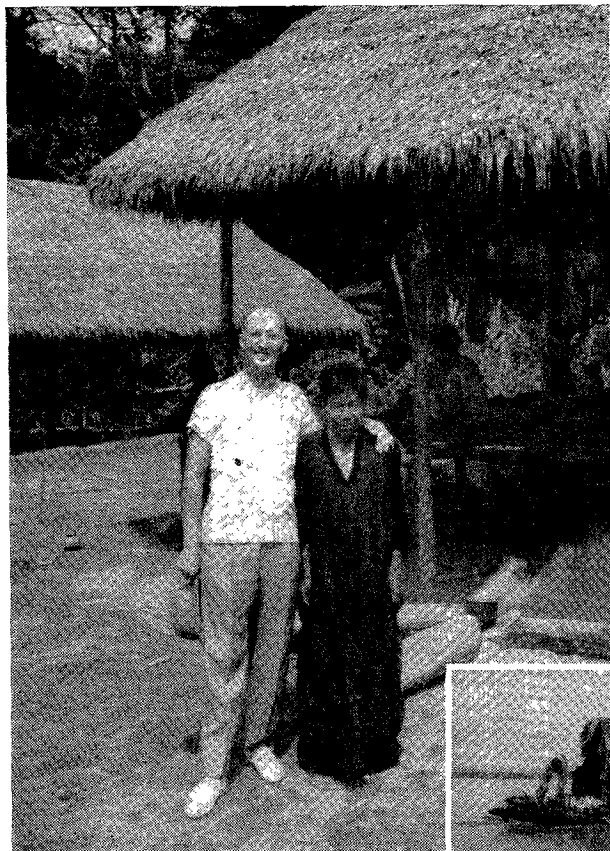
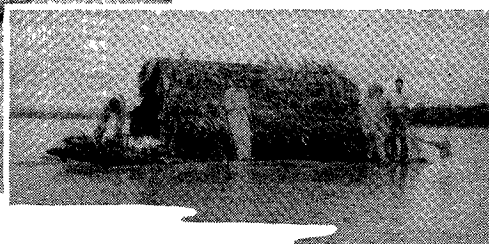


The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Above: L. H. Olson With Napoleon, Campa Indian, Former Slave Trader and Witch Doctor. Right: Balsa Raft Used for Transportation on the Amazon River



the return trip going down the river, and take advantage of the free power provided by the river current.

The Unini Mission Station was established about two years ago by J. C. Ruskjer, who has labored many years among the Campa Indians in the Upper Amazon valley. A very severe earthquake made it advisable to move from the former location at Sutziki, because the Indians were afraid to remain there longer after their fields had all been destroyed. After a careful study of the territory divisions as recognized by the different tribes in the jungles, and the rivers most used by the Indians for travel, and also the trails through the forest where they have journeyed throughout the years, a location was selected on the shores of the swift and dangerous Unini River just before it enters the Ucayali.

It was nearing nightfall when our plane landed on the river and left us as strangers with a few Campas looking down very surprisedly at us. At sunset the swarms of mosquitoes came and we quickly hung our mosquito nets, crawled into our sleeping bags and found welcome rest. Early the next morning a boy went through the jungle trail to advise Brother Ruskjer of our arrival, and after two hours we were glad to hear the sound of his outboard motor as he came to direct us to the mission station.

It is a welcome sight, back in this dense jungle, to see our mission buildings located on a little hill which really is one of the foothills of the great Andes range. This slight elevation gives not only an excellent view but also a little breeze, which is prized so highly in these steaming tropical jungles.

Coming onto the mission compound provides an inspiration that is not

THE Unini Mission Station is the most isolated of any of our outposts in the South American Division. To reach this site from our Inca Union headquarters in Lima, one must either travel by truck for about three days over the Andes range, or fly to the city of Pucallpa, which takes about two hours and is the first step of the journey either by land or by air. During the rainy season landslides are frequent, and long delays are most probable. From Pucallpa it is necessary to go upstream on the Ucayali River, which is the name given to the Amazon in this section of Peru. Transportation here is very uncertain for the few motor boats do not have schedules and they make long stops along the way purchasing hides and other articles from the Indians.

On a recent visit to this mission we decided to take a small military airplane which, after about two hours' flight, landed us on the Ucayali River near the mouth of the Unini River and only a short distance from our mission station. Landing on this swollen stream is very dangerous, for it is full of logs and whirlpools in addition to the other dangers of boas and alligators. By going upstream on the plane, we could make

OUR REMOTEST OUTPOST *On the Amazon*

By L. H. OLSON
President, Inca Union Mission

easy to forget. What a welcome sight are these sons of the forest, who but a few short years ago were practicing witchcraft and literally selling their fellow men into slavery; but now they are sincere followers of the Master and await the blessed hope the same as our believers in other lands. Some here in this compound were condemned to death by the witch doctor, but today they are walking in the full liberty of the gospel.

The roaring rivers of the Upper Amazon, as they come down from the Andes peaks, present many dangers to the travelers. Missionary Ruskjer, a few days before our arrival, was caught in one of the many dangerous whirlpools, the force of which carried him deep (Continued on page 20)

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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.]

¶ JEWISH youth will study Christianity and attend Christian worship services as part of a new course on "Understanding of Religions," to be introduced in the synagogue school of Temple Keneseth Israel, one of Philadelphia's largest Reform congregations. Formal instruction will be provided for Jewish children in the history and the basic principles of Christianity, according to Rabbi Bertram Korn, spiritual leader of the congregation.

¶ BIGGER farms, bigger tractors, and smaller families seem to be the slogan of rural America under the growing influence of materialism, the National Lutheran Council was told at its annual meeting in Minneapolis, Minnesota. "Rural people are being caught in the web of a social pattern in which it is easier, more desirable and less expensive to beget a refrigerator than a child," the Reverend Elwin W. Mueller, Chicago, said. Mr. Mueller, secretary of the rural church life program of the council's division of American missions, said, "The great Christian truths cannot be perpetuated through gadgets and appliances, but through children who are nurtured and brought up in the fear of the Lord."

¶ MORE Protestant interdenominational cooperation takes place in the home missions field than in any other area of church work, according to Dr. Mark A. Dawber, retiring co-executive secretary of the Home Missions Council of North America. Dr. Dawber, who spoke at the Home Missions Congress in Columbus, Ohio, said Protestants have an "inescapable obligation" to establish "new standards of working together as denominations. We must set aside more of our distinctly denominational programs and do more things jointly." Appealing for "even greater cooperative effort" in rural areas in the future, Dr. Dawber said, "There are still far more rural churches in certain areas than can be justified, too many in relation to the population, resulting in limited economic resources and a poor and insufficient leadership."

¶ A LABOR school, second of its kind in New York, was opened under the sponsorship of the Staten Island Division of the Protestant Council of the City of New York. The school will be similar to one inaugurated by the council last year at the Presbyterian Labor Temple in New York. Classes at the Staten Island school will be in session each Monday evening through April 3 and will stress common problems of labor groups.

¶ WARNING against any "absolutist" interpretation of the First Amendment, Dr. F. Ernest Johnson, of the Federal Council of Churches, declared, in Washington, D.C., that public education should offer for "objective, respectful study" the "religious institutions, beliefs and activities which are conspicuous in our common culture." In an address to the Washington Ministerial Union, Dr. Johnson assailed the separation of religion from life as a "reactionary tendency which the very persons who are now calling for it do not really, deeply and permanently want. Fear, prejudice and group anxieties have displaced reason in dealing with the problem. We need to make a fresh start."

¶ SOME 800 American communities have invited Dr. Billy Graham, thirty-one-year-old Minneapolis evangelist, to come and conduct city-wide revival campaigns for them, he disclosed in Minneapolis, Minnesota. The invitations have poured in by telephone, telegram, and letter following Dr. Graham's highly successful revivals in Los Angeles, California, and Boston, Massachusetts. One of the most spectacular invitations came from an editor of a Dallas, Texas, newspaper and president of a Dallas ministerial association. He offered to build a huge aluminum portable tabernacle seating 25,000 persons if Dr. Graham would spend a year preaching in Texas. "I know we are beginning the greatest revival America has ever seen in history, Dr. Graham said, "Everyone, everywhere seems interested. There are few agnostics now. You don't have to prove any more that there is a God."

75-50-25 YEARS AGO

1875

¶ S. B. WHITNEY, who has been laboring in Herkimer County, New York, sends this word: "Came here Feb. 11, and found ten persons, besides children, that had commenced keeping the Sabbath from reading, and a Methodist church freely opened to us as long as we wished to use it. The weather has been extremely forbidding, more so, I think, than I ever experienced before, yet I have not lost a single appointment. As it is only a country place, the attendance has not been large, but very steady. A lively interest has been taken in the meetings, and the truth is favorably received. Have spoken but twice on the Sabbath question, and one more has already commenced to obey."

1900

¶ "SINCE our district meeting at Graysville, Tenn., we have spent a few days with the brethren at Fort Payne. January 28 we buried two persons in baptism, and organized a church of ten members. Officers were ordained for their special work. The ordinances were also celebrated. This meeting was a blessed occasion. The Spirit of the Lord was present."—W. WOODFORD AND A. C. BIRD.

—1925

¶ A. A. DIRKSEN reports the organization of a church of nineteen members at Hardin, Montana, February 1. This is a German church. Other members will be added shortly.

On January 10 the Greensburg company in West Pennsylvania was organized into a church. Fourteen were accepted into membership. These were all transferred from the conference church. Others will soon be taken in, either by letter or by baptism.

EDITORIAL

EDITOR: Francis D. Nichol
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The Joys of Jesus

THE character of a man is revealed by the things which give him the greatest joy. Where does he seek his pleasure? What brings him the most satisfaction? How does he spend his leisure time? Answers to such questions are very significant.

What do we find when we look into the life of Jesus? As we follow Him about with the disciples where does He take us? What do we hear Him talking about much of the time?

Although we know very little concerning the thirty-three years of Jesus' life on earth, yet enough has been recorded to give us an insight into the character of this Man who pleased God. Two things are very evident, we believe: His love of nature and His love of home.

One of the most poignant facts in the life of Jesus was His lack of a home of His own, where there was understanding and comfort. One who gave such tender consideration to women and children and who evidently found great comfort in addressing God as His Father could not have been stoically unmindful of the joys to be found in a happy home. But did He have one? No. That He felt the grievous lack is seen in these pathetic words spoken to a man who wanted to follow Him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20.

An Unhappy Relationship

Jesus' home in Nazareth, where He was reared, was not one to draw Him thither. There had always been contentions over His strange ways. He had brothers and sisters (Matt. 13:55, 56; Mark 6:3), who had little regard for His mission. In early life they were unsympathetic with Him. He was often the object of their censure. We are told:

"They [his brothers] were greatly annoyed at the clear penetration of Jesus in distinguishing between the false and the true. His strict obedience to the law of God they condemned as stubbornness. . . . His brothers felt that His influence went far to counteract theirs. He possessed a tact which none of them had, or desired to have. When they spoke harshly to poor, degraded beings, Jesus sought out these very ones, and spoke to them words of encouragement. . . . All this displeased His brothers. Being older than Jesus, they felt that He should be under their dictation. They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers, and the priests and rulers of the people."—*The Desire of Ages*, pp. 86, 87.

After Jesus had fully entered upon His work His brothers thought it necessary to seek Him out in the hope of persuading Him to cease His labors or to be more circumspect in His attitude toward the leaders in Israel. Of this we read:

"They felt keenly the reproach that came upon them through their relation to Jesus. They knew what a tumult His words and works created, and were not only alarmed at His bold statements, but indignant at His denunciation of the scribes and Pharisees. They decided that He must be persuaded or constrained to cease this manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent."—*Ibid.*, p. 321.

In spite of His unfortunate experiences in His own home life, Jesus often referred to marriage and the home,

and sought to lift these to a higher plane than they had ever known before.

In His statement, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), He wished to convey the idea that to give up wife and children and one's family relationships is the supreme sacrifice that man can make.

And how often He showed special attention to women in their sorrows, their sickness, and their spiritual need.

Jesus' attitude toward little children reveals the fondness He had for them. On many occasions He used them as examples to follow. Thus He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

In the Home of Lazarus

Denied the human satisfaction of love and understanding in His own home, Jesus found them to some extent elsewhere. A humble home among loved ones in the little town of Bethany, for a time supplied the restful retreat for which His soul often longed. No more beautiful picture is given of His life on earth than the one recorded by Luke, where the apostle describes a visit of Jesus to the home of Lazarus, Martha, and Mary. (Luke 10:38-42.) How typical it is, Martha showing her love in service, Mary showing it in attention to His words! Though Jesus rebuked the one and commended the other, that fact does not mean that He did not find satisfaction in the tender ministrations of that home body, Martha. Of this home we are told:

"At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples; and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured."—*Ibid.*, p. 524.

Then we must not forget the tender love that Jesus manifested for His own mother in the very last hours of His life when, looking down from the cross, and turning to John, He said, "Behold thy mother!" meaning, of course, that He was committing the keeping of His mother to faithful John. (See John 19:25-27.)

Thrills Amid Nature

Next to the joys of home were the thrills that Jesus found as He observed the world of nature. It was amid nature in childhood that He learned to know God and His creative power. Often He would escape from the contention of His home to the hillside, where He found release as He watched the birds on the wing, viewed the waving fields of wheat, and took note of the flowers.

How often He used the objects of nature to illustrate spiritual truths. It was easy for Him to say, "Consider the lilies of the field, how they grow"; "Behold the fowls of the air"; "A sower went forth to sow"; "The kingdom of heaven is like to a grain of mustard seed"; "I am the vine, ye are the branches"; "Learn a parable of the fig tree"; "The harvest is the end of the world"; and "First the blade, then the ear, and after that the full corn in the ear."

We are told that Jesus' "hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountain-side, or amid the trees of the forest."—*Ministry of Healing*, p. 52.

Again and again in the Gospels we read of Jesus seeking retreat in the mountains, far from the hurrying throng. He gathered the multitude on the mountainside where He could point out the beauties of nature and speak of its wonders. He desired to turn away their thoughts from the works of man.

God Made the Country

Man's natural state is in the country, surrounded by the living objects of God's creative hand. The city is man's invention. It is here that man is most likely to forget God, amid the ceaseless striving for gain and the restless seeking for unholy thrills.

Jesus sought to teach men the simple pleasures to be found in the united home and in field and wood, where the soul tends to be lifted toward God.

