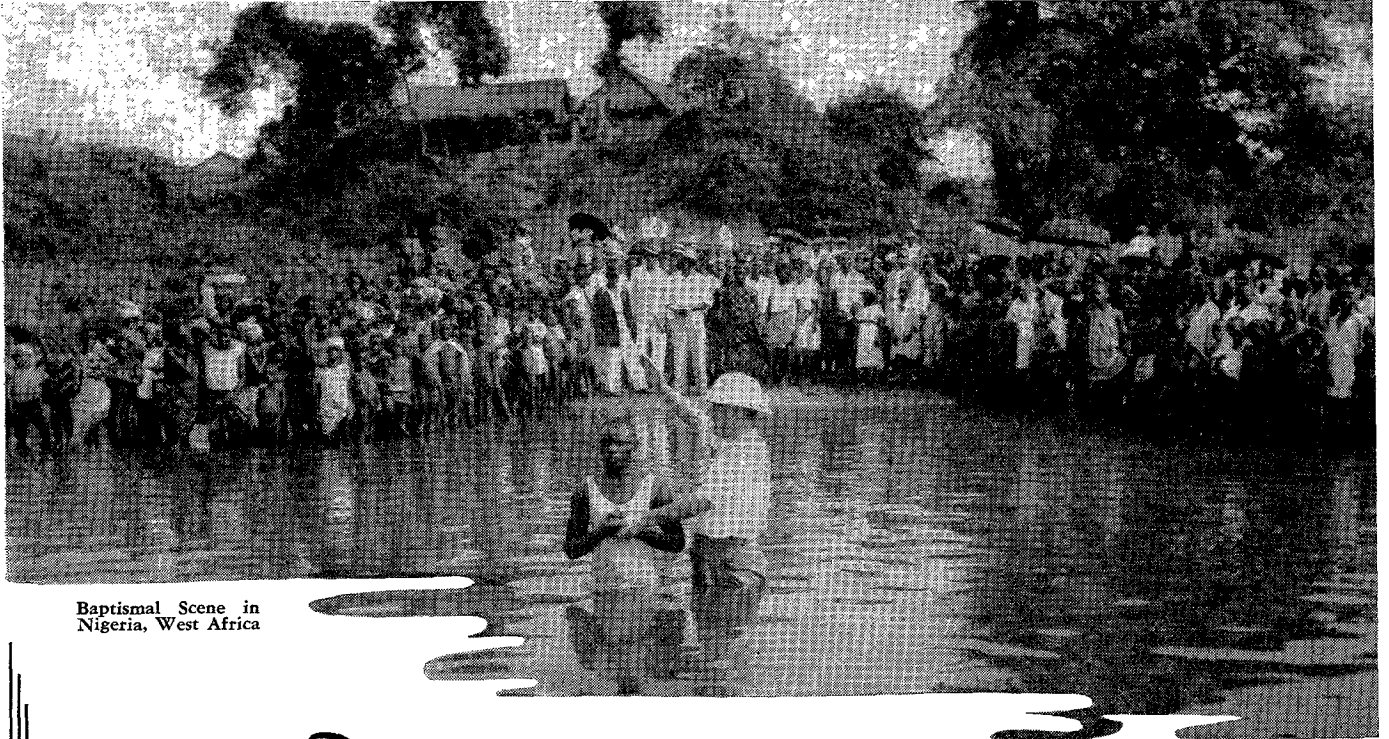


The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Baptismal Scene in
Nigeria, West Africa

Larger Things for God

By J. L. McELHANY
President, General Conference

INGATHERING time again finds the forces of the church moving into action. It is unnecessary to recount the fact that the wonderful blessings which have come to the cause as a result of the Ingathering work have increased and multiplied with the passing of the years. Every mission station that we have established anywhere on earth has been directly benefited. The means thus secured have made possible the winning of thousands of precious souls who could not have otherwise been reached.

Not alone have the missionaries out in all the fields labored to bring about these results, but entering fully into the success of the work are the brethren and sisters in all the churches. From the churches in small towns and in the great centers of population our members have rallied to the Ingathering work. As a valiant army, old and young alike have responded to the call to go forth and make a success of this work.

With gratitude we acknowledge the spiritual zeal of all these thousands of older members, of faithful boys and girls, and of young people who during 1949 brought in through the Ingathering \$2,755,603. But

it is characteristic of the Adventist people that, having accomplished a work of that kind, we turn to the future with renewed energy and courage to do even better and larger things for God.

Keeping in mind the Saviour's exhortation to lift up our eyes and look upon the whitening fields, our leaders have sounded a call that in our 1950 Ingathering effort we raise \$3,000,000. With the Lord's help and under His leadership we can do this. The needs have never been greater or the opportunities more abundant. Precious souls everywhere are longing for light and truth, and that longing can be satisfied only by God's message for this last hour. Our time for giving this message to the world grows shorter and shorter. With greater energy we must hasten on with the work of God.

Confidently we join with our home missionary leaders in sounding the call for this forward step in the 1950 Ingathering. We believe all will respond to this call, and thus share in the blessed privilege of reaching many more thousands of waiting souls with the message of eternal salvation.

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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.]

¶ IT HAS been standing room only each night at the Columbia, South Carolina, Township Auditorium, where Evangelist Billy Graham is conducting a revival. “People are hungry for the Gospel,” he told 4,000 persons crammed in the main hall and another 1,000 seated in a basement and listening via loud-speaker system. Dr. Graham said that the “only optimism anywhere” at the present time is “this spiritual revival that is sweeping the world. It is time for God’s people to get on their knees and pray and repent of their personal sins,” he said. “It is time to call families to prayer and to go to the churches for prayer meetings.”

¶ ASSEMBLYMAN T. JAMES TUMULTY, of Trenton, New Jersey, Hudson Democrat and minority leader in the House, has introduced a bill which would prohibit the State from giving money to institutions under the control of a religious denomination. Tumulty has long been critical of State appropriations to Rutgers University, which has been designated as the State University of New Jersey. He claims Rutgers is an agency of the Reformed Church and that the State cannot legally contribute funds to it.

¶ A RESOLUTION urging President Truman not to appoint a new U.S. Envoy to the Vatican was adopted in Trenton, New Jersey, by the Council of Churches of Greater Trenton. The resolution, presented by Dr. William Thomson Hanzsche, chairman of the board of Presbyterian Life and pastor of Prospect Street church, said in part: “The Council of Churches of Greater Trenton is alarmed by reports that you plan to name a personal ambassador to the Vatican to succeed Mr. Myron Taylor, who recently resigned. The creation of such a post is totally contrary to the traditional American principle of separation of Church and State. We urge that you continue to uphold this traditional American principle by not naming a successor to Mr. Taylor.”

¶ SOME religious leaders in Toronto, Canada, are talking of a “definite religious revival,” which they think will soon spread to all parts of Canada. Dr. Charlie Taylor, who with his brother has been conducting a two-week revival campaign under Baptist sponsorship, said he saw signs of a “deeper interest in religion than has been manifested for 25 years.” Dr. Oswald Smith, pastor of the People’s church, said he hasn’t seen “a stirring among the people like this in 25 years.”

¶ MORE than \$5,000,000 will be spent by the World Council of Churches’ Department of Inter-Church Aid on relief programs during 1950, according to estimates prepared in Geneva. A high priority in material-aid distribution, it was announced, will be given to churches in Eastern and Central Europe and especially in countries with large numbers of refugees. The relief budget calls for \$4,013,000 to meet basic needs and an additional \$1,260,000 to meet special urgent needs in countries ranging from Poland to Spain and from Germany to Greece.

¶ TAHER AL OMARI BEY, Egyptian Minister to the Vatican, announced in Cairo he was returning to Rome shortly to resume negotiations for the signing of a pact between the Holy See, Egypt, and “other interested Moslem States,” for a common front against atheistic Communism. “The Vatican,” he said, “is convinced that the 300 million Moslems in the world represent a strong spiritual force to safeguard world peace.” Al Omari Bey said he had discussed the matter with Moslem religious leaders in Cairo and expected that a joint Catholic-Moslem statement would be made public soon.

75-50-25 YEARS AGO

1875

¶ FROM western Iowa, where J. W. McWilliams has been laboring, comes this word: “After the lectures at Battle Creek, I returned to my field of labor near Council Bluffs, Iowa. Have labored in that vicinity nearly all winter. Fifteen or twenty have decided to keep all of God’s commandments. We have had a very cold and stormy winter in the West; and it has been difficult to hold meetings in a prairie country and keep up the interest, as the weather sometimes stops our meetings for nearly a week at a time.”

1900

¶ THE following comes from F. I. Richardson: “We rejoice in the progress of the Third Angel’s Message. Here in Jamaica it stands in a new position in the eyes of the people. Until within the last year, the ministers of other denominations have ignored us, or if questioned about us, have said that we would soon leave the island, as some others have done, and our work come to naught. But our work has spread to every parish in the island. We have erected eight chapels, and three more are nearing completion, also five class houses, as they are called here. A class house is a building with a thatched roof, and wattled sides. . . . Two hundred and twenty-nine persons have been baptized, making a total church-membership of seven hundred and thirteen, with about one hundred more keeping the Sabbath.”

1925

¶ ENNIS V. MOORE sends an interesting note concerning a man who bought a Bible, and later traded it to a merchant for fifteen kilos of beans. The new owner was not interested in the book, and gave it to his brother. This brother also received the Portuguese *Signs of the Times*, given to him by a faithful worker. Through the reading of this paper and the Bible which had been bought, traded, and given away, he not only accepted the message but brought his brother and family into the truth.

Heart-to-Heart Talks

Spirit of Prophecy—12

Revision of Books

THROUGH the years, in the various revisions of the books by Mrs. E. G. White, and in the publication of new editions, there have been made various changes. We cannot attempt to consider these in detail. We will consider, however, the revision made in one of her most prominent books, *The Great Controversy*. This revision affords an excellent illustration of the minor changes that have been made in others of her publications. The revision of *The Great Controversy* was made in 1911. It had been contemplated for some time by the author. The character of these changes and the reasons why they were made were discussed by W. C. White, son of Mrs. E. G. White, in an address before the General Conference Council, October 30, 1911. He said in part:

Statement of W. C. White

"In the body of the book, the most noticeable improvement is the introduction of historical references. In the old edition, over seven hundred Biblical references were given, but in only a few instances were there any historical references to the authorities quoted or referred to. In the new edition the reader will find more than four hundred references to eighty-eight authors and authorities.

"When we presented to mother the request of some of our canvassers, that there should be given in the new edition, not only Scripture references, but also references to the historians quoted, she instructed us to hunt up and insert the historical references. She also instructed us to verify the quotations, and to correct any inaccuracies found; and where quotations were made from passages that were rendered differently by different translators, to use that translation which was found to be the most correct and authentic.

"In a few instances new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful, or because we have been unable to find the old ones. In each case where there has been such a change, mother has given faithful attention to the proposed substitution, and has approved of the change. . . .

