.

### God's Works to Be Remembered

The observer of the seventh-day Sabbath, therefore, cannot consistently be an evolutionist, who declares that the creative work of God, insofar as this world is concerned, was not completed in six days. Nevertheless, the fourth commandment of the Decalogue points unmis-

takably to creation as the time when Sabbath observance originated, and declares that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Ex. 20:11.

Thus "he hath made his wonderful works to be remembered." Ps. 111:4. The Sabbath is, therefore, not a memorial of an unfinished task, but it commemorates a completed work.

"The sabbath was made for man." Mark 2:27. It was instituted before mankind had sinned, and therefore before man had a need for salvation from sin. This proves that the seventh-day Sabbath was not a typical, ceremonial feast day, foreshadowing Christ's work of redeeming man from the bondage and penalty of sin. Like most of the world's notable festivals, the Sabbath is not a reminder of something to be done in days to come, but rather a *memorial* of something already done in the past. It is a recurring reminder to us that God is our maker, that He is the giver of every good thing that we enjoy.

The fact that "the sabbath was made for man" implies that Adam and Eve were made acquainted with the act and the purposes of God in instituting the Sabbath. Before the first thought of evil had tainted the soul of man, and ere the blight of the curse had scarred the face of nature, the seventh day was blessed and sanctified—set apart by divine fiat for sacred use. The race for whom this day was so signally made and marked had to be made cognizant of its purpose, its blessedness, and its sanctity in order for the divine plan to be carried out. Certainly man for whom the Sabbath was made had to be instructed how to use it as a God-blessed and God-hallowed day, in order for the Creator's purpose to be fulfilled. Surely Adam and Eve were not to ignore the purposes of their Maker by profaning this sacred day with labor that was proper only on the six working days.

And when all the world's civil and religious festivals have passed away and been forgotten, the Sabbath will continue to be observed by men ages without end. It was made for man before sin entered this world, and it will be kept by man long after evil shall have been banished from this earth. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

## "Must We Hide?"

By O. A. Skau

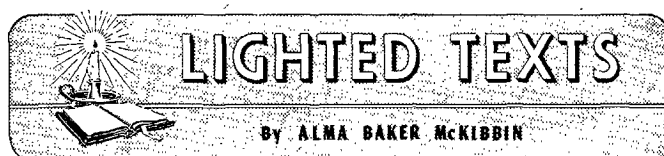
THE book *Must We Hide?* by Dr. R. E. Lapp discusses the atom bomb and the consequences of its use. He answers this question in the various chapters in his book. The power of the atom bomb is tremendous. Thousands can be destroyed in the twinkling of an eye, and yet there is a possibility of an escape from this destructive power.

There is another type of ammunition stored in God's armory that should concern us more than the atom bomb. This ammunition will be used in the last days, and from it there will be no hiding. The apostle Peter speaks of it. He says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all

holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:10-12.

In the last days the population of the world will be grouped into two camps. Those of one group will be filled with fear. Their hearts will fail "them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26. This group will seek in vain for air-raid shelters. In their desperation they will cry "to the mountains and rocks," and say, "Fall on us and *hide* us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

Here we have an urgent request and a pertinent question. The request will be granted, and the question is answered in God's Good Book. God has said, "I will plead against him with pestilence and with blood; and I will rain on him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38:22. One of these groups will try to hide, but it will not do



## The Days of Old

"Thou shalt remember all the way which the Lord thy God led thee." Deut. 8:2.

Joseph had two sons. "The name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." Gen. 41:52. Ephraim means fruitful. Ephraim was a monument to the things Joseph chose to remember—the wonderful providences by which he had risen from the position of slave to be second ruler of Egypt, and thereby to save the world from starvation, and to proclaim by this act that his God is the Creator and preserver of all men.

We also are admonished to recall the precious chapters in our experiences. We ought often to reflect upon the way God led us to repentance and conversion, and all the means of grace by which He strives to perfect in us a righteous character. How He has opened the way for us again and again—ways that were miracles as truly as those recorded in the Scriptures, and with it all the joy in the assurance that we are accepted as children of God.

We are also to remember the comfort of our association with others of like faith, the blessings of home and loved ones, and last but not least, the blessed privilege of being co-workers with God, of being permitted to spend our lives for others, guided by His Spirit, warmed and motivated by His love. What beautiful pictures hang on memories' walls for those who thus remember the goodness of the Lord.

There was once a woman who lived much in the past. That past was like that of most people, no better, no worse. It had its bright spots; it had also its shadows. She unfortunately gathered up only the shadows, the darkness—her failures, her losses, her disappointments, and what might have been. These pictures she hung with crepe to gaze upon by day and weep over at night. Often she invited others to walk with her down the gloomy corridors of memory and look upon her collection of soul-torturing pictures of the past.

At length God was able to reach her with the conviction that all this was wrong. Strengthened by His Spirit, she tore those hideous things off the walls of her mind, and destroyed them. In their places she has now placed beautiful sketches of God's love and goodness to her, all the way He has led her. There are faces of loved ones still left to her, and of faithful friends, of those to whom she gave loving service, and received undying love and gratitude.

Now when you walk with her down those sunny halls, the way of the past, your eyes are ravished with scenes of beauty. You feel drawn heavenward by the things she remembers. She is the same woman but with a renovated, renewed mind—a mind that, like Joseph's, chose to remember only the pure, the true, the good of life, and to forget all else. "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands." Ps. 143:5.

any good. God's atom bombs will find them no matter where they hide; even the mountain fastnesses will not be enough, for the earth shall melt with fervent heat. It is not the elements so much they fear as the sight of the Son of man. God has reserved for that day hailstone and fire. He says, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21.

"Judgment also will I lay to the line, and righteousness to the plummet: and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:17.

God's judgment rests upon the earth. He has said He will make it empty because of wickedness. (Isa. 24:1, 3.) He further states that "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24:5, 6.

We thank God for the fact that there will be a remnant left. Yes, there will be a second group who are not filled with fear but, on the contrary, will rejoice at the appearance of the Lord.

So, dear reader, the answer to the question, "Must we hide?" depends on ourselves. Here is a question that may be answered by yes or no. Surrender to God, and He will hide us under His wing. If we go our own way, we shall be in the group that cry to be hid. We shall seek to hide under the rocks and the mountains. What is your answer? What will be my reaction in that day? My daily life, my attitude, my conversation, my behavior, constitute the answer.

Catholics and Labor Unions—4

## An Important Papal Declaration

By Carlyle B. Haynes

ON MAY 15, 1891, there issued from the Vatican in Rome one of the most important encyclical papal letters of modern history. In English it is called "On the Condition of the Working Classes"; in Latin, *Rerum Novarum*.

In former articles the historical background out of which this encyclical developed has been described in some detail. The most prominent feature in that background was the development of organized labor in America, and the years of championing of labor's claims by Cardinal James Gibbons, of Baltimore.

Up to this time Rome had been suspicious of labor, with many of its prelates in active opposition to it, unless the church could control it. Gibbons had gone to Rome in 1887, not only to be made a cardinal, but also to plead the cause of labor and endeavor to change the attitude of the Holy Office toward labor from one of opposition to one of approval. He had succeeded to an impressive degree. His was the largest influence in the formation of the principles contained in *Rerum Novarum*.

Labor was becoming a powerful influence in the New World. Rome now put itself on the side of the workingman, but took occasion to point out that to be successful and to be rightly conducted, labor must place itself under the direction of religion and the church.

The opening words of *Rerum Novarum* get at once into the conditions to be discussed. They are:

"That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy."—*The Great Encyclical Letters of Leo XIII*, p. 208.

After pointing out that he had sent out former encyclicals on related subjects, such as "Political Power," "Human Liberty," and "The Christian Constitution of the State," Leo continues:

"But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes."—*Ibid.*, p. 209.

He proceeds to analyze and defend the right of private property and the profit motive as against the socialistic doctrine of a community of goods.