We would do well to follow the ways of the Master, find satisfaction in the things that thrilled His soul, and give attention to the joys that made Him most happy.

F. L.

Heart-to-Heart Talks

Spirit of Prophecy—9

Not a New Bible

DO THE writings of Mrs. E. G. White constitute for the church of Christ a new Bible? We answer emphatically, No. Do they constitute an addition to the Sacred Canon? We answer again unqualifiedly, No, indeed. In what we term the Holy Bible there is comprehended an all-sufficient revelation, revealing man's origin, the entrance of sin, the provisions of divine grace for his redemption as represented in the gospel of the Lord Jesus Christ, the necessary steps to make the gospel effective in human experience through the work of repentance and the exercise of faith by the operation of the Holy Spirit, and the final awards of life and death to be meted out to those who accept of this free salvation or to those who reject the proffers of God's great mercy.

God in His providence selected from the writings of the prophets of the past those portions which contain that expression of His divine will best suited to constitute a great spiritual guidebook for all nations, times, and conditions. It evidently was not the divine purpose that any instruction which His Spirit might impart to His church in the latter days should be regarded as an addition to the completed canon of Scripture.

Not only should Mrs. White's writings be regarded as making no addition to the Bible, but only as they stand the test of the Sacred Canon can their claims be accepted. Indeed, it is by the Bible that the writings of Mrs. E. G. White, and of every other person claiming divine revelation, are to be judged. The Bible is the great gauge, or rule, by which all other writings are tested and proved. To the truthfulness of these statements the Lord's messenger bears decided testimony. We quote from one of her leading publications as follows:

"In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. 'Every scripture inspired of God is also profitable

for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' 2 Tim. 3:16, 17, Revised Version.

"Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.

"The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested. Says the apostle John, 'Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4:1. And Isaiah declares, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8:20."—*The Great Controversy*, p. vii.

Presented "in a False Light"

Mrs. White declares not only that the Testimonies are not "an addition to the Word of God" but that those who teach them in this manner present them "in a false light." The main purpose of the Testimonies is to give a clearer understanding of the Scriptures. The Word of God deals with great general principles. Mrs. White in her writings has taken these great principles and drawn them out in detail. The great truths of the Bible are simplified. We quote again:

"Bro. R would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of his people to his word, to give them a clearer understanding of it.' 'The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.' 'The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.' . . .

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow-man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse. . . . The Testimonies are not to belittle the word of God, but exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."—*Testimonies*, vol. 5, pp. 663-665.

Mrs. White's Estimate of the Bible

Mrs. White's understanding of the relationship sustained between her writings and the Bible was again clearly set forth in these words: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Evangelist*, p. 37.

The esteem in which Mrs. White held the Word of God and the manner in which she commended its study to others, are well expressed in the following words:

"What book can compare with the Bible? An understanding of its teachings is essential for every child and youth, and for those of mature age; for it is the word of God, given to guide the human family to heaven. In the world today there are gods

The Secret Place of Victory

By F. C. BEE

In the early morning twilight,
When all nature is asleep,
There we meet our blessed Saviour
In the forest dense and deep.

There we meet and talk together
Of the wondrous power of love;
Jesus Christ, our great Creator;
There He tells me God is love.

That creative power that made me
And all the worlds on high
Is mine and dwells within me;
He is always very nigh.

I tell Him I am weakness;
He tells me He is power,
That He personally will keep me
In the darkest trying hour.

Then hand in hand together
We leave that quiet place,
There, to meet life's hardest battles,
Strengthened by His power and grace.

Don't forget that quiet moment
In the secret place of prayer;
Oh, what strength and help it gives you
In the home and everywhere.

All the treasures of God's storehouse
He will give us full and free;
Here's the secret of life's victories
He has promised you and me.

In the city's life so busy,
No sweet, pure, and bracing air,
But wherever God may call you,
You can find a place of prayer.

many and doctrines many. Without an understanding of the Scriptures it is impossible for the youth to understand what is truth, or to discern between the sacred and the common.

"The word of God should stand as the highest educating book in our world, and should be treated with reverential awe. It should be placed in the hands of the children and youth as the great lesson book, that they may know Him whom to know aright is life eternal. . . .

"What more important knowledge can be gained than that which outlines the fall of man, and the consequences of that sin which opened the floodgates of woe upon the world; which tells of Christ's first advent? The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit,—all these vital themes of Christianity are revealed from Genesis to Revelation. Each is a golden link in the perfect chain of truth. Why, then, should not the Scriptures be exalted in every school in our land?"—*Counsels to Parents, Students, and Teachers*, p. 427.

The Bible Alone Our Rule of Faith

Every doctrine is to be tested by the Sacred Word. If any belief does not stand this test, it is of darkness and not of light.

"However much one may advance in spiritual life, he will never come to a point where he will not need diligently to search the Scriptures; for therein are found the evidences of our faith. All points of doctrine, even though they have been accepted as truth, should be brought to the law and to the testimony; if they cannot stand this test, 'there is no light in them.'"—*Testimonies*, vol. 5, p. 575.

"Do not make the Sabbath-school lessons dry and spiritless. Leave the impression upon the mind that the Bible, and the Bible alone, is our rule of faith, and that the sayings and doings of men are not to be a criterion for our doctrines or actions."—*Testimonies on Sabbath School Work*, p. 32.

MARCH 9, 1950

"The Bible is our rule of faith and doctrine. There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts or give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—*Gospel Workers*, p. 249.

The foundations of the faith held by Seventh-day Adventists rest on the Word of God. They were developed by the study of this Word. This is well stated by James White in the REVIEW AND HERALD of October 16, 1855:

"But what deserves especial attention here, is the unrighteous use some are making of the Visions. They take the advantage of the common prejudices against Visions, misrepresent them, and those who are not ready to join them in anathematizing them as the work of Satan, then brand any view held by the body of Sabbath-keepers as the 'Vision view,' and not the Bible view of the subject. In this way an unhallowed prejudice can be excited in the minds of some against any view, and even all the views held by that body of Christians called Advent Sabbath-keepers. This course has been, and is being pursued on the subjects of the Two-horned beast, Sanctuary, Time to commence the Sabbath, and period of the establishment of the kingdom of God on the earth. It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. W. had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."

F. M. W.

From Sydney to Calcutta

(Editorial Correspondence)

En route, Calcutta to Poona
January 25, 1950

THE distance from Sydney to Calcutta, on the eastern border of India, is about six thousand miles. Between lie two great cities, Singapore and Rangoon. Unless your schedule permits the comfort and relaxing luxury of a three-week boat trip, you climb into a plane at Sydney in the evening, fasten your seat belt, cat nap till five-thirty the next morning, and step out at Darwin, the jumping off place on the north coast of Australia. After passengers and plane have refueled, ten hours more nonstop over the Dutch East Indies and you are in Singapore, four thousand miles from Sydney.

The distance may be great, the world into which you are plunged may be new and strange, but always there is a familiar face and smile to greet you at the journey's end. The Adventist brotherhood circles the earth. The missionary conviction and sacrifice of our believers has kindled the Advent light in every great port of the world and even in earth's remotest corners.

Singapore is headquarters for our Far Eastern Division, which sweeps from the Dutch East Indies to Japan on the north, and from the waters east of China over to Guam and adjacent islands.

Plans for the Far East

Here are a few items that V. T. Armstrong, president of the division, gave to me. From the special appropriation of the Autumn Council for Japan thirty-five thousand dollars is marked for opening the work in Okinawa. Additions are to be made to the Tokyo Sanitarium. The publishing house in Japan is to be moved near Yokohama. Calls are going in for additional workers for Japan, including four evangelists, plus a number of national workers. Evangelistic centers are to open in Tokyo and Manila. In Dutch New Guinea exploratory work is being done with a view to opening various mission stations. Similar steps are being taken in south Celebes. Purchase

of land is just now being made in north Sumatra for the founding of a school. In north Celebes school buildings are being erected—since the school began two years ago they have had only grass huts.

This and more Brother Armstrong told me of Far Eastern plans and activities. Here, as elsewhere, I found no mood of marking time, but only a restless urge to make more effective contact with the bewildering and often bewildered millions who live in these far lands. Incidentally, Java, which belongs in this division, is said to be the most heavily populated of any land area in the world. Forty million people live on that island. And every one of those forty million has as much claim on the grace of God and the tree of life as we who live in favored lands.

Singapore is a great crossroads of the races. Though Malay people look to this city as their greatest center, Singapore has a vast population of Chinese, many Indians, and a fair sprinkling of other races. Because Islamism is dominant among Malays, evangelistic labor for them is slow and difficult. Mohammed cast a sinister and baleful spell over those who should name his name through all generations. Great is the bewitching power of false ideas fervently held. About a month ago, however, a church composed exclusively of Malay believers was organized in Singapore.

A Great Handicap to Our Workers

Though Malay is spoken by a hundred million people, there is no complete copy of the Bible currently available, so C. P. Sorensen, secretary of the division, informed me. That is a great handicap to our workers, for the Advent faith is preached by beginning at Moses and all the prophets. Our workers must depend on securing copies of a now rare 1916 printing of the entire Bible.

There is a flourishing Chinese church in Singapore; also there are two English-language churches, one of them the Malayan Union Seminary church. Speaking to these four different groups made last Sabbath a day of gladness, even if not of rest.

I continue to be thankful that God is the great linguist. His Spirit maketh intercession for us, no matter in what tongue our prayer is framed; and brings conviction, no matter in what tongue the Word is expounded. For my part I must simply trust my translators. The nearest I could come to joining with the Malay church in worship was to sing with them, repeating the Malay syllables, which are fortunately intended to be pronounced as they are written in Roman letters. But the Chinese hymnbook baffled me completely.

Our publishing house in Singapore has been substantially enlarged since the war. Here literature is printed for the Malay area of the division. Since our China Division had to be realigned, the Chinese *Signs of the Times*, marked "Overseas Edition," is also printed here. The first issue—eight thousand—was just coming from the press when I visited the plant. V. D. Bond is manager.

Effective Work of The Voice of Prophecy

Here, as in other lands, the Voice of Prophecy Bible Course is carrying on a silent, effective work, with the aid of the mailman. It was started in 1948 in English, Chinese, and Malay. The enrollment is 3,309. To date forty-one baptisms can be directly listed as results. The first convert was a Sikh businessman. H. W. Peterson, who directs the Bible school, informed me that gifts from enrollees meet half the expense. I thought that most encouraging.

In Singapore the Malayan Union Seminary, which covers what we would call the first eleven grades in America, has 530 students. Included are no small number of non-Adventists. From this group each year some are baptized,

OTHERS HAVE SAID

Only people who do things get criticized.—*Wesley News*.

Courtesy is the key to success. There is no lock too complicated for it to open.—*Good Business*.

There is more power in the open hand than in the clenched fist.—Herbert N. Casson, *Hardware News*.

Happiness, security and faith are available for every one of us, if we but look in the right place to find them—within ourselves.—J. L. Kraft, *Kraftsman*.

The true measure of success in life lies in production for use and the welfare of the community. And of all failings, the ugliest is the lust for personal success.—Dagobert D. Runes, *Letters to My Son*.

It would be a great thing for this world if truth and honesty were advertised as much as cigarettes.—Ray D. Everson, *Indiana Farmers' Guide*.

A man's true wealth is the good he does in the world.—Louis Morris, *Wesleyan Christian Advocate*.

When you are completely satisfied, remember what happens to a fat turkey.—*Fifth Wheel*, Indiana Motor Truck Assn.

explained L. C. Wilcox, the principal. I was impressed with the one school industry there is, a furniture shop. The students make beds and other furniture for the school, and also sell in the open market. Malay youth are good craftsmen.

G. B. Youngberg, missionary martyr, who died in a concentration camp during the war, is not forgotten in Singapore. The Youngberg Memorial Hospital is named for him. I like this growing custom among us of thus perpetuating the memory of good men. This hospital, though small—twenty-four beds, five bassinets—is quite generally full. Besides, there are many who come daily to the two clinics. One of these is free for the poor. A nurses' home and an office addition are to be built immediately.

A College of Medical Evangelist Graduate

In charge of the hospital is a graduate of our college of Medical Evangelists, Dr. G. G. Innocent. He is a rather confirmed missionary. Since his graduation in 1937 he has been in mission service, with the exception of six months in an internment camp. I wish we had more mission hospitals for more men like Dr. Innocent to operate. I asked him about the spiritual side of the hospital program. I summarize his answer: "Every week we send *Signs of the Times* to a list of two hundred people who have been patients. A Bible is given to each patient. And a Bible instructor visits everyone in the hospital every day."

Walked around in Singapore after the Saturday night meeting. Watched a Chinese funeral service for a while. Saw a strange mixture: religious rites, with Buddhist priests leading the immediate family in weird, minor chants; and a very earthy wake, with innumerable relatives and some scarcely related, feasting from bountiful tables. It is doleful to end one's days the Buddhist way. The music sounds depressing and hopeless. It is also expensive—a son of the deceased told us the cost would be over three thousand dollars. The richer the family, the greater the display they seek to make. The vain heart of man, no matter in what land, finds endless ways of expression!

Directly on the airline from Singapore to Calcutta lies Rangoon, capital of Burma. My stay there was only overnight. It's quite impossible to travel around in Burma today. There is much civil disturbance. The airport at Rangoon was actually in the hands of revolutionists not long ago. I counted at least three roadblocks on the way into the city, and vast quantities of barbed wire.

F. R. Scott, pastor of our Rangoon church, showed me our institutions there. We have a mission school, of course. What particularly caught my eye was the just-completed publishing house, a two-story brick building. Here the presses will soon begin printing literature in Burmese and Karen. The Karen-speaking people are numerous in Burma.

Our mission hospital is in a good location in the city. Its sixty-five beds are generally full. The moving of the nurses into another building will provide for additional beds up to ninety-five. This hospital, like the one in Singapore, is in a very satisfactory state financially, even though much charity work is done. Graduates from our College of Medical Evangelists shine brightly in these distant lands, and their fame as skillful, conscientious physicians soon spreads abroad. Dr. E. M. Smith is medical director. With him is associated Dr. G. E. Richardson. In the hospital was a child being treated for tetanus infection. He had suffered a cut on the head. The customary procedure of rubbing earth on the wound had caused tetanus to set in. By the time the child was brought to the hospital his body was rigid. Death was not far away. Could the mission doctor do anything? Dr. Richardson told me that the chances of recovery now seemed quite good.