"Mother has never laid claim to verbal inspiration, and I do not find that my father, or Elders Bates, Andrews, Smith, or Waggoner put forth this claim. If there were verbal inspiration in writing her manuscripts, why should there be on her part the work of addition or adaptation? It is a fact that mother often takes one of her manuscripts and goes over it thoughtfully, making additions that develop the thought still further.

"In her public ministry, mother has shown an ability to select from the storehouse of truth, matter that is well adapted to the needs of the congregation before her; and she has always thought that, in the selection of matter for publication in her books, the best judgment should be shown in selecting that which is best suited to the needs of those who will read the book.

"When we came to go over this matter for the purpose of giving historical references, there were some quotations which we could not find. In some cases there were found other statements making the same point, from other historians. Those were in books accessible in many public libraries. When we brought to mother's attention a quotation that we could not find, and showed her that there was another quotation that we had found, which made the same point, she said, 'Use the one you can give a reference to, so that the reader of the book, if he wishes to go to the source and find it, can do so.' In that way some historical data have been substituted."

It is proper now to inquire how Mrs. White herself felt regarding this revision of one of her most treasured volumes. It will be interesting, as well as profitable, to read in this connection a letter which she addressed to the editor of the REVIEW AND HERALD, under date of July 25, 1911, dealing particularly with this question:

"DEAR BROTHER WILCOX:

"A few days ago I received a copy of the new edition of the book *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishing houses have done good work.

"The book *Great Controversy* I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy*, I was often conscious of the presence of angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.

"Recently it was necessary for this book to be reset, because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, I regard this new edition with great satisfaction.

"Yesterday I read what W. C. White has recently written to canvassing agents and responsible men at our publishing houses regarding the latest edition of *Great Controversy*, and I think he has presented the matter correctly and well.

"When I learned that *Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

"These Changes I Have . . . Approved"

"As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined, and approved. I am thankful that my life has been spared, and that I have strength and clearness of mind for this and other literary work.

"While preparing the book on the *Acts of the Apostles*, the Lord has kept my mind in perfect peace. This book will soon be ready for publication. When this book is ready for publication, if the Lord sees fit to let me rest, I shall say, Amen and Amen. If the Lord spares my life, I will continue to write, and to bear my testimony in the congregation of the people, as the Lord shall give me strength and guidance.

"There is now a great work of soulsaving to be accomplished in the home field. There should be a general awakening on the part of the people, and fresh efforts made to get the light of present truth before the world. In cities and villages and towns, in every possible way, let the light shine forth. Missionaries are needed everywhere, and hundreds of workers from our ranks should be carrying the light of truth to those who know it not. The messengers of truth must be wide awake. The Lord says to them: Let light go forth in warnings and in opening and explaining the Scriptures to the people.

"Day by day golden opportunities are opening for our publications to go forth as silent messengers of truth. Let men and women be selected for the canvassing work,—not from the floating, careless element, but from those who carry a burden for the extension of the knowledge of truth. Keen foresight and consecrated ability are needed at this time. Let those be selected for the canvassing work who are adapted to this line of work. Let not these feel that they must work hard to obtain a license to preach. The Lord is calling for efficient laborers in many lines of service. If there is one work more important than another, it is that of getting before the people the publications that will explain to them the Word of God.

From Ceylon to Delhi

(Editorial Correspondence)

New Delhi, India
February 21, 1950

"Parents should consider that their children are constantly beset by temptation. They would receive strength to resist temptation if they would study with deep searching of heart the books containing the light of truth for this time. Parents, do not encourage your children to read literature that will be no help to them spiritually. Do not encourage them to read the story of the life of Christ in the form of a novel. We need to make solid, earnest preparation for the great day of God.

"God calls for missionary work to be done in our homes. Years have passed into eternity, leaving undone the work of conversion that should have been accomplished in our families. Many of our youth are not being fitted for the work that needs to be done. They are to let the light of truth shine forth in their lives.

[Signed] "ELLEN GOULD WHITE."

As indicated in this letter, every change made in this revision was authorized and approved by the author; and if she was authorized to pen this volume in the beginning, she surely was fully competent to make any changes and additions for the new edition.

Additions to Later Editions of Books

Divine revelation is progressive. This is indicated in these words of the Master to the disciples:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:12, 13.

And when the Holy Spirit did come, beginning with the day of Pentecost, what a revelation of Scriptural truth was brought to the disciples! The touch of divine enlightenment clarified many things which before were dark. It gave power to their testimony and fruitage to their labors.

It is the design of God that His children should grow in wisdom and knowledge throughout their Christian experience. Successive revelations given to the holy prophets throughout the years increased their conception of divine truth, and gave them new visions of the character of God and the plan of salvation.

This is well illustrated in the books known as the Conflict of the Ages Series. The earlier books of Mrs. White, the series called *Spiritual Gifts*, and the four volumes of *The Spirit of Prophecy* were written for the special benefit of the church. Both of these series had a very limited circulation. When the editions of these books were exhausted there was prepared to take their place another series called the Conflict of the Ages Series. This series was prepared for a larger circle of readers, and many copies were sold by subscription. Many statements that were found in the first two series of books were in this later series enlarged and amplified.

God, in carrying on His work in the earth, does not leave men without occasion to reject His revelation. The psalmist declares that to the froward man God will show Himself froward, and to the righteous God will show Himself righteous. (Ps. 18:25, 26.) Not that there is frowardness in God, but the froward man judges God by his own narrow vision and his own conception of right.

We cannot judge divine revelation by mere details. We must judge by great underlying principles. We cannot judge the Book of God by isolated expressions or by the things which form the groundwork of the caviling unbeliever. We must judge the Book by the fruit it bears, by the spirit that accompanies it. And thus we must judge the writings of the messenger of the Lord to the remnant church.

F. M. W.

THE "spicy breezes" of Ceylon are largely poetic, but the island has real charm nonetheless. It lies just off the southeast corner of the mainland of India, and is a wholly separate government, as you quickly discover in passing through the line of officials at the port of entry. There was even an extra officer I had not encountered at other ports—a sanitary inspector. But you remember the Scriptural exhortations to patience, and ready your pen to fill in whatever forms are placed before you. At the time of the dissolution of the South Asia section of the British Empire, Ceylon became an independent state, and a member of the British Commonwealth of Nations, like Canada, for example.

The island is 270 miles long by 167 miles wide. It is a verdant spot, with coconut palms and rubber trees everywhere. Spice trees add their aromatic touch. The cinnamon tree grows large; its bark is fragrant. That bark, well grated, finds its way onto many a piece of pastry in different lands. Here also grows the much-advertised Ceylon tea, a small bush whose tender leaves are plucked every six weeks to help sustain that greatest of British customs, the cup of tea in season and out of season. Publicity along the Ceylon roads proclaims, "Tea Revives the World." I couldn't find the author of the slogan; would like to have challenged that statement. The facts are, tea does the very opposite.

But I didn't go to Ceylon to fight tea or taste spices. I went there to meet the people of the Advent Movement. We have not really labored long in this place. Our first convert was baptized in 1916. I met him at a meeting in Colombo, the capital. And what is his spiritual state today? "Happy in the Lord," said he. "I've never been sorry that I made the decision. My faith is now experimental."

Our large church building in Colombo was packed, plus many who stood by the doors and windows, which are always open in this humid land. There will soon be a test of the real possibilities of attendance and results, in the large effort to be held by Fordyce Detamore, who is coming down from the China Division.

Needs of the Ceylon Mission School

In the suburbs of Colombo is our Ceylon Mission School. Here 135 pupils, two thirds of them from Adventist homes, study under less than ideal conditions. Two hundred applications from non-Adventists had to be turned down for lack of facilities. The applications came from Buddhist homes in the neighborhood, though a Buddhist school, housed in fine buildings, stands near by. Every year we include Buddhists in our baptismal group at the school. A public street has recently been cut through the middle of the property. This added to the cramped quarters, and the encroaching city makes it highly desirable to relocate the school. But that much-needed move must wait, like many others in mission lands, until more funds come in.

About seventy miles from Colombo is Kandy, which is reached by a never straight road, and even if it were straight, you would still not go in a straight line. The roads in Ceylon, as in India, are full of people and ox-carts. But in Ceylon you must also dodge elephants, which lumber along meekly, often at the command of a

mere lad. Traveled the road with E. A. Crane and his family. He is in charge of this field. At Kandy is L. F. Hardin who is conducting a series of meetings in the town hall. One baptism has already been held.

Not far from the town hall is the Temple of the Tooth, world-famed among Buddhists because it enshrines a tooth alleged to be one of Buddha's molars.

Thank God, we do not bend pious knees before fragments of our Lord's body. We worship Him who was raised from the dead. The very foundations of our faith rest on the belief that our Lord did not stay in the tomb, to be venerated in later ages by tooth or bone, but that He did what neither Buddha nor any other religious leader could do, broke the bands of death.

Three hours' plane travel carries you to Madras, important seaport on the southeast coast of India. Alongside one of its busiest streets stands a large tent where R. H. Broderson is preaching. A good class of Indians attend regularly. I enjoyed speaking in such an obviously evangelistic setting.

It is in Madras also that the headquarters of the Theosophical Society stands. Best known through such names as those of Madame Blavatsky and Annie Besant, it most clearly crystallizes the modern interest in the study of what is known as comparative religion. The idea is that there is good in all religions and that none has a monopoly on truth. If one thus believes, the study of comparative religion makes much sense. If one does not thus believe, such a study has no real spiritual value. Why spend time in the shadows when one may bask in the light of God's presence?

The Supremacy of Christ

My soul was outraged when I saw Christ placed in line with Buddha, Mohammed, and others on the marble walls. Nor was my spirit calmed by the persuasive-voiced woman in charge, who sought to impress me with the values in all religions and the supremacy of one. She only irritated me by quoting, as if from our Lord, a statement not recorded in Holy Writ. "Don't you think there is truth in other religions?" she asked.

"Yes," I replied, "for Christ is the light that lighteth every man that cometh into the world. But why should I go to fallen men to secure their broken shafts of light? Why not come to the Source of the light?"

I think that my voice sounded militant. I felt that way. That marble edifice of the Theosophical Society is an insult to our Lord. What does it mean to bear testimony for our Lord? What does it mean not to be ashamed of Him? I have a feeling that too often the children of God are guilty of treasonable silence. I'm afraid I speak too

infrequently in behalf of Heaven in a rebellious world.

A night flight from Madras, with a stopover from 2 to 3 A.M. at Nagpur, brings you to Calcutta by early morning. It was near Calcutta that William Carey, pioneer missionary to India, began his labor in 1793. A few years later he opened up labor right in this great city. The mission still operates. Carey's pulpit is there. It is small and low, for Carey was a little man. But how great was his spiritual stature! He was the man who declared that his business was preaching the gospel, but that he cobbled shoes for a living. It was in his church in Calcutta that Adoniram Judson, who had become converted to Baptist teachings while en route from America as a missionary of another society, was baptized. Judson was the trail blazer in Burma. Carey founded one of India's first newspapers, which he called the *Friend of India*. That name is still preserved under the title of one of Calcutta's great dailies, which absorbed it in 1875.