### No Solution Without the Church

He passes then to a description of the remedy, using, in doing so, this phrase:

"We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of Religion and of the Church. It is We who are the chief guardian of Religion and the chief dispenser of what pertains to the Church, and We must not by silence neglect the duty incumbent on Us. . . . We affirm without hesitation that all the striving of men will be in vain if they leave out the Church."—*Ibid.*, pp. 216, 217.

There follows an analysis of the origin, purpose, and dignity of labor. In this the point is made that work was imposed on the man as a "painful expiation of his disobedience."

Class conflict is then condemned, and strife between capital and labor. To bring peace between these warring elements, "the efficacy of Christian institutions is marvellous and manifold. . . . There is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian)."

Here the capitalist who grinds down the laborer is excoriated and denounced, and it is pointed out that Jesus worked the greater part of His life in the carpenter shop. The encyclical continues:

"But the Church, not content with pointing out the remedy, also applies it. . . . If society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. . . . Neither must it be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests."—*Ibid.*, pp. 224, 225.

The question of wages is then discussed, and bargaining. Then follows a presentation of the right to organize to obtain proper objectives. This leads to a warning against secrecy.

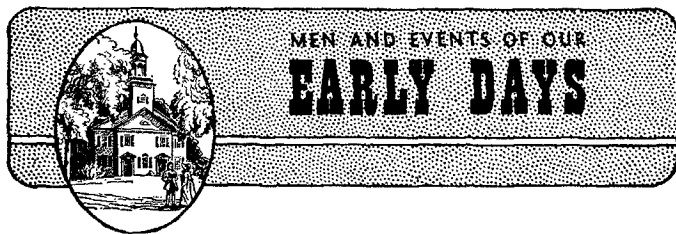
The pontiff then proceeds to sum up, in these words:

"To sum up, then, We may lay it down as a general and lasting law, that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind, and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that their internal discipline must be guided

very strictly by these weighty considerations; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of religion. . . . Let our associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the workman be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holidays. Let him learn to reverence and love Holy Church, the common Mother of us all; and hence to obey the precepts of the Church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life."—*Ibid.*, pp. 243, 244.

Here, then, in *Rerum Novarum*, the Papacy lays the foundation for its social and industrial policy. How "every minister of holy religion" is bringing "to the struggle the full energy of his mind and all his power of endurance" to achieve control of labor for the interests of the Roman Church we will proceed to discuss.

[NOTE: All quotations are from *The Great Encyclical Letters of Leo XIII*, Benziger Brothers, New York, 1903, pages 208-248.]



## A York Shilling and Nine Cents

By Arthur W. Spalding

**N**O OPULENT child of great ecclesiastical organizations was the new-born babe of Seventh-day Adventism. Its advent was in poverty and sacrifice and pain. Of its principal leaders, Bates had spent his modest fortune in the 1844 movement; James White and his wife had no property and no income save as daily toil provided them. There was no organization, no supporting body, no funds save as the sacrifice and generosity of their poor followers might at the moment dictate. Some of the believers owned farms, some were craftsmen, not one was wealthy.

Albert Belden, of Rocky Hill, Connecticut, and Hiram Edson, of Port Gibson, New York, gave generously of their hard-earned means to help, but theirs was income only from their farms. Otis Nichols, of Dorchester, was a lithographer; Heman Gurney, of New Bedford, was a blacksmith; more currency passed through their hands, perhaps, without making them wealthier than the farmer; and they were generous with help on occasion. The few believers, even to the servant girls, gave out of their poverty; and oftentimes the mites came in the crisis of events to help the chariot roll.

The oft-told tale of Joseph Bates' York shilling and his wife's pan of flour will serve as a text here. Shortly after he accepted the Sabbath, he determined to "write a book" about the Sabbath truth, and he sat down at his desk in Fairhaven to do it. His wife (not yet for five years to be in sympathy with his Sabbath profession) came in and said, "Joseph, I haven't enough flour to finish my baking. Will you please get me some?"

Said he, "How much do you need?"

"To finish this baking? Oh, about four pounds."

"Very well."

He rose, went out, and with his last coin, a York shilling, twelve-and-a-half cents, he bought a panful of flour, and left it in the kitchen while she was out. But quickly she came in.

"Joseph, what does this pan of flour mean?"

"That's to finish your baking."

"But where did it come from?"

"I went out and bought it."

"You bought—a pan—of flour? Have you, Captain Joseph Bates, who have sailed the world in ships and brought cargoes into this port of Fairhaven, gone out and bought just *four pounds of flour*?"

"Wife, for that pan of flour I paid the last money I have on earth, a York shilling."

Her hands flew to her face; tears streamed down. "What are we going to do?" she sobbed.

"I am going to write a book, and tell the people everywhere about God's Sabbath."

"But what are we going to live on?"

"Why, the Lord will provide."

"Oh, yes; that's what you always say: 'The Lord will provide!'"

### A Letter in the Post Office

Joseph Bates turned to his writing, but within a few minutes he felt impressed that there was a letter in the post office for him which contained money. Going there, he found it indeed true, though, having no money to pay the postage, he could not verify it till he had the postmaster open the letter, when out fell a ten-dollar bill. The sender had been impressed he needed money. With this he bought provisions in temporary abundance, which gave his wife new and different cause for weeping. The Lord had provided, as on many another occasion, in the crux of time.

Up in Maine, James White, toiling at wood chopping for fifty cents a day, left with his wife one morning his last coins, nine cents, with which to purchase for three days a pint of milk for herself and babe. But the weather was growing chill, and the baby's bare arms cried for coverage. After much debating with herself, Mrs. White took the nine cents and bought, instead of milk, some calico to make a sleeved apron for her babe. Mr. White had difficulty in collecting his small wage from his employer. They were keeping house with borrowed furniture, in rooms furnished free by Stockbridge Howland. They were trying to extend the knowledge of the truth delivered to them, while with meager means they held soul and body together. Failing to get his wages, James White extracted a few provisions instead, and putting them in a sack, carried them on his back through the streets of Brunswick, where he had often preached to large audiences. A preacher sunk so low? commented the citizens. From Advent orator to wood chopper, and a sack of potatoes and flour upon his back!

"Has God forsaken us?" asked the sorely beset couple. "Shall we forsake His work, because He has forsaken us?"

But in the night season the wife was assured by a heavenly messenger that this trial of their faith was to fit them for greater labors and greater vision. Who could then foretell the world-girdling work, with its multi-million-dollar budget, that this puny beginning would father? Scoffed their opponents—and they were not few: "What an ambitious project, indeed! Three indigent preachers—Bates, White, and Mrs. White—going forth to warn the world of doom, supported by a handful of followers, and financed with a York shilling and nine cents! It will take them 144,000 years!"

Baby Henry was stricken, it seemed, with death. They prayed; they renewed their unqualified consecration; they promised themselves to the work of God. And the babe recovered. The flood of trouble was abated. They rose in the might of the Lord. And the cause went on.

## Delaying the Aging Process

By T. R. Flaiz, M.D.

**I**N SOME countries of the ancient world those of advancing years among the populace were regarded as unproductive liabilities, as unnecessary dead weight upon the public, and it was not uncommon to dispose of the aged in various ways.

Respect, love, and reverence for the aged are Christian concepts. No other attitude is compatible with the teaching of Christ. The writer of Proverbs has stated this idea beautifully when he said, "The glory of young men is their strength; and the beauty of old men is the grey head." Prov. 20:29. Again, "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31. The young man rightly glories in his physical strength; the old man, in his wisdom.

It has been truthfully said that we are no older than we feel. We often hear young men or women in their forties or early fifties, obviously overfed and inactive, commenting that "we, of course, aren't what we used to be." These people are old in their thinking. Again you have seen sprightly men and women in their seventies or eighties who with their keen responses and bright outlook put many younger people to shame. Their youthful attitude and their young thoughts are a very real part of their health program.