Brother Scott's means of transporting me was a jeep that had to be cranked and coaxed. But when we went to call on His Excellency the President of the Union of Burma, we borrowed an automobile from a brother in the church. We could not bring ourselves to contemplate how we would feel if the jeep refused to start again, and we would have to leave it—even temporarily—at the stately looking government house as a memento of our visit.

Burma President Favors Religious Liberty

What struck me about the president were his delightful simplicity and informality and his emphatic declaration in behalf of religious liberty. Brother Scott and I were happy for the opportunity of telling him something of the spirit and objective of the Advent Movement. He seemed both interested and impressed when we told him that we have a religious liberty department.

Only a short distance from our mission compound in Rangoon stands the Golden Pagoda, a high cone-shaped shrine to Buddha. Covered completely with gold leaf, on which dance the sun's bright rays, it is one of the most dazzling sights in the Orient. But behind the tissue-thin glittering gold lies a hulking mass of upreared earth, fit symbol of even the brightest of heathen religions. The edifice of Christian truth that we seek to rear in all lands is precious throughout, and shines resplendent, meaningful, and inviting when bathed in the light of the Advent hope. To draw men into that tower of salvation is our business for God.

A few hours more westward, and we put down at Calcutta in midafternoon. The streets are filled with marchers and the sound of music. Auto trucks and horse-drawn vehicles are filled with people who focus their interest on a white idol at the front of each conveyance. As night comes on they move to the waterside. The riders dismount, carry their idols, high above their heads, into the water, and consign them to the engulfing Ganges. This is my introduction to India, second main objective of my journey!

F. D. N.

God Restores Lost Years

WHEN turning to God some souls find a sense of discouragement over the years of the past, spent in worldly service. But when we repent of the past, these wasted years, misspent, are part of the old life that God forgives. There is, in fact, a specific promise about the lost years. The Lord says in the book of Joel, "I will restore to you the years that the locust hath eaten." Joel 2:25.

By His blessing upon the future years He could do that very thing. Only the living God can forgive like that. The pagan religions knew nothing of such forgiving grace. The Roman poet, Virgil, had a character who, with tears, cried out for something like it, but cried in vain, "O would that Jove would give me back past years!"—*Aeneid*, book 8, line 560.

A Girl Who Found It True

It has always been an encouragement to me to remember an occasion when that promise, "I will restore to you the years," brought deliverance to one of our young sisters. It was in the year 1902, in the first round of camp meetings I was attending after my return from India. I had been called to act as secretary of Foreign Missions. I had felt pretty sad over leaving the mission fields, and the thought of working over the home circuits was not cheering. But what blessings I found in that also! It was soul winning here as well as in far lands—one field, one need, one Saviour to lift up everywhere.

At one camp meeting many were giving their hearts to God. One girl was in despondency as others rejoiced. This was her story, and it involved the very matter of lost years. She told me:

"Years ago my dear mother died in this faith. My younger sister and I had attended Sabbath school, and were brought up to know this truth. And mother expected to meet us in the resurrection at Christ's coming. She left me the charge to care for my young sister and lead her in this truth. But I was unfaithful. I led her away from it all, and into the world. She is in this town today, caring nothing for God or for religion. I am responsible. And how can I come to God now, when I have caused my sister to lose the way?"

Poor girl, her repentance was a bitter one. That promise in Joel seemed written for her. We read it together: "I will restore to you the years." The young woman made her surrender, with her faith and her plea upon that very text in the Bible.

That was the first Sabbath of the meeting. Before the camp meeting was over, she had her sister there, giving her heart also to Jesus. The Lord had restored the years that the locusts of worldiness and carelessness had eaten.

It must be that something like this word in Joel was in the mind of the apostle Paul as he wrote that phrase about "redeeming the time." (Eph. 5:16.) In one sense, it may be, the old proverb is true: "Time lost is lost forever." But, thank God, in His love and mercy He can restore even the lost time.

W. A. S.

THE soul that turns to God for its help, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and duty, lofty purposes of action, and a continual hungering and thirsting after righteousness. By maintaining a connection with God, we shall be enabled to diffuse to others through our association with them, the light, the peace, the serenity that rule in our hearts. The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances.—*Mount of Blessing*, p. 127.

The Remnant Church

By C. J. Ritchie

THE true church of God is composed of those who in all ages have been called out of darkness. They have always been a chosen generation, a holy nation, and a peculiar people. The Temple of Solomon in its surpassing beauty was a fit emblem of the church of God on earth. Of this spiritual building the Lord Jesus is the chief cornerstone and sure foundation. Through past ages patriarchs and prophets have brought to the Rock of Ages precious stones quarried from all nations. Of the posterity of Seth it is written, "Then began men to call upon the name of the Lord." Upon this beginning such righteous characters as Enoch and Methuselah and Noah were added to the edifice.

Abraham is definitely identified by his obedience to God as belonging to the family of the faithful, and Stephen in his great defense speaks of the children of Israel as "the church in the wilderness." God had a chosen people in the time of David, for when the psalmist speaks of blessing the Lord in the "congregation," Paul in Hebrews 2:12 interprets his statement thus: "In the midst of the church will I sing praise unto thee."

In the words, "Upon this rock I will build my church," Jesus announced the Christian phase of His church, "which through the ages has been building in accordance with the divine pattern."—*Prophets and Kings*, p. 36. How assuring to remember continually that "the gates of hell shall not prevail against it!"

Under the symbol of a "woman clothed with the sun" the experience of the Christian phase of the church is brought to view in Revelation 12. During the long years of papal persecution from A.D. 538 to 1798 "the woman fled into the wilderness." When at the close of this period the evil one sought to blot out the church by bringing against her a "flood" of persecution, the record states that "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:16. In the following chapter the two-horned beast, identified as the United States, also rises "up out of the earth." (Rev. 13:11.) Consequently, the true church at the close of the days of papal persecution was "helped" by many of God's true children finding a sanctuary across the broad Atlantic in the New World. The very next verse, Revelation 12:17, brings to view the remnant church, which had its origin in the United States. In this same verse, we are told that the marks of identification for this church are that its members "*keep the commandments of God*, and have the testimony of Jesus Christ."

The Commandments of God

The Ten Commandments are a transcript of God's character, and those who are citizens of His kingdom live in harmony with His law and seek to be "like him." The true church, therefore, must keep the commandments of God.

The Bible claims perfection, justice, goodness, and purity for that law. The angels are subject to it (Ps. 103:20), and God indicates that in the finality of things this is the duty of man (Eccl. 12:13). To emphasize this truth that God's commandments are to be obeyed, the Lord repeats this identification mark in Revelation 14:12. This latter passage comes at the conclusion of the three angels' messages. The first message enunciates the gospel in its

last-day setting. The second announces the downfall of Protestantism. The third discloses the main point at issue between truth and error, namely, the question of the mark and image of the beast.

We affirm that the transgression of God's law and the substitution and enforcement of a counterfeit Sabbath are represented by the warning of the third angel. It is for this reason that the great threefold message closes with the convincing identification of God's true church in the words, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And love is the basis of unity with the Saviour and the motive power of obedience to His law.

The object of the gospel is to save men from sin; and since sin is defined as the transgression of the law (1 John 3:4), then it follows that the purpose of the gospel is to pardon past transgressions and enable us to live in harmony with the divine law. What a wonderful plan for doing this the gospel provides! Because we are unable in our own strength to meet the requirements, Jesus, in whose heart the law abides and in whose life it was lived, comes in to make our hearts His dwelling place, and while He abides within He transcribes the precepts of the law on the fleshy tablets of the heart.

The Testimony of Jesus

The church that keeps the commandments of God has also the testimony of Jesus. (Rev. 12:17.) The testimony of Jesus is defined as "the spirit of prophecy." (Rev. 19:10.) In 1 Corinthians 13:2 it is called "the gift of prophecy." The popular idea that prophetic utterances ceased before or at the time of Christ has no foundation in Biblical teaching. As a matter of fact, when Jesus ascended up on high one of His first acts was to bestow gifts upon the church He had left behind, and among these we find the gift of prophecy. (Eph. 4:8, 11.) Some would place the emphasis on other gifts, but the gift the church is instructed to *covet* especially is the gift of prophecy. (1 Cor. 12:28; 1 Cor. 14:1, 5, 39.)

How we should treasure these gifts! They are given for the perfecting of the saints, for the work of ministering, or serving the Lord, for the edifying and building up of the church, until we attain unity in Christ collectively and perfection of character individually. (Eph. 4:12-15.)

Jesus continually associated "the law and the prophets." From Ezekiel 7:26 and Lamentations 2:9 we learn that the failure to observe God's law would be a reason for the failure of God to manifest the gift of prophecy among His people. So in the three or four centuries just before the first advent, when there was an almost universal disregard of the law, there appears to have been no prophetic utterances. During the Dark Ages, when there was once again a repetition of almost universal disobedience to the law, no marked evidences of the prophetic gift are to be found. But when in 1844 a church emerged which returned to the keeping of the Ten Commandments, God took a humble instrument and restored to the church the testimony of Jesus. The gift of prophecy is not only associated with commandment keeping in general, but with Sabbathkeeping in particular. From Ezekiel 20:3, 13, 16, 18-21 it would appear that the pollution of the Sabbath caused God to withhold the gift. May we not conclude, conversely, that the faithful observance of the Sabbath would cause the Lord to manifest His special favor to the true church by the bestowal upon it of this special gift?

The third important identification mark of the remnant church is that it keeps "the faith of Jesus." This comprehensive term has several meanings. It means being a partaker of the same trust and confidence in God that Jesus possessed and manifested while here on earth. (Eph. 3:11, 12.) It also means that the indwelling Christ is the source of our power for daily living. We are to live by the faith of the Son of God. (Gal. 2:20.) In Acts 3:16 we discover it to be the source of our power for service.

But in a special sense it represents that system of doctrinal and saving truth presented by the remnant church to the world in this last generation. We shall briefly review some of these truths as taught by Jesus Himself. We are instructed that such subjects as the sanctuary, the 2300 days, the commandments of God, and the faith of Jesus are the principal topics upon which we are to dwell. (See *Early Writings*, p. 63.)

So often the criticism is leveled at Seventh-day Adventists that we use the Old Testament too extensively to furnish our proofs. It is an interesting study to see how many of our fundamental doctrines can be taught from the New Testament, or the personal teachings of Jesus. From the latter we select briefly a few topics, leaving it to the reader to develop others.

The Inspired Scriptures Our Rule of Life

1. The infallibility of the Bible. John 17:17. Matt. 5:17, 18.
2. All Scripture a revelation of Jesus. Luke 24:27, 44, 45.
3. The Scriptures the source of truth and life. John 5:39; 6:63. Matt. 22:29.

The Law of God

1. The perpetuity of the law. Luke 16:17.
2. The immutability of the law. Matt. 5:18, 19.
3. Obedience to the law condition of eternal life. Matt. 7:21; 19:16-19.
4. Obedience to the law condition of fellowship with Christ. Matt. 12:50.
5. The two commandments of love a summary of the Ten Commandments. Matt. 22:36-40.
6. The example of Jesus in keeping the law. John 15:10.
7. The law of God to be obeyed when human enactments conflict with its requirements. Matt. 15:3, 9. Mark 7:9.

The Sabbath

1. Jesus claims the Sabbath as His day. Mark 2:28.
2. The Sabbath was made for the whole human family. Mark 2:27.
3. The example of Jesus in Sabbathkeeping. Luke 4:16.
4. Jesus taught the continued sacredness of the Sabbath after His departure. Matt. 24:15, 20.
5. Instruction regarding Sabbathkeeping. Matt. 12:10-13. Luke 6:9.

The Second Coming and the Millennium

1. The signs of the times. Matt. 24:5-7, 23-26, 29-35. Luke 21:25, 26.
2. The promise of His coming. John 14:1-3.
3. The manner of His coming. Matt. 26:64; 24:27, 30, 31; 25:31, 32.
4. The hour of His coming. Matt. 24:36.
5. The two resurrections. John 5:28, 29.
6. The home of the saved. Matt. 5:5.
7. Eternal life not inherent but a gift. John 3:16.

The Judgment

1. The book of Daniel to be studied. Matt. 24:15.
2. The scope of the judgment. Matt. 12:36; 23:23.
3. The witnesses in the judgment scene. Matt. 18:10.
4. Christ our advocate. Matt. 10:32, 33.

There is only one true church. It is the special object of God's affection and grace. It is the depository of the truth. It is His agency for the execution of the great commission and the expositor of "all things whatsoever I have commanded you." It gives to the world the final warning and prepares a people to meet the Saviour.

MARCH 9, 1950



"Come Unto Me"

By R. H. Wentland

PERHAPS the most appealing words that we can hear are those in the invitation of Jesus: "Come unto me." Many feel that they have gone so far and sinned so much that there is no hope—God no longer wants them. This sweet invitation is for everyone, regardless of his record or the stains that sin and shame have left. Still Jesus says, "Come unto me."

Many of us have learned the meaning of the word "come," and have had the actual experience of putting forth our hands to our infant children and saying, "Come." What a response there is on the part of a child who early learns the word "come" from a loving parent! "Come unto me," are words that emanate from the heart of God and appeal to the heart of man.

In Isaiah 1:18 He urges us to come now, and let us reason together. Though our sins be like scarlet or red like crimson, they shall become as white as snow. How reasonable and how proper it is for Him to call, and for us to come. Yes, He wants us just as we are, and all we can do is to come. True, you and I must come. It is an invitation—a loving invitation from One who loves you and me.

The Call of the World

To old and young there comes another call. It is the call of the world. It is promising good wages, a good time. The wages thereof are sure—sure death. The world is calling. It is the enemy who is calling. He does not call because he loves you and me, but because he has a trap set for us. He wants our destruction. Satan has done nothing for us that is good. He is calling us into his promiscuous trap—the trap of sin. Do not stand lingering, listening, to his enticing words! But above the humdrum call of the world listen to the call of the One who loves you. Listen to His call! My son, come, give Me thine heart.

Then there comes another call. It is the call to go to work. "Go ye into all the world." How different that little word "go" is as compared with the word "come." "Come" is so soft and sweet and tender. "Go" carries with it the sense of a command. Most of us like to come, but few of us like to go, for it is hard to go. I have been going for many years, going away from home. My suitcase is never unpacked, always ready to go. When my children were small my work took me away so much that when I came back I was nearly a stranger to them. How it hurt me! Perhaps very few know the meaning of the word "go" any better than the traveling minister. To me the word "go" is a hard word. It has taken me around the world into many lands, but it is all a part of the loving plan of God.