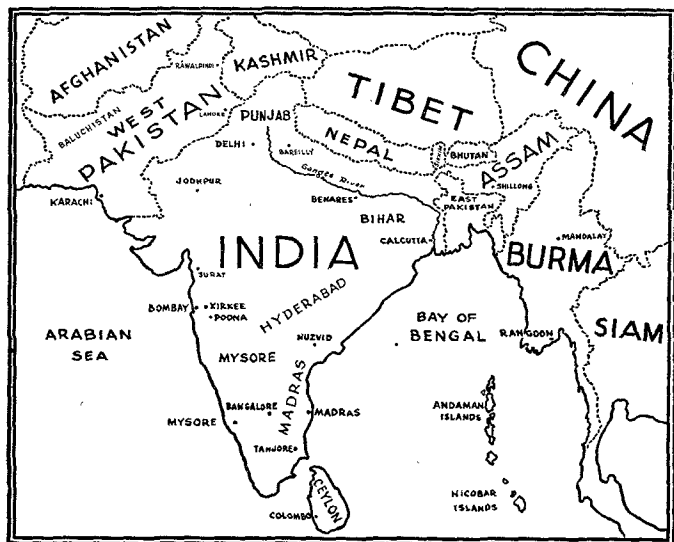
Only a short distance from Carey's mission in Calcutta stands a building that housed the first Adventist group of missionaries. The property was first occupied in 1895. Much has happened since that date. For years now we have had a property of our own in a central location. This property and its buildings are a monument to the courageous labors of those who pioneered the way. Fine buildings are ours today in various lands, because there earlier were men who had faith to preach and build when they had nothing but rented quarters and wholly uncertain budgets. When I looked on a full church, which included a number of Voice of Prophecy students, I found new evidence that the people of India will listen to the Advent preaching. It is possible to secure a hearing in all the great cities of this land.

The Historic City of Delhi

In the north central part of India lies the historic city of Delhi, long the capital of native rulers, then of the British, and now of the Republic of India. To be exact, a wholly new city was erected in rather recent decades by the British and called New Delhi. But today the old and new have grown together. This is also headquarters for our Northwest India Union Mission. Thirty-three miles north from New Delhi, in the city of Hapur, is one of our training schools for the lower grades. About sixty-seven miles beyond Hapur is our union school at Roorkee, to which come pupils who have completed the lower grades taught in other schools, like Hapur. Schools are the slow—though not too slow—way of building an organization.

In the union office at New Delhi I saw a chart showing colporteur sales for the thirty-five years since the union has been created. The time was divided into five seven-year periods. The sales in the last period were greater than for all the periods preceding. Evidently it is impossible to keep the bookwork down anywhere, even in India. G. B. Hoag, who a few years ago was a student in Washington Missionary College, is publishing secretary.

Called on the American ambassador, the Honorable L. W. Henderson. When I mentioned my Adventist connections he became even more cordial. "I tell my friends," he remarked, "that I think you Adventists are doing the most effective kind of work of any mission society because of the way in which you feature medical work. I have just attended a diplomatic meeting in Bangkok. I found that you have a fine hospital there also." He was referring to our medical institution headed by Dr. R. F. Waddell, of the College of Medical Evangelists. After inquiring as to the location of our hospitals in India, he asked, "And when are you going to open one in New Delhi?"



In New Delhi lives Devdass Gandhi, son of the late Mahatma Gandhi. He is a newspaperman and a member of the United Nations committee on free speech and press. He is a most stimulating person to converse with. He knows something of our dietary habits, and so when a group of us from our mission called this afternoon we were offered not tea but Ovaltine. He explained that Mrs. Gandhi had prepared it. Very good! He discussed his ideas of free speech as we drank. It is encouraging to hear so clear and cogent a statement on this important subject being made over in this strategic area of the world. He knows of our work, particularly our medical institutions. Here is his appraisal of the latter: "If it had not been for Dr. Menkel, I would probably not be here."

Tonight we met in the Town Hall for a public meeting. The hall was full, and people were crowding around the doors. R. L. Kimble, who for years has been in charge of the work in this union mission, contrasted the present-day interest with that of long ago: "A new day has come for our work in India. When I came to the Southern Asia Division thirty-five years ago we had a total membership of only five hundred. Now we have nearly eleven thousand."

F. D. N.

An Old Method of Attack Revived

MANY must have read in the newspaper despatches from Rome, in January, 1950, the reports of charges made against some Protestant group in Italy. The Vatican organ, the *Osservatore Romano*, declared that the work of the group was "purely Communist" in character. There is much significance in the method of attack. In New Testament times the priests opposing Christ sought to "entangle him in his talk," in order to seize upon some words by which to charge Him with disloyalty to the government. When Pilate tried to avoid condemning Jesus they frightened him into action by threatening to represent him to Rome as not a friend of Caesar.

Just after the first world war there developed in parts of Southeastern Europe a strong feeling against Communism. Then it was that certain of the priests of the Orthodox Eastern Church took the short way in opposing our gospel work. They charged our workers with being Communists. Two colporteurs were sent to prison on that charge. In prison they sang and prayed and rejoiced, like Paul and Silas, that they could suffer for the cause of Christ. Their cell window opened upon the street.

A citizen of the town, a lawyer, passed that way. He heard the sound of singing in the prison. He stopped and listened. He heard also the voices of men in prayer. Because of so unusual a situation he went to the chief magistrate, and asked who was locked up in the prison.

"It is only two Communists," the mayor said. "The priests have charged them with disturbing the people."

"Nonsense," replied the lawyer. "Those men are not Communists. Nobody ever heard of Communists who sang religious hymns and prayed to God in prison."

And the lawyer kept at the matter until he had the men set free.

It Might Happen Here

In the 1890's when there was a special Sunday-law crusade on in this country, carried on by some of the churches, two young preachers of ours were holding meetings in one of the Northern States. They had been preaching about that prophecy of Revelation 13, showing how a departure from Protestant principles would one day lead to Sunday observance by force, in this way

making a likeness, or image, of the papal system of enforcing church dogmas. A local minister, who was rather bitterly opposed to their doctrines generally, gathered a group headed by a veteran soldier bearing a flag, and invaded the brethren's meeting, charging the ministers with disloyalty. But leading citizens of the little town sprang to the defense of our brethren, and shamed the opposition for their misrepresentation of the teaching of the speakers.

However, when feelings of religious prejudice run high and blind passion is aroused, all the history of religious controversy tells us that it is a time to be very wise and discreet in choice of language used. We have been told:

"We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. . . . The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. . . . Many will be surprised to hear their own words strained into a meaning that they did not intend them to have."—*Testimonies*, vol. 6, pp. 394, 395.

In the prophecy of Daniel 7, of the four great universal monarchies, the symbols representing the fourth and last provide a clear picture of the Roman Empire and its division into the lesser kingdoms. That is the place of the scenes foretold. But the prophecy lays the main stress upon the religious power that was to arise there, to war against the saints and the law of the Most High. That dominant church was the active factor, only using the civil powers as agents.

We look at the prophecy of the making of the image or likeness of that papal power, as foretold in Revelation 13. The symbols used seem to make it clear that the main responsibility in the whole thing is laid upon the religious development. It shows a departure from the Protestant principles by church elements bent on using civil power to enforce a religious institution. The place is shown as in this land of the New World, the new republic which the founding fathers dedicated not only to civil liberty but to religious liberty. But it may be that there is a lesson for strenuous times to come in the way in which the Spirit of prophecy speaks of the issue:

Speaking Like a Dragon

"The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon."—*Testimonies to Ministers*, p. 117.

"That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

"Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. . . . There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow."—*Review and Herald*, Jan. 1, 1889.

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries."—*Testimonies*, vol. 6, p. 395.

All these years, ever since the early days of the Advent Movement, it has been in the teaching of religious organizations bent on getting help from civil power that we have heard the note of the ancient dragon voice. Never in our time, I think, has that voice been sounding more distinctly than right now. It is surprisingly open and insistent. Men who do not understand the principles of gospel liberty feel that they are going to set up the kingdom of God here and now.

W. A. S.

The Sorrows of Jesus

JESUS was not immune to the sorrows of mankind. Like others in this world, He knew the bitterness and grief of misunderstandings, slander, abuse, unjust criticism, false witness, and cruel judgment. Isaiah prophesied that He would be "a man of sorrows, and acquainted with grief." Isa. 53:3.

We may think of Jesus as vicariously bearing our griefs and sorrows, but let us remember that these were in addition to His own, which must have been sufficient to weigh Him down throughout His life on earth.

It was not remorse for mistakes and failures on His own part that filled His soul. He knew no sin in Himself, and had no regret so far as that was concerned. His grief came because of what He saw and heard about Him.

Imagine Jesus trying to accommodate Himself to the vulgarity, irreverence, and impurity of village life in Nazareth. How the coarseness in human nature, its lack of shame and humility, its constant absorption in meat and drink, and its shallowness and indifference to spiritual values must have troubled Him.

Only an inborn pity and desire to help could have kept Him from showing horror at the sight of blind beggars, stumbling cripples, and offensive lepers who pressed close to Him and cried for mercy.

He Suffered With Others

Jesus suffered much when He saw others in pain and distress. When He heard the moaning of the weeping widow over her dead son, He thrust through the crowd and said to her, "Weep not." Then with another word He restored the young man to his mother. But the knowledge of other weeping widows up and down the land tempered the joy He had in making this one happy.

We can better know the bitterness that Jesus felt when others suffered as we read the story of Lazarus' death and burial. When Jesus first heard of Lazarus' death He seemed unconcerned. This astonished His disciples, but Jesus knew He could awaken His friend. It was not until He came to the little town of Bethany and saw Mary weeping that His soul was filled with grief.

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept." John 11:33-35.

But it was not for Lazarus that He wept. His heart was touched when He saw the sorrowing people about Him, and with His wider vision He saw also the whole world weeping. He could raise Lazarus and restore him to Mary, but how could He comfort a world filled with sorrow and woe?

Jesus was one who must have thought deeply on life. He saw people all around Him who were bringing upon themselves pain and misery because of their wrong course of action. Then how the harsh noises of quarreling neighbors seeking redress from some minor injury, or the loud haggling of buyers and sellers in the market place seeking some advantage for themselves must have cut deeply into His sensitive soul.

Yes, He saw it all—the grimé and misery not alone of a village but of a nation and the world as well, and how He must have suffered because of it! How He would have liked to heal all the sick, calm all the restless ones, and purify the hearts of the whole nation.