Aging may be thought of under several different phases of the process. All of us have young friends whose snowy white hair or whose absence of hair suggests advanced years. This graying of the hair is only one feature of aging, and in such instances may be no indication as to the aging process in other tissues of the body. Early graying of the hair has not been shown to indicate a shorter life expectancy. There are, on the other hand, those who for unknown reasons, possibly partly congenital, age much earlier than others.

I was preparing to record about 70 years as the age of one patient whose history I was taking before giving him a physical examination. I thought I had misunderstood him when he said thirty-nine. When I repeated my question he reaffirmed the thirty-nine-year figure, greatly to my surprise. His ancestors had all died early. I recall another patient whom I examined, and in writing his age I was prepared to write sixty or sixty-four. His age was eighty-five. He had the appearance of a somewhat tired sixty-year-old businessman.

### Control of the Aging Process

It becomes obvious that there are various factors which have a bearing upon the process of aging, some over which we have a measure of control and others over which we have less. Control of the aging process begins in youth. Healthful, temperate habits in the earlier years have a very significant bearing upon the health in mature years. It is not too late, however, to institute appropriate measures to redeem lost years at any stage of life. We have seen those who have lived injudiciously to forty or fifty years turn to an intelligent health program at that time, with improvement in health and with extension of life beyond what it would otherwise have been.

The question which should claim our attention, then,

is, "What can I do to best ensure health as long as I live, and to extend the time I live as long as possible?" All of us are born with and come to full growth with a certain store of health, which we could appropriately compare to a savings account in the bank. By intelligent care of this health we can make our figurative savings account carry us to advanced years.

In youth it is very difficult to believe that there is any limitation on our strength. It is hard to believe that we cannot eat anything at any time without paying an ultimate price. We are not impressed when told by our seniors that continued loss of rest and sleep may adversely affect our health in later years.

### Abuse of Physical Strength

It is very true, however, that actual physical strength may be abused at any age. Our physical strength is based on a number of vital structures and functions. The muscles are merely the mechanical contrivance through which energy is given expression. The energy-carrying potential must be taken to the muscles by the heart. The energy itself must come from stored reserves in the liver. There are other organs involved to a less critical degree. Referring to the heart, we have here a power plant with a certain limited horsepower capacity. It is possible, just as it is with your car, to crowd it for a short burst of speed without great damage. If continued, the results may be tragic. How many young men there are today who on the track or in field or in wrestling have exerted themselves beyond their capacity with resulting permanent damage.

As the sudden burst of speed by the athlete may damage vital structures, so also will a long-protracted overloading of the heart, such as a constant overworking at heavy labor. Such people age early, or they may break in health and become invalids at an early age. If you are working so hard and constantly that you are always tired, and do not rise in the morning refreshed and eager for the day's work, you probably are attempting more than is for your best good, and if continued, will be brought to some form of disability at a premature age.

### Working Under High Tension

An equal degree of injury with a less hopeful outlook may result in the person who, though not put to great physical exertion, is working under high tension, with long hours in office, classroom, or pulpit. In this case the condition results from nerve tension, which over a long time gradually restricts the flow of blood to the walls of the heart. The result is an insufficient blood supply and a warning pain which may or may not be registered over the heart area or up over the left shoulder and arm. These are danger signals, which if recognized and heeded in time, may give you a chance to live many years longer. Neglected, you may be required to close your accounts much earlier than otherwise need be.

This disease in which the heart is endangered is one of the most common causes of death today. The high-pressure conditions under which we live, the rapid competitive pace of the business and professional activity, would appear to leave no alternative. There is, however, much that we can do to reduce the danger. The mental attitude is of great importance.

If we belong to that unfortunate group of people who believe that the future well-being of mankind is more or



less in the balance if they fail to make this appointment or that schedule, or if they fail to achieve a certain standard, it is just too bad. There is little that can be done about it.

Such people will continue to forget their regular meal hours, leaving anxious wives at home wringing their hands in impatience or in fear for their husband's welfare. Such people will continue to hold boards and committees in session to the wee morning hours, when they should be at home getting rest. Such people will, if students, continue to work beyond reason, striving for straight-A grades when something less, backed by good health, would serve them much better. These people are difficult to reason with. They will not be convinced until they break, that there is a limit to their strength, and then it is often too late to make amends.

If, however, these people can be convinced of the desirability of a slower pace, of the necessity to get away from work for recreation, and of the possibility of succeeding in life with something less than A-grade performance, there is hope for them. Although it is an excellent thing to have a sense of responsibility, and to perform accordingly, this sense must be kept in balance with the actual health situation. We do well to listen to the imploring of an anxious wife or friend for us to slow down.

Some of the most conspicuous offenders in this matter are among our workers, both at home and abroad. There is a feeling on the part of such people that only as they are working at top pressure will the work succeed. Highly commendable in intent, such a course leads only to early removal of a good worker. There is something of the martyr attitude in these people. Martyrs seem to have had their place in times past, but it is hard to see how self-made ones accomplish our objectives today. How much better to serve well through a normal life span than to burn out in a meteoric career of but a few short years!

#### Temperance a Vital Factor

Another factor bearing upon the aging process is temperance. We first think of temperance in terms of the more flagrant violation of this principle. Alcoholic beverages and tobacco are recognized universally to have a large bearing upon health and consequently the life span. Alcohol, with its serious damage to the liver, and tobacco, with its deleterious effect upon the heart and the circulatory system, cannot be disregarded as causes of a lowered health standard. Use of coffee and tea is detrimental to a lesser extent, and should be avoided.

In no area is temperance so important to the question of advancing years as in the matter of diet. The greatest killer in the Western World today is circulatory disease. This includes cerebral hemorrhage and thrombosis (referred to as strokes), resulting in varying degrees of paralysis or death. These conditions all rise from changes in the blood vessels. The normal, healthy blood vessel has a lining of delicate, smooth epithelium, permitting the easy flow of blood. In arteriosclerosis, which is the scientific name for hardening of the arteries, there is a tendency for a fatty material to be deposited in or under this lining layer of the blood vessel wall.

This fatty material may undermine a very considerable area, thus loosening this covering layer, which in some instances becomes dislodged along with some of the fatty material. It then flows along the blood stream till it lodges at a point too narrow for it to pass, and shuts off the blood to the part of the body supplied by this artery. This portion may die immediately. If the affected portion is in the wall of the heart, or in certain areas of the brain, the result to the individual may be tragic.

The development of arteriosclerosis is not fully understood. It appears to develop in some individuals at a considerably earlier period of life than in others. There

appears to be a hereditary factor by which certain families show the results of arteriosclerosis earlier than others. Probably the most important factor in this matter is diet. The relationship of diet to this question will be considered in a later number of this series.

The strain of modern living, with the resulting tension, strikes at the walls of the arteries, causing a narrowing of these blood vessels. In order to pump the required amount of blood to the tissues through these narrowed passageways, the body's hydraulic system must of necessity put on a heavier pressure, hence our high blood pressure or hypertension. This of course means a heavier working load for the heart, and the likelihood of an earlier failure. How important, then, that, whether in the matter of our food or of our work program, we have a kindly regard for these very useful bodies, and be "temperate in all things."

## The Secret of True Happiness

By Ellen G. White

A DISEASED body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. . . .

If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls. . . .

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors, and be obliged to pay the penalty of our lawless course by disease and suffering.

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation. . . .

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness.—*Review and Herald*, Sept. 12, 1871, p. 99.

Conducted by Promise Kloss Sherman

## Thoughts on Child Training and Discipline

By Wilma Ross Westphal

**T**HE subject of child training and discipline is as extensive and limitless as the number of families inhabiting the earth, and as ageless as time itself. It is a subject which has greatly concerned even the most learned and wise of earth, and yet it is one which has not been fully mastered by mortal man. It is only when the best efforts of humanity join with the wisdom of Divinity that the highest degree of success may be attained.