Answering the Master's Call

I have stood by the graveside of many a missionary in lands afar. They had waved to their friends as their ship sailed away to foreign service. Going, going, to answer the Master's call! Oh, yes, they were coming back. They made definite plans to come back to the homeland again. Their friends and loved ones were expecting them back, but they never came back.

You must go. You must go near; you must go far. You must go with all your household, and with all the flock, and all your goods. Go with your tithes and offerings. Go, do the Lord's work. All must go, but we may not all come back.

Could it be that there are some of us who are not going, not making the sacrifice? You will never go to work for

Jesus until you come to Him. All who have truly come unto Him will find sweet rest in serving Him, no matter where. They will go, but remember you will never go until you have come. You will never hear the second call until you have heard the first. If you go, remember, God will pay no wage, but He will give a gift. We will not have earned anything; that is why He will give us a gift—the gift of life for you and those you win to Him.

The Call to Supper

Then there comes another call. That call is another call to come, come home to supper. Come home; the work is done. No, my friend, it is not all “go.” In God’s great plan it is one third “go” and two thirds “come.” First, He calls us to come and sit at His feet and learn of Him. Then, and not until then, does He call us to go and work for Him. After the work is done He will call us home. The third call is the final and last one. But remember, my friend, you will never hear the third call to come home until you have heard and responded to the second call to go and work for Him.

Every true Christian daily longs for that third call, the call to come home to supper. Jesus will be there to serve you. What a wonderful thought, to be gathered around that long table in heaven when the work is done, when the last Bible study will have been given, and the last soul won. We shall all go home, and Jesus will gird Himself and serve us. Then the last goal will have been reached. Thousands of weary, broken hearts around this old world today are waiting, longing, for that day. Will you be there?

How well I recall when I was a mere boy living on the farm on the plains of North Dakota! In the winter father rarely went out to do chores. He stayed in the house and

helped mother with the housework. The large family of boys made his presence out on the farm during the winter months quite unnecessary. After school on those short, cold winter days the sun would set. Sparkling frost filled the crystal-clear air. The deep cold caused doors to squeak on their hinges. The clang of the pitchfork and shovel was common. The crunching snow under the hoofs of horses and cattle became musical. When we were just about through with the last touch of the chores, the feeding of the stock, the watering of the cattle, and every animal had again found its place in the stable, we would hear that familiar call. It was father out on the porch calling, “Boys, supper is ready! Come in for supper!” Keen appetites urged us to surround that large family table laden with delicious, nourishing food. Years have passed, and father is in the grave. Never shall we hear him call again.

We are waiting now for Jesus to call, to call us home, home to supper, where we all shall meet. But remember, you will never hear that third call unless you have responded to the second, and you cannot respond to the second until you have answered the first. Will you not respond to the call of God and come now?

Are You Going to God?

By H. E. Kotz

THE path being rough and rocky, with thorny bushes along the side and the hot sun overhead, it was easy to feel sorry for ourselves as we walked to attend services in a little school one Sabbath. No one in our little group was talking; we were all trudging along quietly and almost automatically, each one engrossed with his own thoughts in a silence broken only by the occasional cry of some African bird.

Suddenly, almost as if shaken out of a dream, we came upon a small native shepherd boy who, leaving his flock for a moment, ran over to greet us in a most cheerful manner. “*Jambo, bwana; jambo, mem-sahib!*” (How are you, master; how are you, lady!) As we passed on, after the brief pause for the usual exchange of greetings, we heard the little fellow shout out after us, “*Mnakwenda kwa Mungu?*” (Are you going to God?)

The little shepherd boy connected church with God; to him, going to church meant going to God, and he would have loved to come along, but he had to stay with the herd. Falling back into line as we resumed our march, we somehow forgot the hard walk and the heat, and our thinking was now stimulated by the words of the little shepherd lad, still ringing in our ears.

A Searching Question

Are you going to God? What a searching question! What food for serious thought! You and I—all of us who go so regularly to the house of worship at least once a week—are we permitting those trips to take us nearer to God each time? Or is it only cold formality with which we are complying, and which duty we are glad to get over with? Are we perhaps suffering from the Laodicean malady, believing that we are spiritually rich, having need of nothing beyond what we now possess? Are we leaving Christ, whom we ought to know well, standing outside the door of our hearts while He still waits to be admitted.

We believe that in addressing us that day the little African shepherd boy is asking *you also* the question, “Are you going to God?” Are you drawing closer to Him every day? Are you preparing to see Him soon and to enter with Jesus and His saints through those everlasting gates into His eternal city? Truthfully, now, “Are you going to God?”



Souls Under the Altar

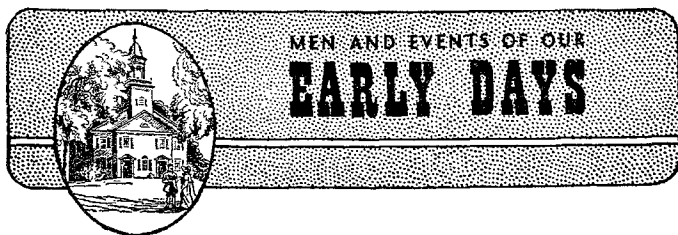
Please explain Revelation 6:9-11.

In the scripture referred to we read these words: “When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”

The seven seals are so many epochs in the history of the church, that is, of God’s true people. The verses in question describe what follows that period of bitter persecution known as the 1260 years of papal supremacy. During a considerable part of that long period, as explained in verse 8, power was given to the Papacy to “kill with sword, and with hunger, and with death, and with the beasts of the earth.”

But the coming of the Reformation in the sixteenth century gave pause to the persecution; and then it was seen that many who had been put to death as criminals were really saints of God. They were dead; but just as Abel’s blood, in Genesis 4:10, was said to cry unto God from the ground, so in this text in Revelation 6 the souls of these martyrs are represented as crying out to God for vengeance upon their murderers. But God’s people cherish no spirit of revenge.

And inasmuch as they died, regarded by the world as unworthy to live, and as in the light of the Reformation it is seen that they were true Christians, it is said that white robes were given to every one of them. Their characters were vindicated, but the time had not come for them to live again; they were to rest a little season, that is, until the Lord should come. Then with those who since the Reformation have given their lives for the sake of the truth, or who may yet make the supreme sacrifice for their faith, they altogether will enter upon their reward.



The House of Refuge

By Arthur W. Spalding

THE Connecticut brethren beckoned. There was a little company in Middletown and near-by Rocky Hill—E. L. H. Chamberlain, George Holt, Albert Belden, and his sons John and Stephen, stalwart men and youth, and now devoted to the new-found truths. With Joseph Bates and Heman Gurney they arranged a conference there, and Chamberlain wrote to the Whites in Maine, asking them to attend. It was April, 1848.

Settling with his employer, James White received ten dollars. With half of that he and his wife purchased some necessary clothing, though mostly they made shift with what they had—his overcoat was patched and the patches patched. They put their necessities in a little haircloth trunk, left their babe in the Howlands' care, and journeyed by train to Dorchester. There Mrs. Nichols handed them a five-dollar bill, which sufficed to take them to Middletown. Albert Belden's team and wagon took the conferees out to his farm at Rocky Hill, and there, in "a large unfinished chamber," the conference of fifty believers was held.

Spiritual comfort and courage were administered; and the little company thus early exemplified the spirit of the message, to "Share Your Faith." How spread the truth? was the great question, as it has been in every conference since. Bates was circulating his Sabbath pamphlet, and traveling and preaching as he could. What would the Whites do?

Word came from Hiram Edson, out in western New York, inviting them to come and labor in that field. The brethren there would help as they could, but they could not help much. How could they go?

87½ Cents an Acre

Down in the meadows below the Belden home there were great stretches of grass to be mowed, and the pay to the mower was 87½ cents an acre—with scythes, note; for the mowing machine was not yet in much use. So James White, John Belden, and George Holt took a contract to mow a hundred acres. They were in the future to reap together not merely in the hayfield but in the harvest fields of the Lord. James White earned forty dollars; and in the midst of his work he jubilantly wrote to Stockbridge Howland, "Praise the Lord! I hope to get a few dollars to use in the cause of God."

They went to New York, a party went: James and Ellen White, Joseph Bates, H. S. Gurney, E. L. H. Chamberlain, and one of the Beldens. And they toured the northern part of the State, going to the places where there were—shall we say, believers?—at least partial believers. They met Hiram Edson, stanch and true; and David Arnold, a man to be reclaimed from doctrinal straying and destined to be a valued leader; and Samuel Rhodes, but lately rescued by Hiram Edson from his despondent wilderness hermitage, after the disappointment, and yet to be a blazing star in evangelism. But there was great diversity of beliefs, and winds of errant doctrine were blowing from every quarter. Indeed, in that post-disappointment period the Adventist world was

disintegrating, with no authority and no cohesion. "Every man did that which was right in his own eyes."

It was the Spirit of prophecy in Ellen G. White that brought unity. The experienced ministers—Joseph Bates, James White, and some of their earnest supporters—might expound, exhort, and bring Scripture to bear, and they might put some of the Philistines to rout; but to bring into harmony the diverse spirits in this cave of Adullam required a direct manifestation of the Holy Spirit.

If to our present generation, accustomed to the calm and reasoned if fervent counsels of Mrs. White's later years, the manifestation of the Spirit in her visions, experienced in the presence of the assembled brethren and sisters, seems spectacular, we need to visualize the chaos of conflicting opinions and beliefs and the wild and stubborn license of ungoverned elements into which the Millerite following was disintegrating. After the disappointment there were parties, factions, and individuals calling for notice, with few to command respect and almost none to follow. George Storrs led off one party; Turner and Snow, another; Marsh, Jacobs, Crozier, Picand, pulled in various directions; and Himes and Bliss and Fassett sought futilely to hold the mass together. William Miller was gently sinking into the silence—he died in 1849.

Help in the Crisis

Amid all this turmoil and dissension the message of the little Sabbathkeeping company could scarcely be heard. Some voices shouted new dates for the Advent; some said the Sabbath millennium had come, and they should no longer do any work; some claimed to be wholly sanctified; some dwelt upon the theme of the return of the Jews; one claimed to be Elijah. Nearly all opposed the Sabbath reform, reverting to ancient heretical no-law theories to support their arguments. Reason and Bible might lay the sectaries low, but it could not change them into believers.

In this crisis God fulfilled His promise to give the remnant church His Spirit of prophecy. The appearance of a messenger, a frail young woman, "weakest of the weak," who nevertheless was vouchsafed in holy vision to look upon the glories of Christ and to receive from heavenly messengers counsels of peace and power, challenged the attention of the distracted and bewildered. The remarkable physical manifestations of the open vision, comparable to Biblical descriptions of prophets in trance, were an initial evidence of divine control; and the purity, sincerity, and power of the messages and counsels delivered, sealed their confidence. In New England and New York, Ellen G. White met the fanaticism and error of schismatics; and through trials and sufferings many, the cause she championed won through.

The home of Albert Belden, in Rocky Hill, Connecticut, was to James and Ellen White a house of refuge. They returned there, at his invitation, and in a part of his house, presumably including the "large unfinished chamber," they set up housekeeping with the furnishings supplied by a devoted young woman, Clarissa Bonfoey, who lived with them and cared for them and their second child, James Edson. It was here, in this frugal but blessed upper room, that the publishing work of Seventh-day Adventists had its birth, and wings were given to the third angel's message.

THE church is very precious in God's sight. He values it, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of the members in the knowledge of Christ, according to their progress in spiritual experience.—*Christ's Object Lessons*, p. 298.

Proofs of an Unchanging Weekly Cycle in the Christian Era

By Robert Leo Odom

FIRST, we have the testimony of the Hebrew people that the seventh day of the week in our present calendar is the true Sabbath. Even in apostolic times the Jews were widely scattered among the nations (Acts 2:5-11), and they have been more so ever since. All through the centuries of their dispersion they have kept a faithful and harmonious count of the days of the week, and today they are in universal agreement among themselves and with the rest of the world in the matter.

Second, there is the testimony of millions of Christian people who have lived widely scattered over the earth since apostolic times. They too have kept a trustworthy and an accurate count of the days of the week. Those who have been Sabbathkeepers have observed identically the same day which the Jews have kept. And those who have observed Sunday, in commemoration of the resurrection of Christ on the first day of the week, have kept the next day after the seventh. They generally make no pretense that they observe the seventh day ordained to be kept by the fourth commandment of the Decalogue, but assume that they have grounds for keeping the first day instead.

Third, we must not overlook the testimony of the many millions of Moslems, who keep Friday as their holy day. Their observance of the sixth day of the week as sacred began in the seventh century A.D., and during the past thirteen hundred years they have kept a careful and faithful count of the days of the week.

The harmonious counting of these great religions—Judaism, Christianity, and Mohammedanism—despite the fact that they are so conflicting and contrary to each other, in the matter of the days of the week is a very remarkable coincidence proving that the weekly cycle of seven days has never been disrupted.

The Testimony of Astronomy

Fourth, we must note the testimony of astronomy, an exact science. The movements of the heavenly bodies are so dependable and harmonious that their precise positions can be ascertained with mathematical exactness. The hours of the rise and the fall of the tides; the hours of the rising and the setting of the sun, the moon, the planets, and the stars; the exact time and place of visibility of each of the coming eclipses of the sun and moon, and of the transits of Mercury and Venus are all foretold far in advance and with wonderful precision by our astronomers.

The historical records of China, Babylon, Greece, Rome, and other nations of antiquity, to say nothing of those of medieval times, make mention of many solar and lunar eclipses, often giving the time when they occurred and the places where they were seen. These reports have been checked by astronomical computation, and the verification of most of them witnesses that time has not been hopelessly disrupted or irretrievably lost. A solar eclipse can occur only at new moon, that is, when our satellite passes directly between us and the face of the sun. A lunar eclipse can take place only at full moon, that is, when the earth passes between our satellite and the sun. This allows no haphazard counting of time.

Fifth, we have the testimony of history, both secular and religious. It has long been the custom of historians to record the dates of important happenings among men. The transactions and records of government, business, and religion usually call for the dating of documents, to

say nothing of public and private correspondence. It is often possible to ascertain the exact day of the week upon which a given event took place as well as the day of the month.

Thousands of verified dates could be presented if space would permit. Had humanity in the past disrupted the weekly cycle of seven days, or discarded it and introduced a false one, computations based on knowledge of the present calendar would not tally with the records of the past. But they do.