But this He could not do. Only here and there could He perform a token healing or make a token convert. Completion of the great task of saving the world was far ahead, and though each day He labored long and earnestly He made no recognizable change in the sea of human misery. He came to earth, went about doing

good, and when all was done, what could He see as a result of His travail of soul? Only with the eye of faith could He find the satisfaction for which He longed.

Little do we know what awful feelings of failure must have afflicted Jesus as He approached His final test. We gain some glimpses of this in a few scenes and utterances.

One time at the height of His popularity He found the multitude, which only the day before had wanted to hail Him as their king, turning from Him. Of this the Scripture says, "From that time many of his disciples went back, and walked no more with him." John 6:66.

That Jesus was keenly disappointed at this time is seen in the words He then uttered to His disciples who were standing about Him, "Will ye also go away?"

Again Jesus revealed this sore feeling of failure in His words to Philip after he had manifested an obtuseness unworthy of a true disciple. What pathos we find in these words: "Have I been so long time with you, and yet hast thou not known me, Philip?" John 14:9.

The depths of Jesus' disappointment in His closest friends is expressed in these words spoken to the inner circle of His disciples on the occasion of His last agony in the garden: "What, could ye not watch with me one hour?" Matt. 26:40.

There was one other occasion in the life of Jesus when it is recorded that He wept. Traveling toward Jerusalem one day, He came to the brow of a hill where He saw the city spread out before Him. As He stood there looking over the city that He loved so much, He saw in imagination the crowded streets, the milling people, the seething market places, and the busy Temple courts. He saw a weary people seeking respite from the yoke of foreign bondage, surcease from the weight of their sins through a round of ceremony, healing for their diseases of body, and peace for their restless minds. As in vision Jesus watched the panorama of misery and woe pass before Him, He could only cry out in agony of soul and weep bitter tears. Of this we read:

"When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side." Luke 19:41-43.

Matthew records Jesus' painful solicitude for His people in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

A Perfect Saviour

It is in these incidents, scattered through the Gospels, that we gain a picture of the sorrows of Jesus. But as we think of whence He came we say to ourselves, "Was it necessary that He thus should suffer?" We were born into this world without our choice; but Jesus, knowing what was before Him, took upon Himself the likeness of men. He shunned nothing in order that He might become a perfect Saviour. The Scripture says that He was made "perfect through sufferings." Heb. 2:10. He did not need suffering to perfect Him in holiness, but it must be so to fit Him to be the Saviour of mankind. Yes, we have a high priest who can be touched with the feelings of our infirmities, for He was "in all points tempted like as we are, yet without sin." Heb. 4:15.

How wonderful to know that Jesus understands all our sorrows, for He too has suffered; "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

F. L.

At Home With God

By D. G. TURK

We've left old Egypt far behind;
We've crossed the deep Red Sea;
If Jordan did not bar the way,
In Canaan's land we'd be.

Still pressing on with conquering tread,
Redeemed by Jesus blood,
Someday we'll stand on Jordan's banks
While God rolls back the flood.

The waters piling high above,
The flood drained off below,
The ark of God is moving now;
The time has come to go.

Then forward march as on we go
Across the flood dry shod,
To rest at last on Canaan's shore
And be at home with God.

The End Is Near

By Stanley C. Harris

SO MUCH has been said about the signs of Christ's coming and the end of the world that many of our people have lost their intense interest in this event. There are some who even feel that His coming is not imminent; at least, by their actions they classify themselves with those who say, "My Lord delayeth His coming."

This is as Satan would have it. At the very hour when there ought to be great anticipation for the long-awaited event, when our devotion to God ought to be deeper than ever, and when we ought to be living a completely surrendered life moment by moment in recognition of the fact that the judgment is almost over and our lives are just about to be weighed in the balance, Satan has lulled us into a sense of false security. Many have grown cold and indifferent when their ardor ought to be at a greater height than ever.

There is an abundance of evidence to prove that we have reached earth's midnight hour. All signs point to the fact that we are living on the very brink of God's eternal world, that we are facing an early dissolution of all things sinful. How sad it would be if those who have studied the prophecies and know the times should be caught unprepared for this event! God has sent warnings to His people through the writings of Mrs. E. G. White, revealing that the final events will be swift and sudden—so swift, in fact, that a number of those who claim to be His children will be taken by surprise. The following statements make this point clear:

As a Thief in the Night

"I was moved by the Spirit of the Lord to write this book [*The Great Controversy*], and while working upon it I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very *quickly* and *swiftly*, as represented in the words of Scripture: 'The day of the Lord so cometh as a thief in the night.'"—Letter 1, 1890 (May 14).

"Great pains should be taken to keep this subject [Christ's coming unexpectedly] before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come

suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—*Special Testimonies on Education*, p. 108.

Notice that the fact that Christ is coming unexpectedly and suddenly is to be kept not only before the people of the world but before our own churches also. Therefore, we may conclude that some must be looking too far off for this event to take place, and will be caught by surprise.

The peace-and-safety cry has been given, and is still going forth from some quarters, though it most certainly has a false ring in the light of the present course of events.

On this matter of peace we find the following words recorded in Ezekiel 7:25: "Destruction cometh; and they shall seek peace, and there shall be none." This text reveals our present-day situation. Undoubtedly men have put forth tremendous efforts to establish lasting peace. But the prophecy says that destruction is coming, and there shall be no peace. The familiar prophecy of 1 Thessalonians 5:3 clearly reveals that "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Sudden Destruction Coming

The destruction that is coming will be sudden. Most wars of the past were very destructive, but they were not sudden. They were of long duration. But the war we face in the future, with the type of weapons now in men's hands, can very well be sudden destruction. One of the most serious questions posed by the world today is, "Will there be another war?" Seventh-day Adventists should know the answer to this question, "but ye, brethren, are not in darkness." We have always declared, on the basis of divine prophecy, that wars will continue and will increase in destructiveness until the culmination of all things. We cannot change this message, for it is Christ's message to the world. He says, "Ye shall hear of wars and rumours of wars."

Whether the next war will be the last one or not we cannot say. It could very well be. This important statement appeared in the *Christian Century* of October 12, 1949. "Once stockpiles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace." This prediction was made by the Emergency Committee of Atomic Scientists in 1947.

Men who are in positions to know about the possibilities of war say unequivocally that war will come. They predict that it will occur in from two to ten years. It seems to be the consensus that war is inevitable.

But why are we having the current short period of peace? Because it is in the providence of God. God is not ready for the world to be plunged into its death throes. There is still a work to be done, and God is looking to His people to do that work while the opportunity presents itself.

At the present time the angels of God are holding the winds of strife. As soon as the Lord considers His work finished He will loose the winds, and there will be a time of trouble such as never has been. This is made plain in the following statement:

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Education*, pp. 179, 180.

When God's restraining power is released the world will go plunging into the final conflict of the ages. The next war may be that final conflict. We are now living in the time referred to in Revelation 11:18, where it says: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The Triumph of the Remnant Church

By C. J. Ritchie

THE darkest hour is just before the dawn. So it will be for the remnant church. She encounters the bitterest opposition and endures the most severe persecution just before the hour of her glorious deliverance. In the time of trouble before probation closes she faces the wrath of the dragon especially directed against her because she keeps the commandments of God and has the testimony of Jesus. In this period the forces of evil are consolidated against her to thwart her work and to destroy her completely, if that were possible.

But in prophetic vision John saw her completing her task of taking the everlasting gospel to every nation, kindred, tongue, and people. How wonderfully assuring, as we enter this period of great opposition and perplexity, to read such a forecast as this:

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory. *The course of God's commandment-keeping people is onward, ever onward.*"—*Testimonies*, vol. 5, p. 383. (Italics ours.)

Jesus promised the survival of the church against all the accumulated forces of evil when He authoritatively declared, "The gates of hell shall not prevail against it." Matt. 16:18. The angels of heaven hold the winds till the servants of God are sealed. It is through the third angel's message that the sealing work is accomplished. In Revelation 7:1-3 is also to be found the assurance that despite all opposition and difficulties *the work will be finished.*

From these texts two other deductions can logically be drawn. The church is God's agency for the proclamation of truth. He has not disclosed any other plan for the finishing of His work than to use His church. Since the work must be finished the church must be preserved to finish it. Satan and all his hosts cannot destroy the church. But the church is not to be on the defensive. She is the church militant, going forth on a warfare under the direction of her divine Commander. If she will be true to her allegiance and obedient to all His commands, God will so bless her that no power on earth can stand against her. She is yet to go forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

The Sure Promise of Victory

As the onslaughts of the evil one descend upon the church, one is naturally led to wonder whether the church will be overcome or be victorious in the conflict. For this trying hour we have the sure promise of victory. "This is the victory that overcometh the world, even our

faith." 1 John 5:4. "We are in the time when tribulations such as the world has never yet seen shall prevail. . . . 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One."—*Ibid.*, vol. 5, p. 297.

As our enemies use revilings and threats to swerve us from loyalty to God, we have the promise: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7.

And Isaiah 25:4 will be a comfort to us: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." The promise of Isaiah 26:3, 4 will also be ours: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength ["a rock of ages," margin]."

When the seven last plagues begin to fall the assurance of Psalms 91 is, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." It would be well for all of us to treasure in our hearts the gracious promises of this psalm, remembering, however, that its provisions are for those who dwell "in the secret place of the most High," and who say of the Lord, "He is my refuge and my fortress: my God; in him will I trust."

From *Early Writings*, pages 36 and 37, we learn that the decree to slay the saints goes forth while the plagues are falling, and that this occurs after probation has closed. So during this period, though the people of God are not free from suffering, the wicked are not permitted to slay them.

God's People Protected

"God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast or receive his mark. . . . What a triumph it would be for his Satanic majesty, to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! . . . As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints."—*Ibid.*, pp. 284, 285.

The extent to which the "heavenly sentinels" watch over the people of God is beautifully portrayed in *The Great Controversy*, page 631. Even those who try to anticipate the death decree cannot "pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war."

The question of food will be a very vital one during the time of trouble. Food will be cut off, garners will be laid desolate, and the rivers of waters will be dried up when the day of the Lord is at hand. But to him that walketh righteously his "bread shall be given him; his waters shall be sure." Isa. 33:16. I have heard some church members pondering over the food question during the time of trouble, wondering what they can do to prepare. The counsel of the Lord is clear in this regard:

"The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. Then will

be the time for us to trust wholly in God, and He will sustain us."—*Early Writings*, p. 56.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17.

"That God who cared for Elijah, will not pass by one of His self-sacrificing children. He who numbers the hairs of their head, will care for them; and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."—*The Great Controversy*, p. 629.

God loves His church. He regards it as the apple of His eye. Our names are engraven on the palms of the Saviour's hands. "He suffers no affliction to come upon His children but such as is essential for their present and eternal good." Through the church the righteousness of Christ has to be revealed to the world. By the manifestation of the transforming power of obedience to His law, that law must be vindicated before men, angels, and un-fallen worlds. His heart yearns after His people. Gladly would He commission His angels, hovering over His own in sympathizing tenderness, to end their suffering, and take them away from their peril or remove it.