I do not pose as one who has mastered the rules of the art, but I humbly pass on to fellow parents who are struggling to train their children along the Christian pathway a few words of wisdom and advice gleaned from the pen of experience, which have proved a great blessing to me in my own efforts to guide the little feet aright.

"Children are the hands by which we take hold of heaven," said Henry Ward Beecher. And how many of us fully realize the love and the sacrifice, the concern, the long-suffering, and the mercy of Heaven until we have the privilege of learning the true meaning of these things through dealing with our own children?

The advantages and responsibilities of having a baby in the house are summed up in the following beautiful words by M. F. Tupper: "A baby in the house is a well-spring of pleasure; a messenger of peace and love; a rest-

ing place for innocence on earth; a loan to be rendered back with interest; a delight but redolent of care; honey sweet, but lacking not the bitter."

Too many mothers are so occupied with the cares and burdens of running a household, and perhaps at the same time holding down a professional job, that they often forfeit the precious opportunities given them of imparting to their little ones their first and best impressions. The training and discipline of a child should be taken up the day of its birth; for it is from that hour that the mother, imperceptibly at first, begins to form the character of the child. Much time and needless nervous energy are lost forever because too often parents wait to begin training until the child becomes unmanageable and more or less takes charge of the household.

### When Is Starting Time?

"When should I begin to train my child?" asked a young mother of a renowned physician.

"How old is the child?" inquired the doctor.

"Two years, sir."

"Then you have lost two years," he replied gravely.

Often the excuse that the child is too young to be taught or disciplined is carried over from one year to another until the child assumes control of the house and becomes rude, self-willed and intolerable wherever he happens to be. On the other hand, a child should never be punished under the stimulus of rage or passion, as no good to either parent or child will result from such a course. Firmness, love, mercy, patience, and perseverance should be the leading factors used in dealing with children.

Until the child reaches the age of accountability parents stand in the place of God to their children, and they should deal with them as God deals with all human-kind—with firmness combined with love, mercy, and justice. Children are quick to discern an injustice in the attitude or methods adopted by parents or adults. Seldom should a child be punished the instant an offense is discovered, for he has a right to be heard, and this right cannot justly be denied. The privilege of a hearing is granted to even a hardened criminal; and surely our children, who are our sacred responsibility, deserve the privilege before punishment is meted out.

### When Punishment Is Necessary

Unless a misdemeanor is very serious and intentional, a child as a rule will be more cooperative if not punished severely for a first offense. Time and care should be taken to explain the nature of his wrong and the reasons why it should never be repeated. If the child persists in wrongdoing, then a means of punishment should be taken that will teach the child that disobedience brings on suffering and pain. But time should be given the child to fully realize the extent of his misbehavior. He may even be sent to his room for a little serious thinking, until there is plenty of time to deal with him in all tenderness and with intelligent firmness.

"The training of children is a profession where we must know how to lose time in order to gain it," we are told by one writer. A little time wisely spent each day with the children will later draw interest and dividends through the revenues of a well-rounded character. How many mothers deem it of greatest import to maintain an immaculate, gleaming house, while they



H. ARMSTRONG ROBERTS

"Children Are the Hands by Which We Take Hold of Heaven."

allow the characters of their children to become tarnished! How much more important and lasting it is to polish and garnish the character and personality of a child—if it is a matter of choice between the two—than to be able to display gleaming silver and spotless furnishings!

"Every child born into the world is a new thought of God—an ever fresh and radiant possibility," we are told by Kate Douglas Wiggin. What a privilege it is to cooperate with Heaven in molding a character fit for eternity! It is indeed the greatest and highest responsibility ever entrusted to man.

### Children Natural Imitators

Children are natural imitators, and they learn more from what they see than from what they are told. Unforgettable lessons may be taught through precept and example—things which would never make an impression through mere verbal discourses and wordy explanations. "Children," Joubert tells us, "have more need of models than of critics." How often we see in the behavior of our children a re-enactment of a childish version of our own personalities. And often the mirrored reflection is not the most complimentary. If parents would cultivate more self-control, they would have less difficulty controlling their children.

"In the man whose childhood has known caresses, there is always a fibre of memory that can be touched to gentle issues," says George Eliot. It is through love and affection, understanding and tenderness, that children are made to feel the love and mercy of God more strongly. Some, however, are prone to confuse love and affection with a lack of strong and steadfast discipline. We can never have a child's best interest at heart and at the same time permit him to have his own way regardless of principle involved. How often has the foundation for a downward course been laid through the parents' neglect to administer discipline, under the delusion that they are ruling their children by love! "Let the child's first lesson be obedience," says Benjamin Franklin, "and the second will be what thou wilt."

A spirit of reverence and a deep love for the spiritual can and should be fostered from the cradle. If the children are taught to take part at the family altar, and the worship is made interesting for them as well as for the adult members; if they are prayed with frequently over their little troubles and difficulties, their thoughts will turn to God in time of temptation and need as the flower turns its head to the sun. A spirit of humble dependence upon God for all the good things of life is more to be desired than great riches and honor.

### Fostering Happiness

Parents need to be ever on the alert for new ways and means of bringing renewed happiness to the little ones. It takes so little to make them happy that we should make use of the myriad of simple things at hand, in order to foster a happy disposition. A moment to listen to childish gurgles of delight over some trifle; a short walk when the child is permitted to lead the way; a simple little story which illustrates a lesson one wishes to impress, or a few minutes spent in a playful game will do much to engender love and respect and make obedience a pleasure rather than a yoke which inhibits. "If you make children happy now," says Sydney Smith, "you will make them happy twenty years hence by the memory of it."

A quiet hour with the children just before they are tucked into bed with a loving good-night kiss will do much to bring added happiness for both parents and children, and many lessons of obedience and right-doing may be taught in this way.

A child should be taught to be useful from a wee tot.

To be sure, it takes more time at the moment to teach the children to put away their toys and books than it takes for the mother to do it for them, but this is one of the first steps toward a useful, industrious, and helpful spirit later on. Many feel that it is unjust to the child to require him to perform even the simplest of duties; but a child is by nature and necessity very energetic, and these energies need only to be harnessed and directed aright in order to develop to the fullest extent the physical and mental powers.

Work and the performance of household duties can be made a delight rather than a drudgery. Children will work willingly and happily along with an enthusiastic parent, but it is quite another story if they are driven. Work should not, as a rule, be robbed of its glamour and wonder by being meted out as punishment. If a child is given the privilege of performing a certain duty as a reward, he will derive a great deal more pleasure and satisfaction from its successful performance.

"Doing nothing," says W. F. Crafts, "is an apprenticeship to doing wrong." Benjamin Franklin enlarges on the subject by stating that "sloth (like rust) consumes faster than labor wears. The used key is always bright."

The positive approach is always best in any event. Our duty is to plant the good seed, to cultivate the tender plants, and to leave the results to God. "Teaching a child to do right," says Ennes Richmond, "is in itself teaching him not to do wrong."

"Ah! what would the world be to us,  
If children were no more?  
We should dread the desert behind us  
Worse than the dark before."

### Parents' Fellowship of Prayer

*"I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.*

It was late at night, and the lights were out when father felt the warm arms of his little son slipping about his neck, and his face, hot with tears, pressed against his own. "I am sorry, Daddy, that I told you that lie," he said. "Do you think Jesus will forgive me?"

It didn't take father very long to assure his little son that he had forgiven him for a falsehood that he had told during the day and concerning which the father had spoken to him in the most earnest manner. He had also told his boy that he should confess his sin to Jesus, but he had failed to assure the little fellow that Jesus would forgive him, and so the boy was worried. He knew daddy would forgive him, but Jesus—he wasn't quite sure.

In a few moments the father had convinced his boy that God's willingness to pardon sin in His children was even greater than an earthly father's compassion and pity for his erring offspring.

In working for our children we need to make salvation real to them by presenting the Father's willingness to receive them when they have made mistakes, and freely pardon them. Many children have the idea that they must "be good" before they can expect God to hear their prayers. They know that they should confess their wrongs, but they are not certain that God will forgive them. Here it is the work of parents to teach their boys and girls the true knowledge of God, and help them not to be afraid of their heavenly Father.