Sixth, Western civilization has had only one general calendar change since 46 B.C., the year when Julius Caesar introduced the reformed Roman calendar. The so-called Gregorian reform was adopted in 1582 by Spain, France, Portugal, and some states of Italy. It was adopted thereafter by one country after another.

The error then corrected concerned the calculation of the length of the solar year, and in no way affected the week of seven days. Julius Caesar had supposed the length of the year to be exactly 365¼ days, and that an extra day inserted in February every four years would keep the calendar in harmony with the annual movement of the great celestial clock. But the solar year is really eleven minutes and fourteen seconds less than Caesar thought it was, which means that the leap-year intercalation of an extra day in February must be omitted occasionally. Gregory's plan corrected most of the error accumulated, and provided for the omission of the leap-year intercalation of the extra day in the years of 1700, 1800, 1900, and 2100.

The papal commission appointed to consider plans for the correction of the error of the Julian calendar gave study to many schemes submitted for the purpose. "Thus, every imaginable proposition was made; only one idea was never mentioned, viz. the abandonment of the seven-day week."—*The Catholic Encyclopedia*, vol. 9, p. 251, art. "Lilius."

The correction was effected as follows: "It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the Calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—*Ibid.*, vol. 3, p. 740, art. "Chronology."

The Witness of Calendar Reformers

Seventh, the witness of calendar reformers is also significant. During the twentieth century there have been many movements launched to reform the calendar in one way or another. No less than 185 different plans for calendar reform were submitted to the League of Nations; but the one which received most serious consideration was that proposed by Moses B. Cotsworth, born in England, and sponsored by George Eastman, the American millionaire of Kodak fame. This scheme called for the insertion of an extra day on ordinary years, and two extra days on leap years, into the calendar in such a way as to disrupt the cycle of the seven-day week.

Opposition by religious groups to the plan was very strong. Hence, the proponents of the calendar reform spared neither money nor talent in searching for every argument possible against continuing the cycle of the old seven-day week without interruption. Governments were consulted, astronomers of high repute were asked to give their opinions, and the counsel of scholars in other fields was sought. And when all had been said for and against the plan, and the attempt to disrupt the seven-day week had failed, nobody had unearthed any evidence whatever to show that the cycle of the week of seven days had not come down to us without interruption from ancient times.

An Axiom

By D. W. Hunter

YOU remember your geometric axioms, do you not? An axiom is a self-evident fact. There are certain axioms of life which are far more important than the wonderful discovery of Pythagoras—that the square of the hypotenuse of a right triangle is equal to the sum of the squares of the other two sides.

It is an axiom of life that we find what we are looking for. That is a trite statement, but it is a spiritual law. About one hundred years ago two German boys—brothers—came to America to seek fame and fortune. The older boy had learned to be a sauerkraut maker back home. Lured by the West, he made his way to Eldorado County, California. There he staked his claim, and began to grow cabbages. From these he made kraut; and soon miners, ranchers, sheepmen, and merchants made their way to his ranch to buy his kraut.

Meanwhile the younger brother, having no trade, was apprenticed to a metallurgist in New York. After three years of training as an assayer he too decided to go West. His first stop was at his brother's ranch, and the night was spent in renewing comradeship. Early the next morning the older boy took his brother on a tour of his ranch, pointing to the fields of green cabbage soon to be made into kraut. The assayer was noticeably indifferent, and as they crossed and recrossed a stream bed he would pick up a handful of gravel and closely inspect it.

Finally the elder became exasperated and said, "Here, I show you the finest cabbages in the world, and all you do is hold a handful of dirt." Pointing to a piece of white rock in his hand, the younger brother asked the other whether he knew what it was. "Yes," he replied, "that is quartz."

"But," said the younger, "do you know what that is?" and he pointed to a dull metallic spot in the quartz. "That is gold. You have been growing cabbages on a gold mine." And so it proved, for that very ranch became the richest strike in famous Eldorado County in the gold rush of 1849.

Just What Are You Looking for?

The moral is obvious. One boy went West to find cabbages, and that is exactly what he found. The other was seeking gold, and that is what he found. The very place you are in today can be either a gold mine or a cabbage patch. Just which are you looking for?

Some young people see only the cabbages of fame, publicity, wealth, or so-called worldly success. Others see the true gold of service, happiness, and success.

Just what is fame and notoriety? Can you remember the principals of outstanding sporting events of five years ago? At that time their names were emblazoned in headlines across the nations. The radio spoke of their exploits, but now they are gone, and others more current have supplanted them. Fame is so fleeting. One day a man sat on a throne dreaming of a world empire; the next day he was chopping wood over in Holland.

God says that if you are looking for enduring fame, seek a life of service and obedience, and He will give you a name written on your forehead which will never be taken away but will stand for all eternity as a symbol of victory and success.

How high is your goal? Just what are you looking for? We find now and eternally just what we are looking for.

Eighth, there is the testimony of philology, the study of the cultures of civilized peoples as revealed in their languages and literature. It is a striking fact that the day called Saturday in English is still called in many languages and dialects by some form of the Hebrew name *Shabbath*, a transliteration of which is "Sabbath."

In Italian the name of the seventh day of the week is *Sabbato*; in French, *Samedi*; in Polish, *Sobota*; in Bohemian, *Sobota*; in Russian, *Subbota*; in Arabic, *As-sabt*; and in Bulgarian, *Subbota*.

The only name by which Saturday is referred to in Spanish is *Sábado*. Spanish dictionaries declare that *Sábado* is a transliteration of the Hebrew word *Shabbath*, and that it came to the Spanish people anciently in the old Latin term *Sabbatum*. If you were to say to a Spaniard, "*Venga a mi casa el día de Saturno*" (Come to my house on the day of Saturn), he would think you a bit crazy. But if you should say to him, "*Venga a mi casa el Sábado* (the Sabbath), he would know that you are inviting him to be there on the seventh day of the week.

The linguistic labels put on the seventh day of the week by so many peoples whose languages, customs, religion, and history have been so varied and diverse through the centuries tell men that we still know which is the true day of rest.

Ninth, reason itself tells us that although one or a few human beings may forget which day it is, and even get the count of the days of the week out of kilter, yet it is not likely that the whole of mankind should do such a thing and nobody know thereafter when and how it happened! No, No! The proposition that the cycle of the seven-day week has been interrupted, and that we must accept this notion without one iota of evidence in support of it, is too absurd for sane men to accept!



Acts of the Apostles

A Report of the Holy Spirit

By Alonzo J. Wearner

The inspiration which directed the pen of Luke in his first treatise now leads him on into that which the *Holy Spirit* "began both to do and teach." Accompanying Paul in many of his travels and labors, Luke must have witnessed much of which he writes; the rest doubtless was supplied by Peter and Paul. This, as with the Gospel of Luke, is addressed to Theophilus. It covers a period of thirty years of church history, and is supposed to have been finally compiled at Rome, at the close of this period, about A.D. 63.

But why do we find no apostolic benediction, or Amen conclusion? Did Luke lay down his pen intending to take it up again, but was prevented by death in Nero's fierce persecutions? Or did the recording angel only take over and continue from here, in the heavenly "acts of the faithful"?

The purpose of writing was to set forth the Person and work of the Holy Spirit as it took over the direction of the church on earth. It is at once the Gospel of the coming of the Holy Spirit and the Epistle of the tribulations and triumphs of the early Christian church. It relates a portion of the history of the building of the church which Jesus raised up, and which was organized by the apostles. Without it we would be unable to comprehend much that we read in the Epistles which follow, written to the churches.

The early apostolic church which bore the everlasting gospel, "the faith which was once delivered unto the saints," is here set forth in all her primary glory. She is most desirable among the churches. The gifts of the Spirit constituted her trousseau. She heeded the voice of the Spirit of prophecy. She lived in the blessed hope of the resurrection and of the Second Advent of her Lord. She observed the laws of God, including the observance of the seventh-day Sabbath. She baptized by immersion. She supported the ministry as they were supported who served in former times.

Her missionaries suffered hardship but were eminently successful. She gathered her workers in conference sessions to determine a united working policy. Apostles, elders, and deacons were selected for order and administration. The Lord's supper became a ceremony of deep spiritual significance—the consecration service pre-eminent. Thus, though not as yet composed of perfect members, this church may well present the pattern for the true Christian church of today.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

"How Wilt Thou Do?"

By Mrs. W. E. Phillips

A FEW months ago I was fortunate enough to enjoy a very special privilege. My husband was scheduled for one of his overseas trips, and this time his passport was amended to read, "The bearer is accompanied by his wife." What a difference those few words made! Instead of the duration of his trip being a period of loneliness and separation, it was a season of companionship and happiness—truly a time that gave us memories to be stored away and cherished for always.

Our travels during these months took us to a continent some of whose countries had suffered the ravages of war. Years ago, during the mid-thirties, we had spent a short period of service in this continent. It was at a time when the financial regulations of a certain government caused our conferences difficulty in sending out the money appropriated to the mission fields of that division. My husband was asked to help out in this emergency as the conference leaders endeavored to find a wise solution to this money problem.

We established our home and office in the beautiful, peaceful country noted for its neutrality, its mountains, watches, and chocolate. During this time we traveled over a wide area and had many contacts with the conference workers and believers in several of the countries of this continent. We appreciated our association with these dear people and felt we gained much by learning a bit of their languages, their customs and traditions.

Renewing Old Friendships

So it was, indeed, a special privilege, after so long a time, to renew our friendships and contacts of years ago. Yet during this recent visit we learned of the tragedies, the hardships, and the suffering many of these friends and fellow workers had endured during the war.

In one of the large cities that had been most heavily bombed, we were invited to the home of a friend, a well-known worker and leader in this section of the continent. We had become acquainted with this family more than twenty years ago. As young people on furlough, after our first term of service in the mission field, we had taken the opportunity to see new sights and peoples, and so had traveled home the "longest way round." We had enjoyed the hospitality of this family and admired their cozy apartment in a nice new building. They occupy the same apartment still, but it—as well as we—show the marks of passing years.

Their three children were small in those days of long ago, two boys and a little girl. We learned, in this recent visit, that the older son had died in the war. The younger son is now an expert accountant, and the little girl of many years ago is a doctor's wife. It was during one of the heaviest bombings that city ever experienced—and it was almost devastated—that her first child was born. The birthplace was a bombshelter far below the ground, in a little room equipped, as well as possible, for such certainties as birth and death.

Her father was telling us of the experience: "It was a terrible night," he said. "When morning came we had a little grandchild, but as we walked along the streets we wondered whether we still had a home. It was with a sigh of relief that, as we turned the corner, we saw the build-

ing still standing." And stand it did, through all the war, though it was damaged by an incendiary bomb.

We heard too how the father was almost helpless with arthritis during many of the bombings, and how his loyal wife could not bear to leave him, so stayed by his side, refusing to seek safety in the bomb shelter.

All these experiences were told to us as we sat again in that apartment, more than two decades after our first meeting. It was the birthday of one of the members of the family, and to celebrate the occasion we had a lovely "ice cream bomb" to enjoy—a beautiful creation of ice cream, whipped cream, and wafers. Our hostess remarked, "This really marks the end of the war when we have ice cream again!" We tried to forget those other bombs as we grasped hands around the table and thanked God for His protection and care over us during the years, and for that "blest tie that binds our hearts in Christian love."

Reviewing War Experiences

How many stories we heard of trying experiences! Another couple was bombed out completely three times. The fourth time, when they somehow had gotten together a little furniture and a few of the necessities of life, they had everything confiscated by the enemy. In telling of the first time they were bombed, they said, "After the bombing all we had left we put in a little wheelbarrow and went pushing it down the street. One wheel kept coming off, our faces were black from smoke, and we had no place to go, but we were happy that we both were alive and unharmed."

The husband continued, "My wife never shed a tear. I was proud of her." And well he had reason to be!

Another young woman, whom we had known as an adolescent girl in those earlier years, told us of having enemy soldiers appear and demand possession of her comfortable home, the home her husband had built for her as a bride! Surely her spirit and courage must have been sorely tried! Her husband had been taken a prisoner of war when her little boy was only a baby, and held in that vast frozen homeland of the enemy for seven years. Her father also was held prisoner for some time—then to be ordered out of her home! She recounted too how her furniture was all pushed into the yard when the soldiers took her home for their barracks. It stood in the rain and weather as she sought refuge with a friend.

Studying the Scriptures one morning for my devotions, I read the text in Jeremiah 12:5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

How Will We Meet Our Test?

Many times during our travels we listened to experiences of pain, sorrow, and loss—yes, and to those of praise, thanksgiving, and miraculous delivery. We asked ourselves the questions: "How would we have borne such trials, troubles, and losses? How will we meet our testing time?" As the text asks, "How wilt thou do?"

Yes, I wonder, really wonder, what many of us would have done in such circumstances? Do we have enough courage to see us through soul-trying emergencies, through "the swelling of the Jordan?"

Somehow material possessions will never mean so much

to me again. It was brought home to our hearts, on this visit overseas, how really useless material things are in meeting and solving life's greatest problems.

Truly we should be concerned over spiritual things, the gaining of the spiritual strength that must keep us from sinking when the "waters of affliction o'er us roll." Oh! may we strive, as we "run with the footmen," as we meet the little irks, the little problems of every day living, to build characters that will be strong enough to "contend with horses," those greater tests of life.

As the ship reached the harbor on our return journey, my heart was filled with thanks to God for all His mercies, and I came home with a renewed determination to live so that when our heavenly passport is presented, it too may read, "Accompanied by his wife."

"All 'Weady,' Dad"

By Minnie E. Abray

THE family had gathered for the evening meal. Little Georgie glanced furtively around the table to be sure there was no missing member; then with his face beaming with happiness, and with a voice of childish glee, he called out, "All 'weady,' Dad." Georgie was half past three, and Grandpa was nearing ninety-three, and

sight was dim. Always he waited for the signal that all were seated before he asked God's blessing upon the food. Usually it was Grandma who gave the word, "All ready, Dad," but since Georgie had joined the family circle he liked to do it.

As we sat reverently with bowed heads, again we heard, but little realizing it would be for the last time, the firm, steady voice saying, "O Lord, bless a portion of this food to our use. Forgive us our sins. . . . Guide us through the journey of life. . . . Grant us grace for our time. Amen." Little Georgie followed, with his childish voice repeating an occasional word after Grandpa. We always felt the presence of God after listening to such a prayer, and somehow the food seemed to taste better. How we treasure those words!