But we must drink of the cup and be baptized with the baptism. Through these sufferings and the apparent delay of the Lord in sending help, we are led to exercise faith, hope, and the patience of the saints we have so little exercised before. As soon as He sees that the dross is consumed and our characters are ready for citizenship among pure and holy beings, he cuts short the time. "I tell you that He will avenge them speedily." The end will come more quickly than men expect."—*Ibid.*, p. 631. Shall we not, therefore, with the psalmist pray, "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast"? Ps. 57:1.

The Glorious Hour of Deliverance and Triumph

The brief period before the close of probation, when the church faces the wrath of the dragon and all his agencies, seems to her to be a time of great difficulty in finishing her work. National barriers arise, international complications hinder, financial uncertainty whispers doubt, travel is uncertain, and the life and the property of the messengers of the cross are in danger. But this same period is the time when the earth is to be lightened with the glory of this truth. This is the time when thousands are to be converted in a day. Putting on her garments of righteousness, the church becomes what God always intended her to be. Filled with the Spirit she proclaims the gospel to every creature.

Then comes the close of probation and the plagues. With these come the intensification of persecution and the flight of the church to the solitary places. There is fear of our enemies and anguish of soul, for fear every sin is not confessed and put away. The darkest hour of the church's struggle with the powers of evil is upon her. But it immediately precedes the day of her final deliverance. We need to read the closing pages of *The Great Controversy* in order to secure a vivid picture of those stirring moments. What a glorious moment when Christ appears in the clouds! What a rapturous shout of triumph from the redeemed! What a welcome for the Saviour, "Lo, this is our King!" And what a joyful response, "Thou art my people!" Oh, the glorious home-coming, the gathering before the throne, the marriage supper, and the new song! "Eye hath not seen, nor ear heard" the raptures of those moments. How the heart will thrill as the pearly gates swing open and the saints hear the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you!"



"More Precious Than Fine Gold"

By Lemuel E. Esteb

I WILL make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. This is one of the most wonderful promises in the Bible. The Lord has promised to make a man more precious than fine gold. Life today is cheap. In our great cities people are killed for a very small sum, but the Lord has said that in a world that has gone mad over money, a world where men will do almost anything for gold, He will make a man more precious than fine gold.

In view of this fact, we should be alert in our efforts to save souls who are so precious to God. We have the promise that "thy people shall be willing in the day of thy power." Ps. 110:3. This is the day of God's power. In Proverbs 11:30 we read, "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

It is in such a time as this that the Lord is putting a burden on the hearts of men and women to be soul winners. And while the Lord is working on the hearts of His own children, He is also working on the hearts of those who have never surrendered.

The Hour of Opportunity

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, vol. 9, pp. 46, 47.

Truly this is the hour of opportunity for the church of God. There are ten thousand villages in America without a church of any kind, and some twenty-seven million youth under twenty-one who receive no religious instruction whatever, and only 28 per cent of our population who ever attend church, according to one authority.

Certainly there is abundant opportunity for visitation. We have this word from the Spirit of prophecy:

"Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work you can do."—*Ibid.*, p. 41.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Ibid.*, p. 126.

"The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow-men."—*Acts of the Apostles*, p. 109.

On page 38 of *Testimonies*, volume 9, we find this encouraging word:

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. . . . Church-members, let the light

shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ.

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions. Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. . . . This is genuine missionary work, and as it is done, many will awake as from a dream."

On one occasion two Christian women were impressed that they should go visit their neighbors, but they hesitated to go out. They felt very timid about it. One of the sisters said, "I do not know what to say as I go from door to door."

"All the Lord asks you to do is to tell them how you found Jesus and that you love Him," we told her. "If there is any other question asked, the Lord will give you the answer."

These sisters went out and came to a door where the woman did not want them to come in. The woman of the house said, "Please do not bother me; I have lost my

only daughter, and I am brokenhearted. I don't want to talk with you."

This same sister, who said she didn't know what to say, prayed to the Lord, asking Him for wisdom. It suddenly flashed into her mind to tell this woman that they were Seventh-day Adventists, and were in the business of healing broken hearts. The woman invited our sisters in, and they comforted her. They got down on their knees, and our Adventist sister prayed that the Lord would indeed heal her broken heart. When they had finished their supplication the woman said, "Your prayer has meant so much to me. I used to go to a Seventh-day Adventist school, and I would like to go back to the Adventist church again."

Yes, we are in the business of healing broken hearts. As we go forth the Spirit of God is poured out. Over and over again our people are having wonderful experiences in visiting the people in their homes.

The hour is late. "There are many who would work if urged into service, and who would save their souls by thus working."—*Gospel Workers*, p. 82.

Our text promises that the Lord will make a man more precious than fine gold. As we are given a burden for souls and go forth to save sinners, this text will become a reality in our lives, and our first love will be restored as we go and seek lost men.

I found this out when marooned in a blizzard with 215 train passengers. We were all crowded in a little station. I endeavored to help out by giving a word of sympathy and showing a little kindness here and there. When we were rescued and went on our way everyone became interested in who I was and wanted to know about my work. I was invited to eat with the director of the railroad. In doing this I obtained the names of fifty prominent individuals, and one of our fine Dorcas organizations is sending all these individuals the *Signs of the Times*. This adventure was front-page news in one of the New York newspapers.

When we experience anew our first love the power for witnessing is given to us. Many refuse to surrender their proud hearts, but the call to visit every family and know their spiritual condition is a call that cuts across selfish inclinations, and our proud hearts are humbled.

He Lived to Bless Others

The life of Christ may be summed up in one short sentence, "He lived to bless others." Our work will become more successful as we follow Christ's method. "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

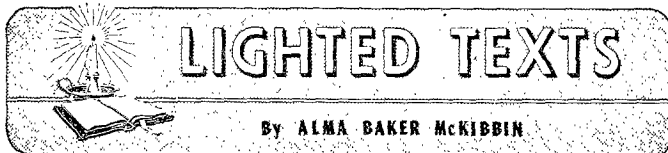
I had an experience not long ago that emphasizes the humbling of the heart. I do not enjoy riding on a bus because of the smoke, but in this particular incident it was necessary for me to take the bus to get to my appointment. I did not feel too happy about it, but I asked the Lord that since I had to ride on the bus He would help me to be a blessing to someone. As I entered the bus there was no question in my mind about where I was going to sit; there was only one vacant seat. I took it. My companion was a woman who was friendly, and who immediately opened the conversation by saying, "You're a minister, aren't you?"

I said, "Yes, I am a minister."

"What denomination do you represent?" she asked.

Well, I am proud of my denomination, but I just thought that I didn't care to tell her at the opening of the conversation, so I said, "There are hundreds of denominations; which one do you think I belong to?"

She looked at me casually, and then said, "I have a hunch you're a Seventh-day Adventist preacher."



Peace in the Storm

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." *Isa. 26:3*.

A great cry goes up from the earth today, Give us peace. Nothing is so much talked about, so much desired. Peace may never again come to even a small part of this troubled world; but we as individuals may have peace in our souls, perfect peace, no matter what may be our environment.

Two artists competed for a prize. The subject was "Peace." One painted a landscape, perfect in outline and color. It was Indian summer, not a leaf stirred. So tranquil was it that the cattle standing in the shade seemed not even to breathe. The other painted the great falls of Niagara, the spray dashed high, the waters were foaming, turbulent. In the midst of all this mighty power, motion, and sound a little bird sat quietly on her nest on a slight ledge under a boulder. The waters fell over the rock in raging torrents, the spray dashed round her, but there she sat unharmed and quietly calm in the midst of all the tumult.

This latter picture was awarded the prize, for peace is not inaction, stagnation, a passive acquiescence with things as they are, a drifting with the tide of circumstances and conditions. If it were, there could be no peace, for life is never a softly flowing stream. It is a wild current with hidden rocks, deep holes, eddies, and treacherous tides, and is ever beset with sudden storms. He who would know peace must have it within him, for there is none around him.

A perfect, an absolute faith in God alone can keep the soul calm under all circumstances. Said David, "What time I am afraid, I will trust in thee." *Ps. 56:3*. We cannot, however, have perfect faith and a guilty conscience at the same time. The life must conform to the will of God. "Great peace have they which love thy law; and nothing shall offend them," that is, cause them to stumble, or make mistakes.

Jesus made this promise to His followers: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The world offers remedies of many kinds for troubled minds. Mind cures of all sorts are urged upon us in these times of unrest and mental strain. But perfect and abiding peace of mind comes alone from God. It is His gift in response to faith in Him. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." *Phil. 4:7*.

"Yes, that's right," I said.

I felt that I should do something then to get the situation in hand, so I asked her very candidly, "Are you a Christian?"

"No," she said; "I am not a Christian. I want to be a Christian. I live next door to Seventh-day Adventists, and they are lovely neighbors. I have often wished that they would show me how to be a Christian. Now I meet a Seventh-day Adventist minister. Won't you please show me how to be a Christian?"

I assented in my mind, but I then became conscious that it would be impossible on the bus. I thought of the many people I had helped to find the Lord, but I could not remember any who had surrendered their heart to God without getting on their knees and praying. I realized that I could not do that on a crowded bus.

"I have twenty-five more miles before I get off this bus. Tell me everything I have to do to be a member of your church," she said.

In that short time I told her as much as I could. She gave me her address, and we corresponded. She accepted the message and later wrote me a letter stating that she was baptized, and that it was wonderful that God had sent me to bring her the message on that bus. It was a thrill to me; and whenever we humble our proud hearts and do the bidding of the Lord, His Spirit always goes before us. The promise of the Lord for this hour is that He will make a man more precious than fine gold.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." As we get this burden upon our hearts to go forth and work for souls and witness for Christ, the same power that attended the early church will attend our efforts.

The Secret of Power

By R. A. Rentfro

LAST night while I stood beneath the stars the words of David became very real to me: "The heavens declare the glory of God; and the firmament sheweth his handywork." Ps. 19:1. The finite mind of man becomes bewildered and frustrated as he endeavors to comprehend the immensity of God's universe. The movement of every blazing sun and planet is carefully executed by our heavenly Father.

Many of the ancient astronomers knew that there must be a God of power behind the movements of the stars and planets. The words of the prophet Jeremiah are: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: . . . the Mighty God, the Lord of hosts, is his name." "I am the Lord, the God of all flesh: is there any thing too hard for me?" Jer. 32: 17, 18, 27.

God's Power in the Life

Is there a Christian who does not desire to possess some of God's power in his life—that personal, invigorating, stimulating power that goes hand in hand with aggressive Christian experience? Some of us feel the need of that power today. We have always admired the person with a powerful physique, but oh, the power of a consecrated, Christlike life! It is the most powerful influence in the world today. Do you want that power, dear friend? Listen: "God is just as ready to give power to His servants to-day as He was to give power to Paul and Apollos, to Silas and Timothy, to Peter, James, and John."—*Acts of the Apostles*, p. 278. But how may we possess this power? Is there a secret to this power? The messenger of the Lord understood it perfectly when she said:

"Prayer is the breath of the soul. It is the secret of spiritual

power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience. . . . It is only at the altar of God that we can kindle our tapers with divine fire. . . . Power will come from God in answer to the prayer of faith."—*Gospel Workers*, pp. 254, 255.