Remember this next Friday night when you meet with the family for sundown worship. As the Parents' Fellowship of Prayer gathers in Adventist homes at this time, let our prayers for our children take on the form of confident communion with a God who freely and willingly receives the erring, sinful child to His bosom as the prodigal son was welcomed home by his earthly father.

It may be that we have not rightly represented the character of God to our families. Let us be sure that we picture God to them as a benign and reasonable person, and not as one who seeks to do us harm because we err from His commandments. This concept of His character will do more to win our children for God than any other idea that we can instill into their minds.

## From Poona, India, to Burma

By A. F. Tarr

Secretary-Treasurer, Southern Asia Division

**B**ESIDES the essential joy of mission service there are incidentals that add materially to the zest and interest of the missionary's life. So much that now surrounds him is strange and different. Wherever he goes new things—or rather things that are new to him—arouse his attention and interest. This is especially so in the journeys he makes. Along the route of travel are things that never fail to interest, and people whose ways and whose lives strike an irresistible appeal. This is all impressed upon me anew as I start on a journey to Burma from division headquarters in Poona.

Poona itself is a city of about half a million, situated 120 miles inland from India's western seaboard. It is one of India's semihill stations and an important military and educational center. Here the Southern Asia Division is fortunate in having a fifty-acre estate on the outskirts of the city and only three miles from the Poona railway station. On this estate are the division offices, the Oriental Watchman Publishing House, a school building, a small dispensary, the Voice of Prophecy headquarters, and the homes of more than a hundred workers associated with these organizations.

To travel from Poona northward, one must first of all take the train to Bombay, a large city on the western coast of India, facing the Arabian Sea. The first forty miles of the journey is over the Deccan Plateau, an undulating and usually parched stretch of country except in monsoon weather, and relieved mainly by mile upon mile of munition factories and military stores that decorate the otherwise rather empty plains. Then the train winds its way down through the rocky, heavily wooded country of the Western Ghats (mountains), passing through twenty-six tunnels to the plains below. A few miles before reaching the city the train crosses a bridge that connects the mainland with what, in reality, is the island of Bombay.

### Contrast Between Bombay and Poona

Promptly at seven-thirty every morning the *Deccan Queen*, an electric train of the Great Indian Peninsular Railways, pulls out of Poona on its three-hour journey. The same train leaves Bombay on its return trip to Poona at five in the evening. One of the only three stops that the train makes in its 120-mile journey is at Kirkee, five miles from Poona, where Spicer Missionary College is situated. Here it is not unusual for a member of the college staff to take the train for a day's shopping in Bombay. During the last few miles of the journey into this city of no less than three million people one sees from the train window all the evidences of a great city's industries, including the congested tenement areas, where so many of India's industrial workers live. As one steps out of the train into the warm, humid atmosphere of Bombay, the cool, crisp tang of Poona's winter air seems very far away.

In Bombay it is not unusual to meet one or more of our Western India workers, for it is here that this union, with F. E. Spiess as its president and R. L. Juriansz as its secretary-treasurer, has its headquarters. Today is no exception, and in addition we meet R. J. Ritchie, local president, also J. L. Shannon, assistant secretary-treasurer

of the division, who has brought Dr. Joy Ubbink down from Poona to settle a passport difficulty. Dr. Ubbink has broken her voyage from China to Pakistan, her husband having gone ahead to help arrange for the building of our new hospital in Pakistan's capital, Karachi.

From Bombay the next stage of the journey to Burma is by train to Calcutta, more than twelve hundred miles to the northeast. Six of us—four Indians, a Chinese, and I—all strangers to each other, share a second-class compartment. There are eight compartments, or sections, to each coach—four first class, four second class, and usually some quarters for servants. Our compartment is at the end of the coach and despite the usual smooth running of India's trains this one seems to jolt about considerably. At night not only do we have this rough riding to contend with, but all the lights of our coach are controlled by one inaccessible switch, so for the two nights of our journey we sleep, or try rather vainly to, with the lights glaring in our eyes. This is a change from wartime conditions when darkness and not light constituted our problem.

### Visit With a Brahman

The route to Calcutta is varied. At times it is dry and desertlike; then it passes through great agricultural areas or through thick jungle, with occasional clearings where there is either a sawmill at work or where great stacks of timber await shipment to some distant station. One sees huge logs being drawn by oxen or carried or dragged by women with ropes around their necks. As I watch this scene a new arrival in our compartment crosses over to sit next to me. We introduce ourselves. He wears a Ghandi cap, and I ask a rather obvious question, "Are you a Hindu?"

"Yes," he replies, "A Hindu Brahman." He is happy, he says, to be traveling with a Christian. In his youth he went to a Christian school, a Methodist college in Bombay.

"Did it help you to be a good Brahman?" I ask.

He smiles, and then after a moment's hesitation replies, "It helped me to be a better man."

"How do you explain that?" I ask.

"Well," he says, "our schools do not lay the moral foundation that yours do, and it is more than intellectual education that we need." Then he tells of the various professors whose classes he attended thirty years ago, and he speaks almost reverently of them all.

At Nagpur, India's central city, our train stops for half an hour; and Brother and Sister D. S. Harris and their little boy and C. R. Holford come to the station to greet me. They are in the midst of Elder Harris's third effort in the city, which is meeting with success. Brother Holford, recently arrived from China, talks appreciatively of being in India, giving us the impression that we can depend on his spending many years of faithful service here.

Late rice is being harvested as we now look out of our windows. Bamboo poles slung over men's shoulders support great sheaves that are being carried to a central point in the fields where oxcarts await them.

### Conversation With a Law Student

Every station that we pass has its full complement of alms seekers, the maimed, the deformed, the ill-nourished, and otherwise indigent people. At one station a Hindu and his wife and three younger brothers join us. The place by my side is vacated, and the senior brother takes it. I ask his profession, which is a usual question

over here, and he tells me he is a student, a candidate for the coming final examinations in law. He talks about Christianity, and asks me if Jesus did not say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And did not his own Lord Krishna say much the same thing? And is there not a common basis for all religions, and good in them all? And so our conversation continues. His younger brothers stand in the doorway or hang their heads out of the carriage windows. There are, of course, no seats for all to take. Already passengers are sitting on the floor or on trunks or bundles of bedding. It is nearly always this way in the daytime in an Indian train, unless one travels first class, a thing that missionaries rarely do.

One of our passengers has a flute. He regales us with some music (?). Our Chinese companion is a sailor, fifth engineer on an oil tanker. He tells of his experiences at sea, and of his wife and three children in Calcutta from whom he has been separated for more than a year and whom he hopes to see tomorrow. He has not lived in China for sixteen years, and when his boat visited a Communist-held port a few weeks ago he decided to retain his home in India.

At an occasional station a "sweeper" will inquire whether we want our compartment cleaned, and for the equivalent of two cents he will gladly undertake the job despite the piled-up baggage. In fact, the baggage materially reduces the space to be cleaned.

*(To be continued)*

## Ecuador Youth's Congress

By A. M. Tillman

**D**URING the week end of December 16-18 an impressive and inspiring youth's congress was held in the city of Guayaquil for the Seventh-day Adventist youth of Ecuador. T. E. Lucas, of the General Conference Missionary Volunteer Department, and L. M. Stump, Missionary Volunteer and educational secretary for the South American Division, led out. This was the last of a series of youth's congresses to be held in the South American Division during the latter part of 1949.

It was an inspiring sight to see the many delegates and visitors, who represented the churches and groups of this mission. Also present at this first "Share Your Faith" congress held in Ecuador were all the mission workers, who contributed with talks and special music.

One of the pulsating high lights of the meetings was the moving experiences related by the youth during the Trophy Hour. Elders Lucas and Stump took turns interviewing the delegates at this time, and the results were nothing short of miraculous.