The Call of the Life-giver

That night Grandpa, worn with the years, took to his bed, and never again was it our privilege to hear these words, which are indelibly stamped on our memories. We shall always cherish them. We trust we shall always be thankful for our food, and that we shall always want to be guided safely through the journey of life. In a few short weeks came the day when Grandpa was laid to rest on a Friday afternoon just before the Sabbath. He had been granted grace for his time, and now rests until he shall hear the great Life-giver say, "All ready, Dad."

A PARABLE of a Prodigal Father

By BLAKE GODFREY

A CERTAIN man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school and to college, and tried to believe that he was doing his full duty by the boy.

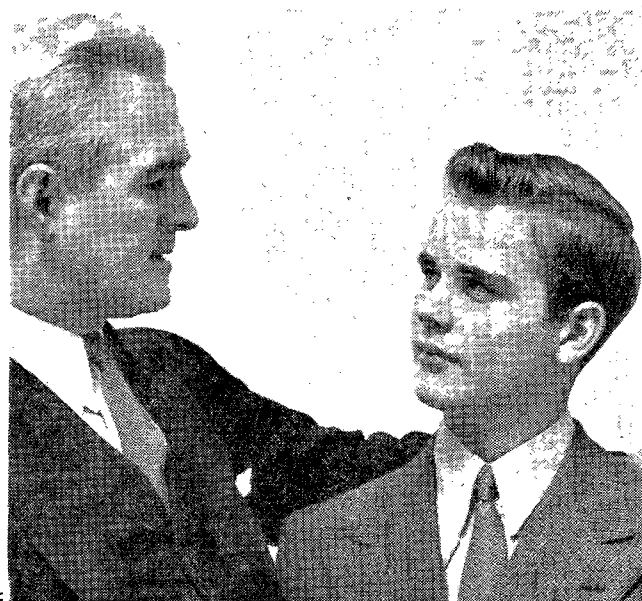
And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum with his own son. And when he had spent the best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real companionship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and

go to my son, and will say to him, 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father; make me as one of thine acquaintances.'

And he arose and came to his son. But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling upon his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now, and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship, and I got information, but I got the wrong kind. And now, alas, I am wrecked in soul and body; there is no more heart left in me, and there is nothing you can do for me. It is too late."



H. A. ROBERTS

Reminiscences of Early Mission Days

Beginnings of Our Work in Japan

By B. P. Hoffman

AMONG the rich heritage of sacred memories that have survived the passing of half a century and still stir the emotions of the older believers, large place will always be given to the providential workings that first brought the light of the third angel's message to the land of the rising sun. The first Japanese known to accept the message was a young man named Okohira, of southern Japan, who had journeyed to the United States to seek a business education.

Through a Methodist minister this young man was led to Christ about the time that he was finishing a college commercial course and was faced with the question of going ahead with his plans or of devoting his life to the giving of the gospel to his own people. Notwithstanding the entreaties and threats of friends and parents, he turned from lucrative offers made him, and determined to go to work to earn the means necessary for a course of training at Moody Bible Institute in Chicago.

Having taken employment as a hotel boy in a hot-spring resort at Paso Robles, California, he was drawn to a tent-meeting effort being opened there by a teacher and a student from Healdsburg College. He faithfully attended each meeting in the series, and in the fall of 1892 was baptized by R. S. Owen, as the first of his race to become a member of the Seventh-day Adventist Church. He then entered Healdsburg College for further study while carrying on part-time missionary work among the Japanese in San Francisco.

By the end of the school year of 1894 our young brother was becoming restless under a compelling burden for the millions of his countrymen across the Pacific. One Friday evening at a meeting of the foreign mission band he unburdened his heart to students and faculty members, and expressed his determination in the words, "Here am I; send me," with a fervent appeal for others to join him. Many hands were raised in token of a new dedication of life to Christ and His cause; and Mrs. Grainger, wife of the president of the college, rose and expressed her personal response to the clear Macedonian cry that had come through this Japanese student.

Our First Missionaries to Japan

Such were the developments that led up to the departure on November 3, 1896, of W. C. Grainger and T. H. Okohira for Japan, to be followed the next year by Mrs. Grainger and her daughter, and later by another daughter and her husband, W. D. Burden. Aside from the personal witnessing and Bible studies undertaken in his homeland by Brother Okohira, the work of these early missionaries consisted largely in the teaching of English classes with a view to awakening an interest in the Bible. These classes never were very large. After three years of such effort a total enrollment of forty-five was reported, but the influence of the work left lasting impressions even in the lives of those who did not openly accept Christ. We have met persons in various parts of Japan years later who spoke feelingly of the kindness and interest shown them in Professor Grainger's English school.

The first Adventist church was organized in Tokyo in June, 1897, with a membership of thirteen. In January,

1898, a Sabbath school of twenty-two members was begun, and that same week Sunday evening preaching services for the public were started. The attendance varied from twenty to thirty, and was evidence of the difficulty experienced in gaining a large hearing for the preaching of the Christian gospel throughout the years preceding the recent war.

The conversion in 1897 of two young men in the military service of the country was to add further impetus to our work. They were H. Kuniya, a soldier, and Dr. Kawasaki, of the hospital corps, in the same regiment. The doctor, because of impaired health, later located in southern Japan, and for years conducted a small medical institution, remaining faithful till his death. Brother Kuniya had been stationed in China, where he had learned something of Christianity. It was after his return to Japan that he became acquainted with Dr. Kawasaki, and together they began to receive Bible studies from Brother Okohira in Tokyo.

Kuniya had some difficulty in the army over his decision to keep the Sabbath, and soon was able to secure his discharge. He first went to his own people in the country, but met so much opposition to his new way of life that he returned to Tokyo to study English and engage in the distribution of message-filled literature. He developed into a strong soul winner, and for many years Elders Okohira and Kuniya were the leading Japanese workers in this movement. After fifty years of service the latter is now retired from active labor, but still does such missionary work as his strength will permit, and Elder Okohira passed to his rest before the outbreak of the war.

Literature Work Begun

Elder Grainger's labors were cut short by death October 31, 1899, but prior to this he had seen the monthly magazine *Owari no Fukuin* (Gospel for the Last Day) launched and a number of tracts published.

During these early years a number of young men who had taken their stand for the truth met serious difficulty in compulsory military service over their convictions regarding Sabbath work and training for combat duty. Widespread interest was awakened by the friendly publicity one newspaperman gave to the imprisonment and subsequent missionary activity of E. Seino, who remains active today as an ordained minister and member of the Japan Union Mission committee.

In September, 1901, three enthusiastic young men were welcomed back to their homeland from San Francisco as members of the faith. Two of these began the study of medicine, and the third chose to become a jinrikisha puller, with a view to being able to reach the coolie classes with the gospel of Jesus.

Appointed to assume the position of leadership made vacant by the passing of Elder Grainger, F. W. Field reached Japan, November 10, 1901. At that time there were but twenty-five church members in Japan, all located in Tokyo, the capital. However, reported as awaiting baptism were four Sabbathkeepers in the northern city of Wakamatsu and three in Nagasaki, far to the south.

Medical Missionary Work Under Way

Early efforts to get medical missionary work under way began in 1903 when Dr. and Mrs. S. A. Lockwood arrived, and with some nursing help from America a sanitarium was opened in Kobe. Failing health having

taken the Lockwoods from the field, Dr. and Mrs. W. C. Dunscombe next took up the work, in 1907. This sanitarium was very popular among the European residents of Kobe, and the demands upon its services by foreign traders as well as by missionaries of various denominations militated against its becoming much of an evangelizing agency among the Japanese.

The needs of her own people led Dr. Kiku Noma, a woman physician, to undertake a health work on a self-supporting basis. This work soon reached proportions that demanded a new building, and in 1908 the Eiseiin was opened. It continued to minister to the physical and spiritual needs of the Japanese of Kobe as the only medical work identified with the Adventist Movement after the closing of the foreign-style sanitarium in 1909 until the opening of the present Tokyo Sanitarium, under the direction of Dr. E. E. Getzlaff, with mission support, in the year 1928.

Other early beginnings included the city of Hiroshima, where an Adventist dentist, returned from America, located, and for years was a strong pillar in the church that was raised up there.

First General Conference Visitors

Gréat encouragement came to the growing church in Japan when the first General Conference visitor in the person of W. W. Prescott arrived in the winter of 1907, and the first general meeting for Japan was held at Kozu. Further help and inspiration was given by I. H. Evans, who spent several weeks in the field in the fall of 1908.

Two faithful souls whose memories span much of the history of our work in Japan and who have contributed in large measure to its growth are Elder and Mrs. M. Fukazawa. Much of the time they labored by their own support; but because of their recognized leadership they, together with most of the mission workers, spent long months in prison in connection with the suppression of our work during the recent war years.

Sister Fukazawa came to this people from the Roman Catholic faith as a young lady of grace, culture, and excellent education. At the sacrifice of home, friends, and possessions she cast her lot with a small struggling group representing an unpopular belief; and throughout the years has, to the limit of her strength, spent her talents in the translation and preparation of our

literature, in the oral interpretation of the Word as preached from the pulpit, and in the promotion of the Sabbath school work, as well as in personal work as a true mother in Israel. She and Elder Fukazawa are still looked upon for counsel and help in the general interests of the mission.

By the time of the 1909 General Conference session Elder Field, as superintendent of the Japan Mission, could report four organized churches, with a total of 120 members; and, including the one at Hiroshima, where church organization had not been effected, there were five Sabbath schools. Twelve Japanese workers, two of whom were ordained, were now engaged in giving the gospel to Japan's fifty million people.

The work in Japan has always been difficult and the progress slow. Precious indeed have been the trophies won from the hold of long-entrenched heathenism and a proud nationalism. With long patience, earnest praying, and arduous toil has a good foundation been laid in preparation for the new day that has now come. How the hearts of the earliest, and now departed, pioneers, who faithfully witnessed before their small groups of listeners, would thrill if they could see the readiness with which thousands now respond to the good news of a crucified, risen, and soon-coming Saviour!

The memory of the providences and the labors of the early days may also well be the inspiration for those who have entered into this heritage, in trying to measure up to the challenge of the new freedom and the larger opportunities that now urge us on to the completion of the task of giving the last gospel invitation to the eighty million of the new Japan.

Now Is the Time in Africa

By T. R. Flaiz, M.D., *Secretary,
Medical Department, General Conference*

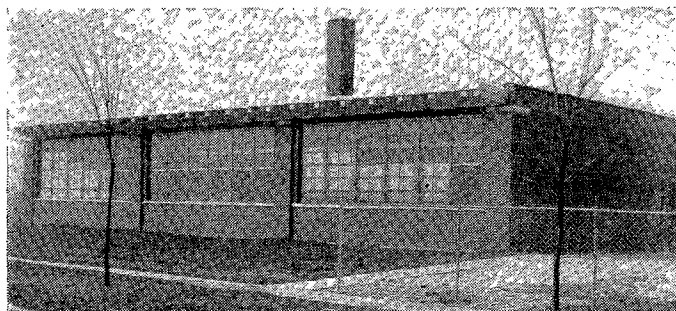
AS I write these lines our sturdy York plane is crossing over the last few hundred miles of the vast Sahara Desert, en route from Nigeria to Tripoli on the Mediterranean. This stretch of unbroken sand and rock, which for a thousand miles shows not the faintest trace of vegetation or animal life, is in a way figurative of Africa itself.

On only one other continent could you find room for a desert two thirds the size of the United States, a Congo River basin the size of the United States west of the Mississippi, a Nile Valley twenty-five hundred miles long, a system of lakes almost comparable to our own Great Lakes, mountain ranges comparable to our Alleghenies, in addition to a vast South Africa nearly as big as the United States? But such is this fabulous second largest continent. One has to think in just such wide terms to comprehend the scope of our work in Africa.

Perhaps no mission field has more appeal to the prospective missionary than does Africa. Many young people in studying their future as missionaries have in their minds service in this field. There is perhaps reason for this, in view of the fact that the people for whom they will be working are as a race one of the most primitive in any part of the world.

On the arrival of the first missionaries to Africa all the dark races, except for a small minority in Ethiopia, were in a cultural state of the most primitive order. Tribes fought with neighboring tribes, taking their captives as slaves. Large areas were devastated by the systematic trade in slaves, a merchandise in which powerful native chieftains shared.

In these past seventy-five years every corner of this vast land mass has been brought under orderly government,



West Suburban Consolidated School, Broadview, Illinois

The above picture is of the new church school at Broadview, Illinois. The three-teacher school, across the street from Broadview Academy, serves and is operated by five churches: La Grange, Brookfield, Broadview in the suburban area, and the West Central and Swedish churches in Chicago's West side.

Through the efficient leadership of R. W. Wentland, chairman of the consolidated board, and the cooperation of the churches and the Illinois Conference, the need for many years was realized in this new building.

This is the first of three modern school buildings to be erected in the Chicago area.

J. O. IVERSEN,
Educational Superintendent.

and with the exception of certain territories, the missionary not only is permitted every facility for his work but is encouraged to extend his work into the needy areas.

The conditions of labor in this field have greatly changed in the past sixty years. Tribal irregularity and insecurity have given way to orderly government. Crude and uncertain living conditions have given way to good homes and fair living conditions. The dread malaria with its complicating blackwater fever and the dysenteries, which took the lives of many of our missionaries in the early days, are now well controlled. A number of our mission stations have good motor transport available in place of the slow cattle-drawn wagons of the earlier days. These changed conditions have been no little factor in the rapid expansion of our work to its present state.

The backbone of our mission work is the extensive evangelistic program and schoolwork which have brought in actual converts on many fronts. Our medical work—nine existing hospitals in the Southern African Division and five in the process of building along with many dispensaries—has contributed strength and influence over wide areas. Ethiopia has three hospitals and West Africa two.

Problem to Supply Workers

In those portions of Africa where there has been a long contact with the West, either through the commercial community or the old established mission societies, work is slow and not so fruitful. In the newly opened mission fields where there has been little or no contact with the West the native senses his need of something he does not have. The gospel, with its obvious betterment of conditions and the filling of the spiritual vacuum in the African's life, comes with a strong and moving appeal. The result is the ingathering of large numbers of fine people in most of our missions of Central Africa. Our real problem, then, is to supply the workers to instruct the thousands of new converts and to pastor the large congregations. Though our training schools are turning out many new teachers and evangelists, there is still a great need for more workers, both African and foreign. Our limitations in this regard are largely because of limited finances.

Recently one of our workers went into the unentered Lake Rudolf area north of Uganda. After but a short time the response to his preaching was so great that he was quite unable to cope with the large numbers joining the hearers' class. Needing help, he made an appeal for workers in the Kenya field to the south, but here also there was a serious shortage. Across the lake an evangelist resigned his comparatively comfortable position to go and serve in this new and rugged field. His report is, "The work is spreading like an African grass fire."