Prayer is as vital to the fiber of the spiritual well-being of man as breathing is to the physical well-being. Prayer is the breath of the soul! Have you ever tried to sit for several minutes holding your breath? I tried it once, and at the end of two minutes there was an insatiable desire to fill my lungs with air. But still I held my breath. Those last fifteen seconds it seemed as though I would die. How must your spiritual self feel when you suffocate it through lack of prayer?

Many Seventh-day Adventists are satisfied to pass along without the power that could be a part of their lives. Many who regularly attend prayer meeting, Sabbath school, and church services are satisfied with something less than they might have if only they would touch the wellsprings of power.

Direct Answers to Prayer

Modern miracles are happening every day in direct answer to prayer. Just how powerful is prayer? you ask. Let me tell you the story of Moses, who stayed the divine judgment upon Israel. He took the law, the tables of stone, from the very hand of God; and when he returned with the tables of stone in his hand and the glory of God shining from his countenance, he found his people worshipping the golden calf. He threw the tables of stone to the ground, breaking them. He had worked so hard to hold those dear people in the faith, and they had returned to their evil ways—back to their same old worldly habits.

Oh, how his poor heart had ached! Only one who wins a soul knows the heartbreak of losing a soul through apostasy. Every preacher knows how he felt. And there are some in the camp of Israel today who are worshipping the golden calf. Compromise is a part of the order of the day. A desperate attempt is made to worship God and mammon, both at the same time. Oh, if you want a life that spells victory and happiness, you must put every form of compromise out of your life—every compromise!

Avoid Compromising

It requires consecrated hands to tune your radio or television dial properly. There are programs that Christians ought not to hear or see. Someone says, "I'll listen to this murder mystery, this harmless, modern romance, and this cheap comedy program. I know that listening is compromising, but these things won't hurt me." But they do hurt you, more than you know! If you are willing to compromise once, you will compromise again and again.

Moses utterly despaired as he saw Israel worshipping the golden calf, turning their lives upon the principles they knew to be right. The whole story is recorded in Deuteronomy 9. And when the Lord knew of the apostasy of Israel He spoke unto Moses, "Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image." Then Moses recorded, "Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they."

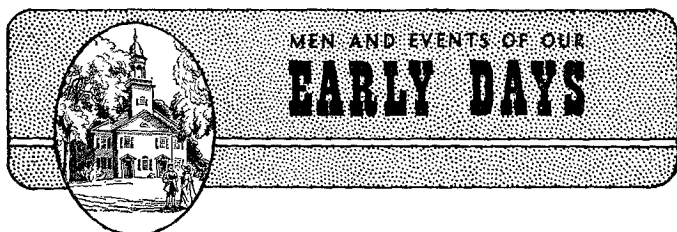
God was about to destroy Israel, and one man, Moses, interceded before God, moving God to withhold His judgment. Moses told the Lord, "These are not my peo-

ple; but, Lord, they are Thy people." Moses agonized before God, and he said to Israel, "I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me. . . . And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time." Verses 19, 20.

Moses, with boldness, presumed to tell God that it was He who had brought Israel forth out of Egypt with a mighty hand. He reminded God of Abraham, Isaac, and Jacob, and concluded with these words, "Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness." Verse 28.

As Moses prayed to God the Lord replied, "Moses, let me alone." But Moses did not cease his prayer. He clung to God, and his prayer was answered. And so may we find in God a never-failing source of power and blessing.

Dear reader, if prayer is truly "the breath of the soul," should we not spend more time in that holy communion? Then and only then will power be ours commensurate to the needs of this hour.



One to a Thousand

By Arthur W. Spalding

PARIS, MAINE, was a little and beleaguered fortress of the early Sabbathkeeping Adventists. It was a fifteen-year-old girl, Marian Stowell, who started it, early in 1845. A tract by T. M. Preble, advocating the seventh-day Sabbath, had come into the Stowell home, but only Marian paid attention to it. It so impressed her that she took it to her brother Oswald, a year or two older, and together these youth decided to keep the Sabbath. Like Gideon, because they feared the disapproval of their elders, they did it secretly, minimizing their chores, reading their Bibles together, and praying.

But by Monday missionary zeal overcame Marian's discretion, and she took the tract to John Nevins Andrews, the seventeen-year-old son of Edward Andrews, in whose house they were living. John read the tract, then brought it back to her.

"Have your father and mother read this?" he asked.

"No," said Marian, "but I have, and found that we are not keeping the right Sabbath. What do you think, John?"

"The Seventh Day Is the Sabbath"

"I think the seventh day is the Sabbath. And if you and I think that, Marian, we must keep it."

"Of course. Brother Oswald and I kept last Sabbath. We'll be glad to have you join us. But you take Elder Preble's tract to your father and mother to read."

The upshot was the conversion of both the Andrews and the Stowell families to the Sabbath truth. Soon they were joined by seven other Adventist families in the community, one being the Cyprian Stevens, whose two daughters later became Mrs. John N. Andrews and Mrs. Uriah Smith.

But in those troublous days after the disappointment the Adventist bands nearly everywhere were greatly dis-

turbed by fanatics, whose undisciplined minds and outrageous behavior brought disrepute to the cause. So plagued by these extremists were the members of the little Sabbathkeeping company in Paris that after two or three years they ceased to have meetings, and were fast backsliding from their faith.

Help in the Crisis

In this crisis Ellen G. White received instruction from the Lord that they should go to Paris, where a meeting was called on September 14, 1849. There were also present Joseph Bates, from Massachusetts, and E. L. H. Chamberlain, from Connecticut; and Stockbridge Howland came up from Topsham.

The leaders, Bates and the Whites, labored faithfully in behalf of the truth and against the fanaticism which two men, Jesse Stephens and F. T. Howland (no relatives of the faithful brethren of the same names), brought into every meeting. At last Stockbridge Howland rose from prayer, and, wrote Mrs. White, "the spirit of the Lord rested upon him. His face was white, and a light seemed to rest upon it. He went toward F. T. Howland, and in the name of the Lord bade him leave the assembly of the saints. Said he, 'You have torn the hearts of God's children, and made them bleed. Leave the house, or God will smite you!' That rebellious spirit, never before known to fear or to yield, sprang for his hat, and in terror left the house."

J. N. Andrews' Final Decision

After the rout of the fanatics "the power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents and to one another. Brother J. N. Andrews with deep feeling exclaimed, 'I would exchange a thousand errors for one truth.'"

John N. Andrews was then twenty-one years old. It was his final decision for the truth. He had wavered for a time, his uncle, a United States Congressman, encouraging him to enter politics, and his heart and mind being troubled and disgusted with the folly of the fanatics. But with this timely conference and deliverance, he gave himself anew to God; and his masterly mind and stout heart, which were to battle the foes of truth in the early history of this church, were saved to the cause.

The next year, when James and Ellen White moved to Paris, and the pioneer sheet, *Present Truth*, was developed into the sturdy *REVIEW AND HERALD*, John N. Andrews began to write for the paper. His cogent reasoning and his vigorous style gave new impetus to the truth. He became at once the companion in arms of the three great leaders, a forceful writer and preacher, later a president of the General Conference, and the first missionary to be sent abroad by Seventh-day Adventists.

One to a thousand! Not only one truth opposed to multiform errors, but one warrior opposed to a thousand foes! Valiantly did the young man who made this resolution maintain his cause through all the remaining years of his life, and leave to the youth of this message the example of a gallant soldier of Jesus Christ.

EVERY effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful.—*Christ's Object Lessons*, p. 354.

Conducted by Promise Kloss Sherman

A Dean of Women Writes to Mothers

By Rachel J. Christman

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

WITH mingled feelings of joy and sorrow, Mother, you and your lovely daughter have long anticipated the time when she would go to college. Perhaps a fund has been laid aside since her birth for this phase of her education. I know you have helped her work out color schemes for room decorations, and plan a suitable wardrobe of dresses, blouses, skirts, suits, and other things.

At college I too have mingled feelings of joy and sadness in anticipation of your daughter's arrival: of joy, because for nine months I shall add another foster daughter to my already large family of young women; of sadness, for I know how poignant the separation is to you, her mother, who from this day onward commit your most precious treasure to one who can never, under any circumstances, take your place.

Through many years of dormitory life I have often wished I could be on the other side of the scene, so that I could do and say something to prepare my daughter for one of the greatest privileges that she will ever know. First of all, I would study with her, step by step, the college handbook, so that her adjustment to group living would be easier. She should know that although there are benefits to be gained by joining a group, some privileges must needs be relinquished for the good of all. For instance, lights go out at a given time, study periods must be kept quiet for the sake of all, chaperons function in all mixed groups, and everyone attends worship and other religious services. Instead of thinking only of individual convenience, group thinking must now take place.

A girl once informed me that she never retired at ten o'clock at home, was not sleepy at that hour; therefore special allowances should be made for her individual preference. This girl never adjusted herself to college life, and we were early obliged to terminate her stay.

If I were the mother of a college-age daughter, I would equip her with a sense of individuality in the wearing of her clothes, which were made to fit her appearance and personality. There is no experience more disconcerting for a girl than to find her wardrobe worn by other girls. Besides the question of health, this practice becomes a nuisance. Yes, my daughter would recognize fully and remember always that *all* personal possessions are *personal*: clothes, accessories, bobby pins, powder, toothpaste, stationery, pens, and other things.

Courtesy Essential

My daughter should know that the fundamental elements of courtesy should not be lacking. Legion will be the opportunities in the dormitory for those unforgettable little acts of courtesy and kindness, such as tapping before entering her own room, respecting her roommate's wishes and convenience, in emergencies even making her roommate's bed or pressing her dress. On Sabbath afternoon, for instance, my daughter should remember that her friends are welcome for a time, but consideration for her roommate's rest hour should restrict the period.

With dormitory life come the responsibility and courtesy of keeping her own room and possessions clean and tidy. Any college girl dislikes picking up after a roommate who has not been taught to do her share. My daughter should understand that a busy program is no excuse for poor housekeeping. No one ever had greater business than our Master, who upon His resurrection was eager to be received of His Father; yet, though He could have asked an angel to do it, He paused to fold His grave clothes and lay them neatly in place. We are advised by the Spirit of prophecy that angels record conditions in our rooms.