On Saturday night Elders Lucas and Stump conducted the solemn "Pass It On" torch ceremony. It was a real thrill to witness all present form a long chain, and each in his turn grasp the same torch, a symbol of the Advent message, and thus silently promise to share his faith with others during the year 1950.

We feel confident that this spiritual banquet was a great stimulus to the Advent youth of this field.



Ladies' Auxiliary at the Manila Sanitarium and Hospital

## Manila Sanitarium Ladies' Auxiliary

By H. A. Munson

*Manager, Manila Sanitarium*

**R**ECENTLY a group of women at Manila Sanitarium and Hospital called a meeting for the purpose of forming a ladies' auxiliary. The meeting was well attended by the Adventist women of the community and also by many non-Adventist women who have taken an interest in our institution.

At this meeting, which was held in the sanitarium chapel, Mrs. H. A. Munson was chosen president; Mrs. W. C. Richli, vice-president; Mrs. Grace Schwaiger, secretary; and Mrs. L. L. Pan, treasurer.

Three subcommittees were formed to carry on different phases of the work for the present.

A nurses' aid group was formed, with Mrs. W. C. Richli as chairman. The members of this group are Mrs. Mabel Turner, Mrs. W. F. Johnson, Mrs. Edwin Gibb, Ruby Barnett, R.N., Mrs. Betty Miranda, Bessie Irvine, R.N., Adela Andal, R.N., Rafaela Sasa, R.N., and Mrs. Gil de Guzman. The purpose of this group is to improve the dormitory and do whatever possible to add touches of home life for the nurses in training.

The patients' aid group is headed by Mrs. C. A. Mathay, and has for members Mrs. Eugene Hessel, Mrs. Clara Rapaport, Mrs. Howard Awad, Mrs. Grace Schwaiger, Mrs. Carmen L. Pan, Mrs. M. A. Salas, Mrs. Mary S. Dee, and Mrs. E. Uy Godinez. This group is furnishing potted plants to the institution, flowers to the patients, and Bibles and other reading matter to the patients.

A membership and publicity group was formed, with Mrs. M. A. Salas as chairman. Other members of this progressive group are Mrs. Richli, Mrs. Miranda, and Miss Andal.

We are very happy to have this public-spirited group of women working to foster the best interest of the sanitarium. They are laying plans for other activities, and we know they will do a tremendous amount of good. And it is especially gratifying to see the interest displayed by our non-Adventist friends and to see them enthusiastically laying plans to make Manila Sanitarium a better institution.



## Opening Work on Okinawa

By V. T. Armstrong  
*President, Far Eastern Division*

**P**LACES, like people, many times by the unexpected chain of events appear in the headlines of the world. Many places seldom heard of before the war have, because of their strategic position in the path of the conflict, been thrust into the focus of the world's attention. This is true of the island of Okinawa, one of the largest in the chain of islands dotting the Pacific Ocean between Japan and Formosa. With the invasion of the United States forces in 1945, the name Okinawa appeared in the headlines of the world, and held the attention of the public for many weeks as one of the decisive battles of the war raged on this semitropical isle.

The remnant church is always interested in territory not yet entered by the messengers of this everlasting gospel. For more than a year Seventh-day Adventist members living in Honolulu, who were born on Okinawa, have appealed that plans be made to open work for the needy people of this island group. Study has been given to the problem by mission committees in the Japan Union and the Far Eastern Division, and appeals have been made to the General Conference for financial assistance to open the work.

The recent Autumn Council voted fifteen thousand dollars in answer to the appeal, and the previously mentioned committees are proceeding with definite plans to place workers there very soon. A missionary family will be located there as early as housing accommodations can be provided and entry permits arranged. Brother Yahiku, an Okinawan layman now living in Honolulu, will be invited to join in the opening of the work.

Naha, the largest city on the island, was completely destroyed during the war. Many of the inhabitants are

homeless and destitute. There is great need for medical and educational work among the people. Very little has been done by any religious organization since the war. Plans are being made, however, by both the Protestant and Catholic churches to open and expand churchwork in the island group. Now seems to be the opportune time for us to begin our work there. We know our members will rejoice that the doors today are open. The liberality of our people has made possible the granting of funds to send workers and provide living quarters. We solicit the prayers of the church that the prospering hand of God may richly bless as this territory is entered.

## Called to the Feast

By Mrs. S. M. Hyde

**I**N LUKE 14:21 we read, "Go out quickly into the streets and lanes of the city, and bring hither the poor, and the maimed, and the halt, and the blind."

Each Sabbath as I sit in our little church here at Nchwanga Mission, this verse comes to my mind, for it is illustrated so vividly week by week as the people come into the house of the Lord. I hear a pair of crutches on the doorstep, and a woman with one leg comes in. Her home is four miles away, yet she is faithful in her attendance. Then comes a woman with only one eye; the other side of her face is one huge scar, caused when she fell into the open fire as a child. Now an almost-blind man carefully picks his way in through the door and down the aisle to his seat. Behind him is a crippled man, still fairly young, half his body is paralyzed as the result of a high fever about two years ago. He lives alone now, for his wife ran away from him when she saw that the fever had left him in such a sad state. Yet on his face there is joy, for has he not found another Friend, a faithful Friend, Jesus, the promise of perfect life? Yet another

crippled man with a peculiarly twisted leg and arm comes swinging into the church by the aid of a big stick. All these unfortunates are radiant with the future hope of a soon-coming Saviour.

Yes, the feast was prepared at "Old Nchwanga Mission," the servants who went out to give the call were the student-evangelists who for two years while here in their course went out regularly week by week visiting every home and giving the "call" faithfully and with earnest persuasion. The rich in their flowing garments had no time for the callers.

So the faithful servants passed on, over the hills and through the valleys, round the swamps and through the forests, and into the highways. They looked, as it were, under the hedges. By the poor, the sick, the maimed, and the blind they were received gladly.

The invitation was sweet to the ears of those physical unfortunates who now week by week hobble along and up the steep hill to the church, feeling happy and fortunate, for do they not rejoice in Jesus the Son of David, who will have mercy on them at His coming?



I think the Spanish churches of New York City have the honor of being the first Spanish churches in all the world to reach a full Minute Man Ingathering goal.

During the years of 1948 and 1949 the three Spanish churches in this area were successful in reaching a full Minute Man goal in the allotted time specified for the campaign.

The above picture shows a group of our Manhattan Spanish believers at the climax of their campaign in 1949. Under the leadership of R. W. Prince, their pastor, they worked like faithful soldiers of the cross until every dollar was raised.

We thank God for such faithful, loyal workers and members as are found in the Greater New York Conference. May 1950, under God's blessing, be an even greater year.

L. C. EVANS, *President, Greater New York Conference.*

# General Conference and Overseas SPOT NEWS

From Our Special Correspondents

## Southern Asia Division

- MR. AND MRS. D. O. CALKINS arrived in Calcutta on November 3, 1949. Brother Calkins has been appointed secretary-treasurer of the Northeast Union Mission.
- ON November 12 E. L. Sorenson baptized eight persons as the first fruits of the evangelistic effort in Mysore.
- ON November 26, 16 members were added by baptism to the church at Hanumunthulagudem village, about seven miles from our hospital at Nuzvid.
- MISS T. FLATTUM arrived in Bombay on December 4 from the United States. She has been assigned as Bible instructor in the city of Nagpur, where D. S. Harris and C. R. Holford are engaged in evangelistic work.
- ON December 31 Miss C. Kruger arrived in Bombay from the States. Miss Kruger is to connect with the Giffard Mission Hospital, Nuzvid.
- ON December 13 Mr. and Mrs. W. A. Hilliard and two children arrived in Calcutta from China. They are engaged in language study while living temporarily at Kalimpong, near Darjeeling.
- MR. AND MRS. F. A. WYMAN, JR., arrived in Rangoon on December 3 from the United States. They will engage in mission service in Burma, where Brother Wyman was born.

# NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

## Atlantic Union

- THERE are 150 enrolled in Missionary Volunteer Progressive Class work in South Lancaster, Massachusetts, under the leadership of Mrs. Kenneth Beem. Of these, 100 are Master Comrade candidates. They are divided into three clubs—the village, college, and academy clubs. An investiture will be held in the spring.
- J. M. CLEMONS has been appointed leader of the Hartford, Connecticut, district, to succeed Beaman Senecal, who is now superintendent of the Bermuda Mission. Elder Clemons formerly had charge of the New Bedford, Massachusetts, district.
- THE Teachers of Tomorrow Club has organized at Greater Boston Academy, with Gloria Zelnick as president; Hazel Barnaby, vice-president; Jacqueline McCleary, secretary-treasurer; and Katherine Williams, parliamentarian.

## Canadian Union

- F. W. BIEBER, educational secretary of the British Columbia Conference, reports an enrollment of nearly 700 students in both church schools and academies. The total church membership in British Columbia at the present time is approximately 2,700.
- THE latest statistics reveal the fact that there are 216 more children attending church school (grades one to eight) in Canada this year than last.
- THE Icelandic group, under the leadership of Miss S. Johnson, of Lundar, Manitoba, has just reported a Thirteenth Sabbath Offering of \$100 for the past quarter. Miss Johnson has been doing Bible work among the Icelandic people in

northern Manitoba, and is the editor of *Stjarnan* (The Star), which is the Icelandic denominational paper in North America.

## Central Union

- THE Central Union officially launched its 1950 Ingathering campaign on January 7. Each local conference has set for itself the Minute Man goal, which if reached will almost double the 1949 results. Early reports indicate that the Christmas caroling program was an outstanding success. One conference reports more than \$18,000 received through the caroling plan.
- NINE young people were baptized recently at the Columbia, Missouri, church as a result of the Week of Prayer conducted at Sunnysdale Academy by Meade MacGuire.
- INGATHERING field day at Sunnysdale Academy, Missouri, was welcomed with enthusiasm by both students and faculty. As a result of their faithful work, \$1,065 in cash was raised, thus exceeding their goal of \$919.

## Columbia Union

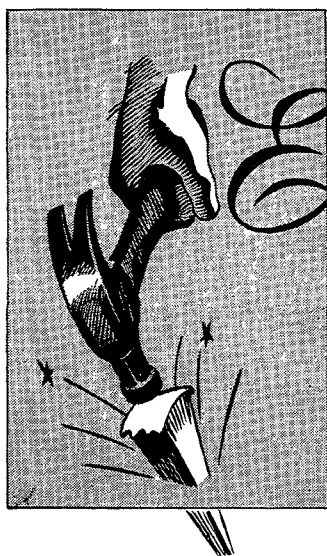
- A NEW church building is under construction in Radford, Virginia.
- R. F. FARLEY reports that the evangelistic campaign conducted by him in Lima, Ohio, for eleven weeks has been closed. The meetings were held on Sunday nights. Bible studies are being held with interested persons, and it is hoped that a good number of them will join the church.
- THE Ohio Conference reports that many new enrollments in the 20th Century Bible Course have been received as a result of the distribution of enrollment cards in evangelistic campaigns now in progress in Ohio.
- THE Virginia federation of colored Missionary Volunteer Societies met in Norfolk recently.

## Lake Union

- W. G. WALLACE has been appointed as the new publishing department secretary of the Indiana Conference. He is taking the place of F. A. Unger who was recently called to mission service. Brother Wallace has spent several years as assistant in this department.
- R. G. CAMPBELL, of Fort Worth, Texas, has accepted the call to become publishing department secretary of the Lake Union, and will take up his duties February 1. I. H. Ihrig, who has been serving in this capacity, is now the circulation manager of the Southern Publishing Association.
- RECENTLY H. K. Halladay, home missionary and Sabbath school secretary of the Lake Union, conducted a cooking school at Milwaukee, Wisconsin. G. F. Ruf, of the Wisconsin Conference office, states that this is the first in a series of cooking schools that the workers are planning to hold throughout the State. The attendance was large, and everyone expressed appreciation for the excellent instruction given.

## Northern Union

- TEDDIE MOHR, of the North Dakota Conference, has recently accepted a call to serve as educational and Missionary Volunteer secretary of the Kentucky-Tennessee Conference.
- A CHURCH in central Minnesota had an interesting experience recently. The pastor of a Lutheran church wrote a letter to the Adventist church requesting the privilege of bringing his confirmation class over on a certain Sabbath, and that they might be granted ten minutes in which Adventist doctrines and beliefs would be explained to them. On the Sabbath specified they came and remained for a full half hour while the brother in charge of the service told them of our beliefs and about the reasons for keeping the seventh-day Sabbath. When the communion, including footwashing, had been explained, the pastor stood up and said to the youngsters, "Now, get over your shock; Jesus washed His disciples' feet, and He said that we should follow His example." They were given several pieces of literature and went away quite impressed. The class consisted of 23 children 14 years of age or older.



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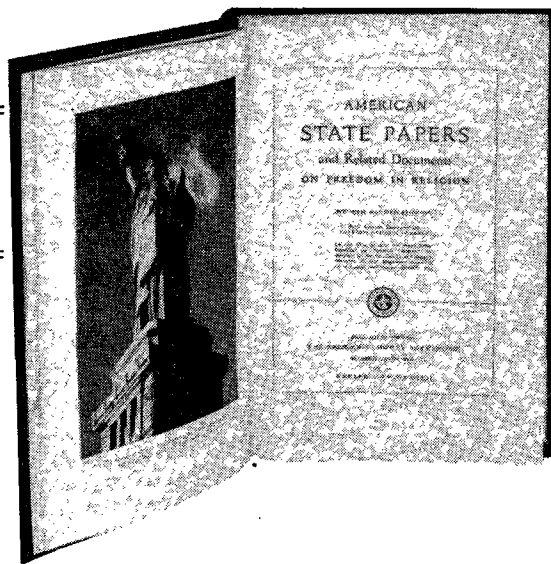
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## North Pacific Union

● THE evangelistic series of meetings in Wenatchee, Washington, closed Sunday night, December 18. On Sabbath, December 17, nine were baptized, making a total of 23, with other interested persons preparing for baptism in the near future. C. L. Vories, A. R. Holt, Roland Hegstad, and their wives were associated in this effort.

● EARLY in the school year 18 or 20 of the students of Gem State Academy banded together to learn better how to share their faith. The group has grown until now the membership is 53. Their first project was to visit every house in a near-by village and publicize the radio program put on by the students at the academy. Later the same group visited the homes in that same village to invite the people to attend meetings held in the Odd Fellows hall each Sunday evening by the Crusaders for Christ radio group. Since then some of the students have been holding Bible studies with people interested as a result of the earlier contacts. The Bible instructor at the academy, L. R. Callender, is supervising the efforts of the young people.

## Pacific Union

● A. D. ARMSTRONG, pastor of the Redondo Beach and West Los Angeles churches, reports a baptism of 10 as a result of a series of meetings conducted in the Redondo church and Bible studies in the homes of interested readers.

● MELVIN LUKENS has been pastor of the Keeaumoku Street church in Honolulu for the past three years. He has now accepted a call to the Southern California Conference. He will be succeeded in Honolulu by R. Curtis Barger, who has been in Hilo. Various other shifts of pastors in the Hawaiian Mission will supply all churches with pastoral care.

● MISS MARCEDENE WOOD, for several years Bible instructor in Honolulu, has been called to the office staff of the Pacific Union Conference in Glendale.

● A MASTER COMRADE club with a membership of about 150 has been organized in the Fresno English church.

## Southern Union

● At Forest Lake Academy 53 students and teachers of Spanish went by school bus recently to Miami, from there taking a plane to Cuba. They visited Havana and the Antillian Junior College at Santa Clara, where they were entertained.