These mass ingatherings require careful instructors to develop mature Christians. This means a sufficient number of evangelists, so that their efforts are not spread too thinly. We trust it will be possible for our already too thinly spread staff in this area to in some way find the workers to develop this promising work around Lake Rudolf.

Typical Progress in Kenya

In Kenya, East Africa, our missions, schools, and hospital are a powerful influence throughout the colony. Nearly twenty thousand believers, fine representative people, gather each Sabbath in well-built churches or on the grassy hillsides for regular Sabbath school lesson study and preaching service. These people are not, as some have supposed, but slightly removed from their primitive savage status. They are stable, intelligent, consistent Christian people who have had not less than two years of regular instruction, most of whom are literate to some degree. A like condition exists in the rapidly spread-

ing work in the beautiful mountains and deep valleys of Ruanda-Urundi.

Although a large work has been done by the Advent people in Africa, there are still vast areas with no living witness to the promise of a soon-coming Saviour. There is still opportunity to enter these areas, but we should move in rapidly. *Now is the time in Africa.*

To visit this great and growing work is to be possessed by a powerful urge to see even greater achievement in turning the helpless and hopeless natives of this dark land into paths which will lead them to the kingdom of heaven.

Southern European Division Publishing Department Council

By C. G. Cross, *Secretary,*

Publishing Department, Southern European Division

DURING the long war years our publishing work was torn apart. When momentary peace came the brethren immediately reorganized the publishing work. Supplies for printing were practically nonexistent. Transportation was not available in any form in much of the territory. But colporteur evangelists started to work!

During the last two years it has been somewhat easier to organize the fields and carry on. Each country has its own system of red tape and taxation. Many countries now have laws making it necessary for all workers, including colporteur evangelists, to carry social insurance. All these conditions vary from country to country and often within the same country.



Evangelism in Arkansas and Louisiana

The year 1949 was an unusually good year for evangelism in the Arkansas-Louisiana Conference. The Lord blessed the efforts of the ministers throughout the field, and 258 were added by baptism and profession of faith. This was not due to a few large evangelistic efforts, but rather there was a good increase all over the field. Only seven churches in the entire conference failed to record a baptism for the year. A large number have met our objective of baptisms for the year equal to 10 per cent of the church membership.

A successful effort was held in Shreveport, Louisiana, by J. R. Hoffman, assisted by L. J. Meidinger and M. C. Shain. The picture shown above is part of the baptismal group of fifty-eight who were baptized as a result of this evangelistic effort. The success of this venture was due largely to the consecrated labor of the workers and to the wholehearted support of the laymen of the church.

The slogan adopted for the workers of this conference for early 1950 has been "50 Evangelistic Efforts in the Spring of '50." In order to reach this number, every worker has pledged himself to engage in evangelism and to encourage laymen within his district to also hold small efforts to reach the full goal of fifty evangelistic efforts. Under the blessings of God we anticipate that 1950 will be another good soul-winning year in this field.

F. O. SANDERS, *President.*



Southern European Division Publishing Council, Held at Bern, Switzerland, December 2-7, 1949

Since the conduct of the work has been quite difficult, and the situations have been abnormal, all the workers had a desire to exchange ideas and unitedly seek God's help in establishing safe-working policies and progressive plans. Accordingly, we held a publishing council for the division at Bern, Switzerland, December 2-7, 1949.

All available local and union conference presidents and treasurers; publishing department secretaries; Book and Bible house managers; publishing house managers, treasurers, and editors were delegates. We had with us three successful student colporteurs from the French Seminary. The division staff also participated. We were particularly happy to have E. E. Franklin, of the General Conference Publishing Department, and C. A. Edwards, publishing secretary of the Northern European Division, with us.

Altogether the men worked earnestly and enthusiastically. Certainly the Lord blessed in the establishing of about fifty policies governing our literature work.

The altering of exchange rates in Europe has made it difficult to show large gains in sales. However, you will be happy to know that we did have about \$36,000 gain in 1949. Colporteurs in some of the territory were unable to work and report in 1949 as they did in 1948. That fact also had its influence. At present it is quite probable that we shall lose \$117,000 worth of sales in 1950 because some fields are now in the throes of political change and will not be producing and selling literature for a while. However, in spite of these conditions, we expect to have a larger gain in deliveries in 1950 than in 1949.

Do pray for special help from above as our humble, determined workers grapple with the problems and possibilities this year.

Work for the Blind

By C. W. Degering
Editor, *Christian Record*

IT WAS in the late fall of the year 1899, so we are told, that our General Conference brethren approached one of our blind believers, a young man by the name of A. O. Wilson, with the suggestion that he lead out in the production of some literature for the blind. He immediately began work, and in January of the following year the first issue of what is known as the *Christian Record* was mailed out.

The material beginnings, as has been true of so many things in connection with the Advent Movement, were very simple and meager. A room on the second floor of the old west building of the Review and Herald plant in Battle Creek was set aside for this purpose. L. A. Hoopes served as the editor, and Brother Wilson as the production staff.

The material was prepared on a Hall Braille writer

and an old stereotype machine adapted to both the New York Point and the Braille. The actual impressions were made by running the embossed metal plates and paper through an old over-size clothes wringer. The first edition consisted of seventy-five copies—fifty in the New York Point and twenty-five in the American Braille.

In 1904 the plant was moved to College View, Nebraska, to a basement room of the college building, but later it was moved and removed into buildings of its own off the campus. In 1936 it was located in its present modern-type building across from the college.

In 1927 D. D. Rees connected with the organization as editor and manager—the beginning of twenty-two years of devoted leadership, until his death this last October.

Today what is popularly known among us as the *Christian Record* is housed in a modern plant, well equipped, and has listed assets of better than a half million dollars. Four monthly magazines are printed and distributed—*The Christian Record*, *Bible Expositor*, *Christian Record Sabbath School Monthly*, and *Children's Friend*, with a combined circulation in the United States, Canada, and many overseas countries of 9,725.

In addition to this the Record sponsors the Voice of Prophecy lessons in Braille and a circulating library in both the Point and the Braille of nearly eight hundred volumes. All services are free to the blind, and are made possible by the public solicitations of a loyal corps of field representatives, the liberal response of a sympathetic public, and the faithful work of six regular and two or three part-time office and plant employees.

Great as has been the growth and work of the *Christian Record* during the past fifty years, there are still greater possibilities for the future. According to recent estimates, there are around a quarter million sightless in the United States and Canada—a population approximately that of the entire State of Wyoming. These publications are reaching but a fraction of this number with the distinctive truths of the Advent message. We solicit the prayers and the support of our people throughout the field in bringing the services of the *Christian Record* to other thousands of those able to read the Braille or New York Point.

God's Lamp Disperses Darkness

By J. M. Hnatyshyn, Secretary, Home
Missionary Department, Southern African Division

I WAS very much impressed by Pastor Jack's testimony at an African Departmental convention which was held in the Northern Rhodesian Mission Field during the past year.

He quoted that favorite verse in Psalms 119:105: "Thy word is a lamp unto my feet, and a light unto my path." In the early days when he was but a young man it was his privilege to associate with our early pioneers in the work of God. In those days our brethren traveled by wagon and oxen. When night would overtake them they would light a lamp. It was Brother Jack's duty to lead the way for the others, to dispel the darkness and to frighten the lions, so they would not attack them. Brother Jack said that he used to make sure that his lamp was well trimmed and the chimney clean; then he would hold it high, so that the lions would be too frightened to come near them.

The application he made was that we speak of Africa as the Dark Continent because of sin. In the early days many people used to say, "Why try to do anything for these Africans, who are so steeped in sin and darkness?" But the missionaries went forth holding up the "lamp," the Word of God, and the African people saw the light, and followed that light. Then there was danger from lions which harm the physical body; so at that time, and even

today, there is the lion, the devil, going about roaring and destroying the people of Africa. Now the people of Rhodesia have learned to follow the lamp, and they in turn are holding up the lamp, the Word of God, as he used to hold up his lamp. The results are that the darkness of heathenism is being dispelled, and today many are coming into the truth. Satan, who brought darkness, is fleeing and the people are rejoicing in the truth. Every believer in the village is holding up the lamp of God's Word.

Our Remotest Outpost on the Amazon

(Continued from page 1)

under the surface of the river. He struggled frantically to reach the surface again, but it seemed impossible for him to free himself from the power of the water. He told me that he felt certain that he would be drowned, but then he thought of the people at the mission station and of how much they needed him, and as he prayed for divine help he seemed to be released from the currents and was able to swim to shore. The little Indian boy who had been accompanying him and was still alone in the canoe, paddled to the edge for a joyful reunion. Not long before our visit five of our Campa believers who were excellent swimmers and accustomed to handling canoes in these swift waters, were drowned.

For our return trip to Pucallpa the Indians on the compound made a raft of ten balsa logs with a palm leaf roof to provide protection from the rain and sun. For five days the six who were in our party made this small raft home. We carried food with us and also dry wood that the Indians had gathered from the jungles for our cooking. Our kitchen was a platform they had built on the extreme rear of the raft. The last two nights, after reaching safer waters, we traveled all through the night and reached the town of Pucallpa on January 5. We were desirous of making this trip on the raft in order to be able to visit two of our groups of Chama Indians between Unini and Pucallpa.

Reaching Nueva Luz, Brother Jacinto, a Chama Indian who has had only one year of primary school to prepare him to be the leader of our Sabbath school there and a lay worker among the people of this section, came out to see us. He spent considerable time with us as our raft drifted slowly down the stream. I shall never forget the story he told us. He almost wept as he related how the Indians were becoming discouraged and were not so faithful as formerly, and then he pleaded with us: "Please send us a pastor to work among those who desire to follow the way of life." His plea is one that our people throughout the world should hear. The Upper Amazon valley presents wonderful opportunities. In addition to the Chama and Campa Indians, the Piro tribe is also awaiting our workers. Must they wait much longer?



From Our Special Correspondents

Atlantic Union

● THE Southern New England Conference is negotiating for space for an exhibit in the Exposition Hall at the Eastern States Exposition in Springfield, Massachusetts, this coming September.

● H. J. BRENDAL is conducting a series of meetings at the Universalist church in Somerville, Massachusetts. He is assisted by Richard Knapp and Mrs. Ruth Roy.

● A GROUP of young people from the local Congregational church, with their pastor, attended one of A. J. Purdey's Sunday night meetings in the West Lebanon, New Hampshire, church. At the pastor's request Elder Purdey spent some time with the group after the service outlining the beliefs of Seventh-day Adventists.

Canadian Union

● SUNDAY evening, January 29, witnessed the opening of a series of lectures conducted by Philip Moores in St. John's, Newfoundland. The estimated attendance was 900, and the offering on the opening night amounted to \$73.

● A BRANCH of the Dorcas Society of the Oshawa Missionary College church was organized on the evening of February 7 for the benefit of the young working women and mothers of small children who cannot attend the weekly afternoon Dorcas Society meetings. There were 17 women who formed the nucleus for this group.

● IN spite of the recent 52° F.-below-zero weather, C. C. Voth, of the Alberta Conference, has begun the Ingathering work in his district, and has met with good success.

● A. BLAIR, who held a number of meetings in the Garneau Theater, Edmonton, is now studying with 17 groups of interested people.

Columbia Union

● THE Columbia Union Conference made a gain of \$48,876.15 in the Seventy-Cent-a-Week Fund in 1949 over 1948. During 1948 the amount per capita was \$.675; and in 1949 it rose to \$.680, in spite of the fact that in the entire North American Division, comprising 10 union conferences, a decrease of \$.007 per capita was sustained during 1949 as compared with 1948.

● MORE than 2,000 Washington area Missionary Volunteers participated in a two-day youth's "Share Your Faith" rally at the Sligo Seventh-day Adventist church in Takoma Park, January 27, 28. A high light of the congress was the broadcast from the church of the Saturday Night Camp Meeting, a local radio program for youth.

● DURING the last two months of 1949, 69 persons were baptized in the East Pennsylvania Conference.

● TEN were baptized in Lock Haven, Pennsylvania, by L. L. Philpott on January 28.

● THE Washington Missionary College radio station began broadcasting February 6. The call letters are WAFT. It is a low-power station, covering only the campus and a small surrounding area, and is designed to give students of broadcasting practical training in radio. The station will be on the air about four hours a day.

Lake Union

● T. M. FOUNTAIN, president of the Lake Region Conference, reports that the church officers' conventions recently conducted were the most successful that conference has ever held. The messages of M. L. Andreassen and others were a source of real inspiration, and the attendance was more than doubled.

● THE first public program to be held in the new physical education building at Emmanuel Missionary College was presented on Saturday evening, January 28, by students from foreign countries. Dressed in their native costumes, they gave "The Pageant of the Nations," showing life in their native lands and telling of the wonderful progress the message is making.

● C. R. KINNEY baptized 10 at the West Central church in Chicago, Sabbath, January 21.

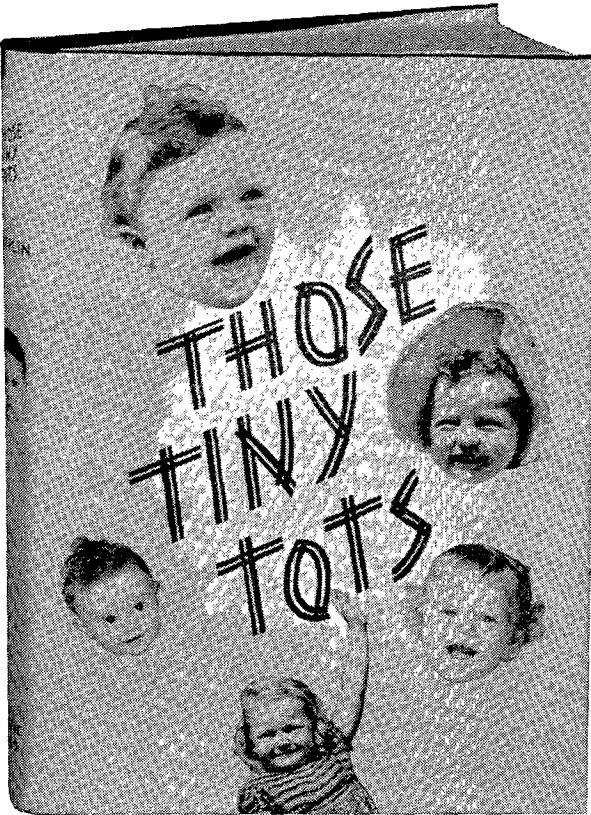
● THE Bethel Convalescent Home, at the site of the old Bethel Academy in Wisconsin, was opened recently under the management of N. A. Howard. The home is proving to be a real blessing to those who need help. They are now caring for more than 20 aged persons, and others are listed for entrance within the next month.