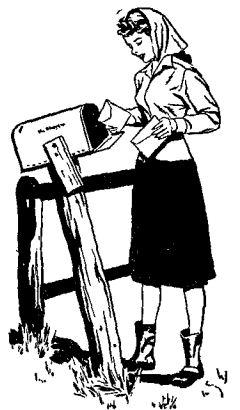
Faithfulness in religious devotion is worthy of great emphasis. There will come the temptation to excuse laxness on a busy program with many sidelines crowding in to demand attention, but through all the thrills and pangs of college life my daughter should remember that Christ can be invited into a real personal fellowship as one who desires to know all our joys and sorrows, one who invites us to tell Him everything.

"I am too tired for Friday evening and Sabbath services," will change to gladsome participation as my daughter shares the memory that it was Jesus' custom to participate in the synagogue service even after a busy week during which He was oftentimes obliged to resort to a boat to protect Himself from the pressure of the crowds. We ask Him to bless us all through the week, and on the Sabbath day He requests us to come to Him in the sanctuary to worship.

And oh, my daughter must know the evils of gossip, how tales grow and grow. My daughter should know that many tales are based on circumstantial evidence only, and as such should carry no weight. One of our sisters, a valued worker, was riding the bus to the city on a rainy morning. By mistake she picked up her seatmate's umbrella, whereupon she was curtly informed that it was not hers. While shopping she purchased an umbrella on sale. A neighbor likewise purchased one and, since she was staying in town for an evening engagement, and the rain had ceased, she asked our friend to take home her new and old umbrellas—making four in all. Unfortunately, on the return bus she met her morning companion and was greeted by the caustic remark, "Nice haul you made today!"

I would equip my daughter with an understanding of the propriety of social relationships, especially regarding cliques, which always exclude others and cause so many misunderstandings and jealousies in friendship circles. And, by the way, I would urge extra caution against jealousy. Each individual has his particular place, appointed by God according to His blueprint; no one else has been chosen for that particular work. This fact makes each character in his own right destined of God. Appreciation sincerely expressed to others for their accomplishments, and a sincere effort to advance another's abilities and interests should be an integral part of one's thoughts and actions. There would then be unselfish interest and happiness crowding out all jealousies.

I would particularly emphasize the proper relationship



between the sexes. We need make no apology to our young people for the excellent counsel given through the Spirit of prophecy. We are told, for instance, that "the young are bewitched with the mania for courtship and marriage."—*Testimonies*, vol. 5, p. 60. I am reminded of a girl who told me of an engagement far too hastily contracted. She quickly assured me that they had prayed about the matter and were sure this was the thing to do. Further inquiry revealed a large debt to the school on the part of the would-be husband. He was not far advanced in his education, and she not much further advanced. What an example of the truth of the statement: "Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord."—*Fundamentals of Christian Education*, p. 105.

A Business for Maturity

My daughter should be made aware of the counsel that "the good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature."—*Ibid.*, p. 62. She would probably ask, "What is the proper age?" To state an age would be difficult indeed; but the question is answerable when emphasis is placed on spiritual, social, economic, and educational development. Though the young man referred to was twenty-six years old, he was certainly neither economically nor educationally prepared for marriage. In the story of Adam and Eve you will notice that the Bible makes no reference to age, but it does say that God created *man*, and when He had made Eve, a *woman*, He brought her to Adam. Marriage is a business for maturity.

My young college enthusiast would learn early in life that this perverse age and generation is the background for promiscuous demands, such as hand holding, kissing, petting, and freedom from chaperonage, punctuated, if there is refusal, by accusations of prudishness and being "out of date." I would assure my daughter that there are fundamental standards governing social decorum that are to be held sacred in any day and in every generation. I would admonish her that people who set the best rules for the finest society disclaim any traffic with a public display of affection.

Emily Post declares emphatically that "petting is quite outside the subject of etiquette—so far outside that it has no more place in distinguished society than any other actions that are cheap, promiscuous, vulgar." And her comments on the chaperon are not to be overlooked. The only girl who is really free, so free that she need give little thought to conventionality, is she whose chaperoned position gives her strong and protective defense. The conventions of propriety demand that a young woman be protected by the chaperon, because otherwise she would be misjudged. She should know that yielding to unconventional appeals will open floodgates which cannot be closed after marriage. From talks with girls both before and after marriage I am sure that this is true.

The wardrobe must be fashioned, the room color scheme arranged, to be sure; but I would first build the garments of character, that both in college and in after-life my daughter may be as a cornerstone, "polished after the similitude of a palace." And the very first night after she was gone I think I would kneel by her empty bed, look up into the starry heavens, and with full faith and sincerity, say with James Russell Lowell, "Behind the dim unknown, standeth God within the shadow, keeping watch above his own." And I am sure, yes, very sure, that there on my knees I would also say a little prayer for the dean of women.

"To Cherish Thoughtfulness"

By Arabella Moore Williams

"You need to cherish thoughtfulness and subdue selfishness. Let your inquiry be, 'What can I do to bless others?'" —*Testimonies*, vol. 5, p. 335.

Even though this is part of a special message to two specific individuals of years ago, it is still good counsel for each of us today. We are so prone to hasten from home to work and then from work back home again, ever occupied with the responsibilities of our profession and the duties about the home, that thoughtfulness of others becomes a minus quantity, even less the experience "to cherish thoughtfulness." When we cherish a trait of character we think about it, we practice it, we treasure it. How different life would be if each person sought earnestly to be a blessing to those about him!

On one of my journeys while I was visiting several Home and School Associations, I stopped overnight at a neat little tourist home. Each time I enter a room for a night's stay I wonder what conveniences will be found. At a glance I saw that this room fairly breathed thoughtfulness. There was a bright reading lamp beside a comfortable chair. There was even a good reading lamp at the head of the bed for the one who preferred to do his reading after retiring and just before going off to sleep. Too seldom are lights provided that are appropriate for reading or writing.

The little writing table next caught my eye. Upon it stood a bottle of ink. How often a traveler takes out his pen, expecting to spend a pleasant evening catching up on his correspondence—writing those appreciative thank-you notes, sending out bright cards that tell his friends what he has seen—only to discover to his dismay after having written but a few lines, that the pen is dry. But this thoughtful hostess had placed a bottle of good fountain pen ink on the handy desk.

On the dresser, however, I found the most intriguing article—a huge old-fashioned pincushion. This was no usual pincushion. I had seen a similar one in grandma's house when I was a child, and often spent many minutes discovering the various articles to be found there. This too provided an abundant supply of pins of all kinds—long and short, black and white, even safety pins of various sizes. However, the hostess' thoughtfulness did not stop there, for provision had been made also for that "stitch in time," with a number of shiny needles, many of them threaded—some with black thread, some with white, and several boasted the more popular shades of hose-colored thread. There was no excuse for anyone to leave that place without repairing an unexpected rip in his traveling clothes. Even if that loose button one had long meant to tighten had finally popped off and been lost, there was no cause for dismay, for pinned to that ample cushion were buttons and buttons—little ones, big ones, black and white, plain and fancy!

The many evidences of this hostess' thoughtfulness of her guests reminded me of others who were cherishing thoughtfulness along life's way. The newsboy soon learns who some of these are. I recall some of the comments my son has made upon his return from collecting for the papers he delivered. "Mrs. P. always has her money ready when she opens the door. Mrs. L. never has small change, only big bills. Sometimes I can change them for her, but if collection is poor, I can't; then she can't pay me, and it means another trip. Mrs. M. just never has the money for me; I have to make several trips and lose a lot of time collecting there." His comments were very revealing of the thoughtfulness (or thoughtlessness) for the little newsboy.

There are those who are thoughtful of others in the use of the party-line telephone. Some there are who take notice of which way the wind is blowing if they wish to burn trash or leaves, so that it will not inconvenience the neighbor whose windows are open or whose wash is on the line. Some are thoughtful of the clerks who stand hour after hour serving the public. Thoughtfulness of the passer-by is evidenced when sidewalks are early cleared of the snow that fell during the night.

It is, indeed, in the home that children learn how to be thoughtful of others. Are we as parents doing our utmost to teach our children, by precept and example, to cherish thoughtfulness? to ask, "What can I do to bless others?"

Years of Want and Years of Blessing in Germany

By A. Minck, *President,
Central European Division*

IT WAS a long and difficult road we had to travel from the days of the complete breakdown after the most horrid of all wars to the days of a slow beginning again. We passed through years of dire need, of hunger, of anxieties, and of unbelievable privations and distress. But in spite of all these difficulties, these years have been years of great blessing to the work of the Lord in Germany.

Refugees from the east poured into the western part of Germany. This stream began during the last months of the war. But it swelled to a boundless stream after the end of hostilities. The number of the homeless is estimated to be between thirteen or fourteen million. Among them are about ten thousand Adventists. They had lost not only their homestead and all their earthly possessions but also their church home.

We certainly consider it to be a very encouraging sign that most of these brethren and sisters began, as soon as they arrived at their new destination, to look for an Adventist church, in order to enjoy again fellowship with God's people. With great care and devotion our pastors as well as the lay members worked for the gathering of these unhappy people and their well-being.

This stream of refugees, of expelled and dispossessed people, has subsided in the course of the years. However, even now many are to be expelled from western Germany. Meanwhile, they are living under the most unfortunate circumstances. They are suppressed and hardly able to keep themselves alive. We have received letters from these brethren and sisters from time to time. But the political as well as the economic situation makes it practically impossible for us to respond to the urgent calls for help.

A Rich Harvest of Souls

Years of want, however, are also years of blessing. This we experienced in the richest harvest of souls which the Lord has granted to us during these times of distress. Many who had turned away from religion began to search for the truth of the gospel. Our pastors and evangelists proclaimed fearlessly the message of salvation in spite of all handicaps and difficulties and the Lord bestowed His blessing upon their endeavors and added many precious souls to His church. At the end of the war we had in the three German unions about twenty thousand members. Now after five years the membership of the Central European Division has risen to 43,570.

Numerous reports may illustrate how the Lord's hand guided some of these dear souls to an understanding of the truth during the distressing years of war.

We think of an elderly couple who were fleeing from the invading armies. The sickly husband could not stand the hardship of the trek, and died on the roadside. His wife carried him to a little village graveyard. The village was already deserted, so she began to dig through the snow and frozen ground with her own hands to prepare the grave. All alone at the grave of her husband, she felt completely lost and forsaken. Her heart was full of grief. Then she folded her hands and vowed to God that

she would begin to live a God-pleasing life if He would spare her.

She was all by herself. No one was around her on whom she could rely. She began to march, a lonely straggler, following those who had preceded her. She marched westward from one refugee camp to another. Finally after many months she arrived in a little town where a small home was assigned to her. A few days after she had come to this house she heard an organ playing in the forenoon, and she heard Christian hymns. During the afternoon she met the owner of the house and asked her about the singing in the forenoon. "Yes," the woman said, "those were Christian hymns." They had been sung during the worship hour. Then she learned that the people with whom she was lodging were Adventists who kept the seventh-day Sabbath. The church was a good distance away, and therefore a number of brethren and sisters had their meetings in this house every Sabbath. When the poor refugee heard of it she felt like embracing that good woman, because she understood that God had answered her prayer. She received Bible lessons and related this experience after her baptism.