● THE momentum of the Ingathering campaign in the Southern Union is bringing rich returns. Seven churches in the Florida Conference had reached their goals by December 25, 1949. Church school children of the Covington, Kentucky, church raised \$2,050 in 16 nights during the Christmas season. Almost every child in the school raised a senior Minute Man goal or more.

● AFTER functioning for several months under the direction of the Dorcas Societies, the Welfare and Medical Center at Miami, Florida, has found it necessary to rent the entire building in which it began operating. In three months time the report shows 798 hours of Christian help work, 1,523 pieces of literature given away, 2,340 garments distributed, \$329 paid out, and more than 100 people helped. At present more than 100 packages of clothing are being given away weekly. The headquarters has a beautiful display of our books, Bibles, and periodicals, and a nice reading room.

## Southwestern Union Conference

● E. F. FINCK, who has been home missionary and Sabbath school secretary of the Texas Conference for the past five and a half years, has recently accepted a call to serve in the same capacity in the Minnesota Conference. M. H. Jensen, who has been located in the Rio Grande Valley district of the Texas Conference, has been selected to be the new home missionary and Sabbath school secretary of the Texas Conference.

● ON December 29, 1949, a meeting of the secretaries of the Commission on Rural Living in the Southwestern Union was

held at the union conference office in Fort Worth, Texas. This was the first meeting of this kind in the Southwestern Union, and plans were laid for a greater promotion of the activities of this department. Dr. E. A. Sutherland, from the General Conference Commission on Rural Living, attended the meeting, and gave very valuable help.

● ON Sabbath, January 14, 1950, the new Lubbock Seventh-day Adventist church was dedicated. L. F. Webb, who is now pastor of the Houston, Texas, church, was located in Lubbock during the time the church building was constructed. At the present time F. H. Hewitt is pastor of the church, and under his leadership a very aggressive soul-winning program is under way.

● ON January 17, 1950, the Southwestern Mission was re-organized on the basis of a regular conference organization. This forward step brought great courage to the hearts of the colored believers throughout the entire Southwestern Union Conference territory. G. E. Peters, of the General Conference, was present for this very important meeting. Extensive plans for greater evangelism were formulated for the year 1950. The constituency of this new conference organization numbers a little more than 2,000.

## CHURCH CALENDAR

Feb. 4	Christian Home Day	July 22	Educational Day
Feb. 18-25	Signs Campaign	July 22	Elementary Schools Offering
March 4	Home-Foreign Day	Aug. 12	Midsummer Offering
March 11-18	Missionary Volunteer Week of Prayer	Sept. 9	Missions Extension Offering
March 11	Riverside Sanitarium Offering (In colored churches only)	Sept. 30	13th Sabbath (Australasia)
March 25	13th Sabbath (Southern Asia)	Oct. 7	Colporteur Rally Day
April 1-May 13	Ingathering Campaign	Oct. 14	Voice of Prophecy Offering
May 6	Medical Missionary Day	Oct. 14-21	Message Magazine Campaign
May 27	College of Medical Evangelists Special Offering	Oct. 28	Temperance Offering
June 17	Sabbath School Rally Day	Nov. 4-25	Review Campaign
June 24	13th Sabbath (Southern Europe)	Nov. 11-18	Week of Prayer
		Nov. 18	Week of Sacrifice Offering
		Nov. 23	Thanksgiving Day
		Dec. 30	13th Sabbath (China)

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

## THE REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

## The New 1950 Yearbook

THE 1950 *Yearbook*, which came off the press January 15, was published much earlier than former yearbooks, through special cooperation between the Statistical Department of the General Conference and the Review and Herald. It gives official information regarding Seventh-day Adventist activities around the world. Included are the names and officers of conferences, mission fields, and institutions; names and addresses of ministers and principal workers, school faculties, sanitarium staffs, and publishing house leaders; countries where Seventh-day Adventist work is being carried on; languages in which Adventist literature is printed; lists of all denominational periodicals; latest church and institutional statistics; and much other data of interest and importance.

## Youth Evangelism in Southern Europe

In a letter just received from the associate secretary of the Missionary Volunteer Department, L. A. Skinner, now in Stockholm, Sweden, we are told that since the war new chapels have been built in many places throughout the Southern European Division. He says, "Every one of these new postwar chapels has a youth's chapel in connection with it. Here the youth will conduct evangelistic meetings and have a special place for their own meetings. In Zurich and Marseille the first of these evangelistic meetings are being held. The public attends, and the name Missionary Volunteer is the evangelistic front."

In another part of his letter Elder Skinner speaks further of this soul-winning spirit among our young people: "Friday night we had a meeting at the Italian school outside of Florence. There are about fifty students here. Seven have been won to the truth by other youth, and twenty-two have been successful in winning at least one soul to the third angel's message." E. W. DUNBAR.

## Salvation in Paper and Ink

A RECENT communication from W. A. Bergherm, publishing secretary of the South American Division, indicates how God has an ever-watchful eye over the books and magazines distributed by consecrated colporteurs in every part of the world field. He says:

"While in Ecuador recently we learned of a colporteur who had sold a book to a man who, when he began to read the book and found that it dealt with religious subjects, threw it to the floor in disgust. He wanted to have nothing to do with such ideas. Years passed, and the book remained unopened. One day his brother-in-law, who had developed tuberculosis, was preparing to leave for a place where he could have a change of climate. In his preparation he discovered the book, and put it in his suitcase to take along. During the days that he was away he read the book. When he returned home he was convinced of the truth and persuaded his brother to read it also.

"One day this brother was determined to find, if possible, a Bible. In his search he was directed to the meeting place of the Adventists, where he secured a copy. A few days later, however, the sick brother passed away. His death spurred the other members of the family on in matters of religion, for they had seen a great change in his life since he had been reading the book. The other brother soon began attending the meetings of the Ad-

ventist group, and in the course of time was baptized. About a year later he entered the colporteur work, and is having good success. Since becoming an Adventist, he has had the pleasure of seeing one after another of his family baptized and united with the church. Recently the man who purchased the book was also baptized."

G. A. HUSE.

## Press Publicity Adds Another Language

THE Marathi language of India is somewhat like the national language, Hindi, writes A. E. Rawson, Southern Asia Division press relations director. He makes this explanation in introducing to the General Conference Press Bureau another language in which newspapers are now helping to carry the gospel.

The news story he encloses is in the Marathi language and measures twenty-two column inches. Brother Rawson says, "It is an excellent write-up of the 'Atomic Age' lecture given by C. A. W. Ritchie in the city of Kolhapur recently." From marks on the clipping we find it came from the *Pudhari News*, and is a full report of a sermon on the signs of the times given in the Palace Theatre of Kolhapur.

J. R. FERREN.

## Training Families in East Africa

THE two-year evangelist course held at Nchwanga, East Africa, closed in November; and the plan is that the next course will be conducted over at the new site for the East African Union Training School, at Bugema. We are busy packing once more to move and get settled in readiness for the next group. We expect another fifteen or more families from the three territories of the union to come in for training. My husband trains the men, and in my spare time I train the women and children.

It was hard to say good-by to the last group, for after working with them for two years we loved them as our own children. But now we must open our hearts wide again and receive the new ones, begin right at the bottom, and with God's help lift them up until they too are ready to go out and be shining lights, each home being a true example to their own people of what an Adventist home should be.

MRS. S. M. HYDE.

## A Privilege to Serve in Korea

It is a great privilege to serve in Korea at a time like this. Last Sabbath afternoon a preacher and his wife of another denomination were baptized. Three months ago he first heard of the message. One month later he came up from the south to see me. One Sabbath afternoon we studied the cardinal points of faith for nearly four hours. Then he enrolled in the Bible correspondence course. Now he and his wife are Seventh-day Adventists. More than 430 precious souls have been baptized in southern Korea during the year.

Wonderful opportunities are ours! A week from this Sabbath we expect to have another graduation service for 300 Voice of Prophecy Bible Correspondence Course students.

THEODORA WANGERIN.