THOSE TINY TOTS

A NECESSITY FOR EVERYONE WORKING WITH THE YOUNGER GROUPS IN THE SABBATH SCHOOL

This attractive volume is prepared as a guide and a handbook for cradle roll and kindergarten leaders and teachers by one who has devoted her talents to these important departments of the Sabbath school. Suggestions for the complete organization and operation of these divisions are set forth in detail. Some of the most practical chapters in the book deal with the decorations for the room, goal devices, memory verse books, sand table setting, birthday programs, and offering plans. Scores of photographs, drawings, scale models, and patterns will greatly assist the teachers and leaders in their work.

Mothers will find valuable material in this volume in planning happy Sabbath hours for their tiny folk.



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THE WITNESS OF SCIENCE

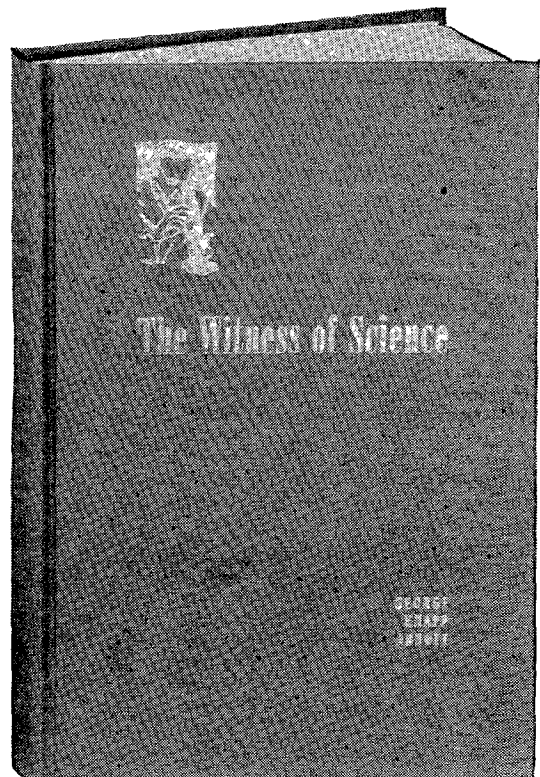
UPHOLDS THE HAND OF THE SPIRIT OF PROPHECY

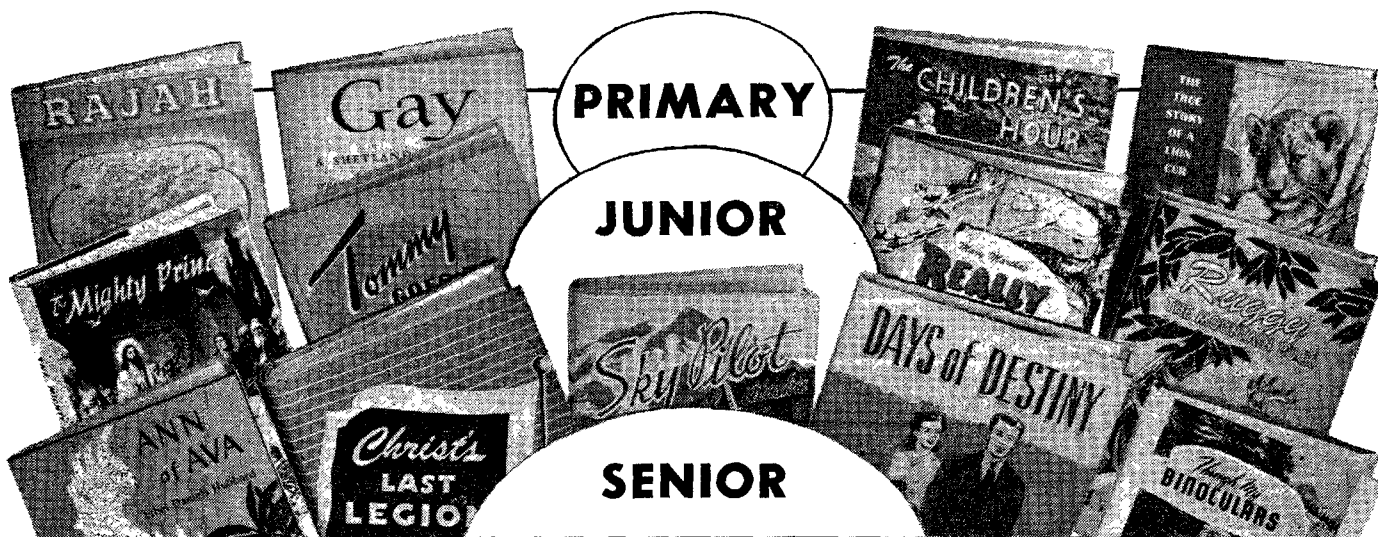
It is the purpose of the author in the presentation of this volume to show how the inspired writings of the spirit of prophecy are substantiated by the research of modern medical science. Medical science is continually advancing, and scientists themselves do not always agree as to the exact cause and nature of diseases. But where a complete and total picture of what is found in the spirit of prophecy is compared with what is available in science, we find the statements made by Ellen G. White borne out again and again. The subjects discussed include the spiritual reasons for healthful living, the dangers of refined foods and their relation to disease, problems related to meat eating, and other subjects of equal importance.

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REVIEW & HERALD

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Northern Union

- HARLEY SCHANDER, the district pastor, reports that the members of the Hewitt, Minnesota, church are remodeling their church building.
- THE Mankato, Minnesota, Senior Dorcas Society has been unusually active in collecting and sending clothing to our needy people overseas. Under the leadership of Mrs. Lee Duffield, 45 boxes have been packed and shipped, containing about 900 pounds of clothing.
- MRS. WILLIAM DETLEFS, the press secretary for the Sioux City, Iowa, church reports the following improvements in their church building and equipment as having been made during 1949: a baptistry, a public-address system, and the remodeling of both the Sabbath school and church school rooms.
- J. M. Mershon, the district pastor, reports the forming of a new church organization at Weaver, Minnesota, on December 31, 1949. Five new members and 15 of the Winona church members living in the vicinity of Weaver comprise the enthusiastic charter membership.

North Pacific Union

- As a result of the Week of Prayer meetings recently held at Upper Columbia Academy by M. J. Perry, 39 young people joined the baptismal classes.
- MISS GAYLE L. VAN HOUTEN, Sabbath school department secretary in the Montana Conference, reports a gain of \$1,158.62 in their Sabbath school offerings the past year. A large portion of this gain is due to the effort and enthusiasm of the Sabbath schools in the Investment plan. This offering for the fourth quarter totaled \$2,315.03.
- BEN BUCK, publishing department secretary of the Upper Columbia Conference, reports 12 prospective colporteurs in attendance at the institute held February 3 to 10.
- CLARENCE C. KOTT reports the following efforts now in progress in the Idaho Conference: Twin Falls, Pocatello, Boise, Homedale, Nampa, New Plymouth, Weiser, in Idaho; and La Grande and Ontario, in Oregon.

Pacific Union

- THE Northern California Conference added 938 new members by baptism and profession of faith in 1949.
- AN evangelistic effort conducted in Santa Rosa, California, by Alden O. Sage closed January 15 with the baptism of 49 persons.
- CENTRAL CALIFORNIA CONFERENCE colporteurs report 43 baptized in 1949 as a result of their contacts, with 29 others still in baptismal classes and 298 studying.
- ALL classes of secondary grade, college extension classes, and the special English department of the Hawaiian Mission Academy in Honolulu are now in the new location on Pensacola Street. The grade school remains at the old location.

Southern Union

- Two laymen, Sidney O. Clapp and Eugene H. Wilson, are conducting a "Gospel Crusade" in Farmington, North Carolina, sponsored by the Adventist Laymen's Bible Study Group of Winston-Salem.
- THE Missionary Volunteer Societies of two Atlanta churches are presenting a lyceum series of programs as a joint project. They have secured the use of the Clark Howell School auditorium in downtown Atlanta for these special musical, lecture, and oratorical events.
- As many as 1,100 people have attended week-night meetings in H. R. Veach's evangelistic series being held in Paducah, Kentucky, with larger Sunday night crowds.
- RECENT changes in the Kentucky-Tennessee Conference include the transfer of Ray Davidson to the Paducah district as pastor of the Paducah and Mayfield churches; A. D. Burch

to the Bowling Green district; and W. G. Ambler to the Florida Conference as assistant pastor in Miami.

Southwestern Union

- ON Sabbath, February 4, 1950, a large youth's rally for all the Missionary Volunteers in the northern part of the State of Texas was held at Keene, Texas. L. M. Nelson, of the Southern Union Conference, was guest speaker at the eleven o'clock church service.
- THE Ardmore Sanitarium and Hospital, a member of the association of Seventh-day Adventist self-supporting institutions, showed real growth during the year 1949. The institution enjoyed a marked increase in patronage, and a good gain was shown in financial operations. The staff has recently been increased by the addition of several valuable members. The good influence of this institution is felt throughout a large section of the Southwestern Union Conference.
- DURING 1949 the net gain in membership in the Southwestern Union Conference territory was 634. This is the largest gain in membership for any single year during the past ten-year period, with the exception of the years 1946 and 1947 when Fordyce Detamore and his evangelistic company were carrying on a continuous evangelistic program in some of the larger cities of our field.

CHURCH CALENDAR

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

Baptism, Gold Coast, West Africa

J. O. GIBSON, superintendent of the Gold Coast Mission, reports the following inspiring baptism recently conducted in his mission:

"On a recent Sabbath several hundred persons gathered on the banks of the Dankran River near Bekwai, when H. J. Welch, principal of the seminary, and I baptized 51 souls into newness of life. Seventeen of the 51 persons baptized are students at the seminary. The remaining 34 are fruits of the efforts of African ministers and teachers and seminary students.

"The rushing current of the river was symbolic of the washing away of sin from the old man of sin. Many of those baptized were called out of heathenism into this marvelous light. The angels in heaven rejoiced as these 51 believers signified their unity with Christ in baptism."

Adventist Investment Story Publicized

WHEN the Brooklyn, New York, Sabbath school members recently brought in \$1,700 for the Investment Fund as a result of investing one hundred one-dollar bills, it made news for the New York Times and other Eastern papers.

The story reviewed the winning of a prize of one hundred dollars in a newspaper contest the year before by Donald W. McKay, Adventist of Flushing, New York. He had advised a woman how to invest \$10,000 in a way to make her happy, and promised that if he won the prize, he would use the amount in the way he had suggested to her. The \$1,700, the news story announced, goes for mission projects being carried forward by the Seventh-day Adventists. The plan "was based on the parable of the talents told by Jesus to His disciples as recorded in the New Testament." A number of interesting examples were given of how the dollars invested and the faithful work of members had brought the increase.

J. R. FERREN.

Of Special Interest to Our Readers

IN this issue C. J. Ritchie, former president of the Caribbean Union Mission, has prepared an illuminating article on the subject, "The Remnant Church." This article begins on page 8. The New Testament texts used by Brother Ritchie in the concluding part of his article will prove worth while to our people in answering the objection that Seventh-day Adventists "use the Old Testament too extensively to furnish . . . proofs" for their faith.

In the report section B. P. Hoffman, head of the department of Bible and systematic theology at the Theological Seminary, and for many years a missionary in the Orient, describes the "Beginnings of Our Work in Japan." This interesting reminiscence of early mission days in old Nippon is one of a series of historical pen pictures painted for our REVIEW readers by our pioneer missionaries in different parts of the world field.

Our readers will note with interest the editor's account of his trip "From Sydney to Calcutta," beginning on page 5. "Here, as elsewhere," writes Elder Nichol, "I found no mood of marking time, but only a restless urge to make more effective contact with the bewildering and often bewildered millions who live in these far lands." It is the spirit of Adventist missions everywhere—the kind of progress reported in the church paper every week.

Protest Appointment to Vatican Now!

OFFICIALS of "Protestants and Other Americans United" claim that more than 10,000 letters have been written to President Harry S. Truman requesting him to appoint a successor to Myron C. Taylor (until recently the President's personal representative to the Vatican), and that he has received only about 200 letters protesting such an appointment.

Catholic periodicals are known to have requested Catholics to write to the President to appoint a successor to Mr. Taylor who recently resigned, and this accounts for most of the 10,000 letters favoring such an appointment. Every Adventist of voting age should write a letter to President Harry S. Truman, The White House, Washington, D.C., protesting against appointment of a successor to Mr. Taylor as either a personal representative of the President or as a regular ambassador to the Vatican.

Urge your Protestant neighbors to also write letters at once. Letters need not be long. Each person should express his own reasons why he opposes such an appointment. Do not delay this letter of protest. Write now!

C. S. LONGACRE.

Dutch Radio Programs a Real Success

FROM F. J. Voorthuis, director of the newly inaugurated Dutch radio program, comes the following encouraging report of progress:

"I am happy that our Dutch radio programs are a real success. We have received 233 letters from listeners who want to enroll in the Bible course. We are greatly encouraged with the response. One listener wrote, 'Your broadcast is short, but powerful and convincing.' A lonely soul wrote in and said, 'I listen with pleasure to the Voice of Hope and sing all the songs with you. It is the only comfort that I have, for I am so lonely.' A woman listener writes, 'On Friday at quarter past three I shut my door, and open for nobody, for I want to listen to your program uninterrupted.' The Lord has promised that His word will not return unto Him void.

PAUL WICKMAN.

"Share Your Faith" in Paramaribo

THE president of the Caribbean Union, Robert H. Pierson, writes, in a letter received in the Missionary Volunteer Department, of the thrilling devotion to the "Share Your Faith" spirit not only in out-of-the-way areas of Dutch Guiana but in the entire Caribbean Union. Says Brother Pierson:

"Two of our faithful missionary-minded members of the Paramaribo Missionary Volunteer Society, earnestly desiring to share their faith, decided to lay aside for a few months the carpenter work they do for a livelihood and go out to a country district and conduct a 'Share Your Faith' effort. They found many openings for Bible studies and cottage meetings and secured enrollments for the Voice of Prophecy Bible Correspondence School, assisting the students with the study and preparation of their lessons."

E. W. DUNBAR.