An Immediate Answer to Prayer

Another incident—when foreign troops marched into the town only one old woman had remained from among the occupants of a large apartment house. She was a member of our church. Suddenly a young girl came to her fleeing and full of fear. The two women went down into the air-raid shelter to hide. Soldiers arrived and began to search the house. One came to the air-raid shelter and ordered the young girl to come out. She wept and fell upon her knees, begging him to spare her. At that moment the old sister clasped the young girl in her arms, fell upon her knees, and began to pray with a loud voice. The man left the shelter instantly. The two remained alone and were never molested again. The young girl was deeply impressed by this immediate response to the prayer of the old woman. She asked for Bible lessons, and now she is baptized. When the sister related this experience she added, turning her head to the girl, "I have always prayed for you."

We were also richly blessed by the help we received during these years of distress from our dear brethren and sisters in other lands, especially from the United States. Innumerable people who have never seen us have given us food and clothing. The dear brethren and sisters of many lands send us their gifts to alleviate our need. The General Conference organized a relief work of such magnitude as never before happened in the history of the Advent Movement.

In each union we created a welfare center, and to this center the large shipments of the General Conference were sent. Those centers divided the gifts of food and clothing and other things between the conferences according to their membership. The conferences again divided it to the churches, and the churches to their needy ones. The deacons and the Dorcas sisters were the responsible people in the final distribution. This method was very satisfactory, and records were kept of all the gifts received and distributed. From the beginning of those shipments in the summer of 1946 till the end of 1949 we received from the General Conference the following amounts: food, 3,785,526 pounds; clothing, shoes, and other articles, 1,440,697½ pounds. That makes a total of 5,226,223½ pounds.

If we would have had to move this amount in a freight train, we would have had to load it on seventy-eight freight cars. In the western and southern parts of Germany the economic situation has considerably improved, and therefore we do not distribute any longer the gifts in a general way, but we give it only to those who are in special need. It has thus become possible to direct more gifts to the eastern part of our country, where the situation is still very distressing.

Urgent Needs Continue

The end of this time of need has not yet come. Many thousands are without a roof above their heads, without sufficient food and clothing. We try our utmost to help with our own means as much as possible. The deacons are taking care of all members of the churches who are in need of help, and the Dorcas sisters are working and helping those who are outside the church wherever they can. However, Germany has become poor, and her inhabitants have to work very hard for their daily bread. Although many are willing to divide the little that they have with those who are still poorer than themselves, it is often impossible, because in many districts it is hardly possible to buy anything additional to the small and insufficient rations they receive.

These rations are not enough to satisfy hunger. Consequently many diseases, especially tuberculosis, increase rapidly, and many become victims of it. Since the end of the war each year we have one special day set apart as a day of sacrifice for the welfare work in Germany. All means and other things collected are used to help those refugees and displaced persons who have been uprooted by the event of war. We try to help them to start a new life. This, of course, is the best help we can provide.

We are thankful from our hearts that we were not forsaken during those terrible years of distress. The shipments of the relief work of the General Conference and the many other gifts that we received from the Dorcas Societies all over the world and from individual brethren and sisters have been of untold help. Even now we shall hardly be able to master the need in the future.

But our hearts are filled with joy and gratitude that the General Conference wishes to help us in the future. May God bless all the givers and recompense our love according to His great mercy. Although we have become poor in earthly goods, we have received immeasurable riches in love, and our faith has been strengthened.



Newly Acquired Church for Japanese Believers, Los Angeles, California

Japanese Work in America

By Louis Halswick, *Secretary,*
Home Foreign Bureau, General Conference

WE ARE happy to report that under the blessing of God our Japanese work in America has prospered so that we now have five organized churches and several companies with a total membership of about 350. Most of the members live on the Pacific Coast with the largest church in Los Angeles, where 125 meet regularly for Sabbath services.

As the Los Angeles church grew in numbers it became evident that a larger and more permanent meeting place must be provided. This was not an easy task in a large city at present prevailing real estate prices.

During Ingathering last summer a church building was found in the Japanese district. This building, a former Lutheran church, happened to be for sale and was purchased for the Japanese believers at a reasonable price.

Japanese churches were organized in Seattle, Washington, and Denver, Colorado, during 1949. In Denver the Japanese church building was dedicated free from debt.

Our Japanese believers and workers in America are faithful supporters of the cause and work diligently in bringing the gospel message to their own people.

Atlanta Prophetic Crusade

By G. R. Nash, *President,*
Georgia-Cumberland Conference

IT WAS on Sunday night, September 18, before a crowd of nearly three thousand people, that Melvin K. Eckenroth, associate secretary of the Ministerial Association of the General Conference, launched his crusade for Christ in Atlanta, the key city of the Southland, and the heart of the Southern Union.

Atlanta is considered strongly religious, yet pre-effort investigation revealed that approximately two hundred thousand of its residents never attend church.

The way opened for us to use the municipal auditorium in the center of downtown Atlanta. The main auditorium was used to begin with; later we transferred to the annex, which will comfortably seat one thousand people.

It has been a wonderful privilege to be on the scene of action where the Spirit of God is working through human agencies. Elder Eckenroth and his corps of assistants have given of their best to the Master.

There has been no attempt whatsoever at showmanship. On the contrary, every effort has been put forth to be rational and to follow a long-range program of creat-



These Industrious Ladies Are Members of the Dorcas Society in Manila, Philippine Islands. They Represent Numerous Such Ladies' Groups Throughout the Philippine Union Mission. Mrs. Werber Johnson (Standing Center Rear Row), Leader

ing good will and gaining the confidence of all. I am pleased to report that this has been successfully accomplished to a gratifying degree.

Thus far fifty-three have been baptized, thirty-two into the First church and twenty into the Beverly Road church. After removing from the list the names of the ones who are now being baptized, the workers revised a list of approximately one hundred that they consider to be first-class baptismal prospects.

The field school of evangelism phase has now ended. This has taken considerable time; and since actual credit at the Seminary is given for the work done, a certain amount of classwork was necessary. However, now that this part is finished, the workers will have more time for personal visitation in the homes of the people.

It is planned that the local workers here in Atlanta, with the help of one or two extra, will continue to hold Sunday night meetings in the auditorium and continue to garner in the interests which have been created.

Newspaper Work in Southern Asia

By J. R. Ferren, *Director,*

Bureau of Press Relations, General Conference

LEADING newspapers of India, Pakistan, and Burma gave liberal space for stories telling of the work and mission of H. M. S. Richards, the Voice of Prophecy speaker, during his tour of those countries.

A. E. Rawson, Southern Asia Division press secretary, sends clippings, among them one from a paper in the Urdu language, all carrying good reports. Some of these are the *Hindustani Times*, New Delhi; the *Evening News*, New Delhi; the *Civil and Military Gazette*, Lahore; and the *Nation*, Rangoon.

Usually accompanied by a picture, these stories give special prominence to the Voice of Prophecy Bible Correspondence School and its enrollment of many thousands of people in these countries and throughout the world. Staff reporters covered some of the large meetings and gave full reports of sermons preached. One story with a photo taken on the spot reports Elder Richards placing a wreath on the samadh of Mahatma Gandhi at Raighat.

"We received more than two hundred column inches of free publicity for Elder Richards," Brother Rawson writes. "It was exceptionally good for this division."

Five Hundred Active College Students

By E. W. Dunbar, *Secretary,*

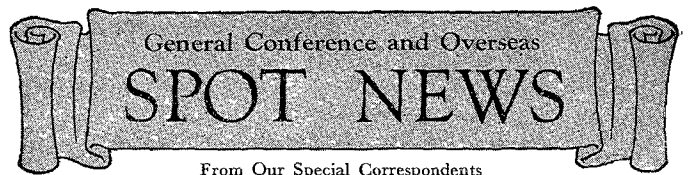
Missionary Volunteer Department, General Conference

ACTIVE soul-winning plans go hand in hand with Christian education. In building a personality well equipped for practical service in God's cause, one finds that personal soul winning is a prime factor.

At Pacific Union College the personal evangelism crusade, in the third year of operation under the direction of Raymond F. Cottrell, is training students in spiritual leadership, which is so urgently needed today.

Elder Cottrell writes: "At the present time we are visiting more than fifteen thousand homes and making personal contacts wherever possible. Five branch Sabbath schools are at present being conducted, and we hope to have seven or eight more in operation before the year is over. Bible studies are also being given in many different places. So far there have been an even twenty baptisms as a result of the crusade activities. This year approximately five hundred students and teachers are participating."

We ask God's blessing upon such an enterprise!



From Our Special Correspondents

Inter-American Division

● DURING the winter months the Inter-American Division has been greatly favored by profitable and extensive visits from several North American administrative and institutional leaders in the persons of A. V. Olson, T. L. Oswald, H. H. Cobban, R. W. Woods, A. L. Suhrie, and C. L. Bauer. The sojourn of these experienced counselors has brought much encouragement to the workers and laity of Inter-America.

● THE missionary launch *Portaluz*, operating on the Magdalena River, of Colombia, under the able direction of Elder and Mrs. Eugenio Plata, has now completed six trips, during which time 5,281 treatments, injections, and dental extractions were performed; 282 public meetings were held, including initial entrance to 61 cities of 10,000 inhabitants or more. Elder and Mrs. Plata have preached the message to more than 42,000 people, distributed and sold 8,000 pieces of literature, sold 72 Bibles, traveled more than 2,000 miles, and enrolled 86 persons in the Voice of Prophecy Bible Correspondence Course. Three Sabbath schools have been organized. The Platas have the supervision of 10 churches and companies along the great waterway that constitutes their mission field.

● A. L. TUCKER, who served for several years as treasurer of the Panama Conference, and more recently as cashier of the Central American Union Mission, has been appointed to serve as secretary-treasurer and auditor of the union, to succeed D. A. Cone, who is now connected with the General Conference insurance office in Washington, D.C. Brother Tucker has already taken up his new duties in the union office in San José, Costa Rica.



From Our Special Correspondents

Atlantic Union

● THE Society of Missionary Men in South Lancaster, Massachusetts, is conducting two lay efforts, one in Eastford, Connecticut, and one in Whitinsville, Massachusetts. A good interest is reported.

● MRS. FAE MARK, now studying at the Theological Seminary, has been invited to serve as Bible instructor in the Southern New England Conference, beginning August 1.

● THE Missionary Volunteers of Atlantic Union College held three services in Ayer, Massachusetts, February 26, at the invitation of the minister of the Federated Church. There were a program for juniors in the afternoon, young people's meeting, and a service in the evening at which Willis Graves was the speaker. This opportunity came as the result of a colporteur contact by Peter Mather.

Canadian Union

● BROTHER AND SISTER E. H. SEAMAN have accepted a call to the Alberta Conference, where Brother Seaman will be employed as Book and Bible House manager. During the past year Brother Seaman had charge of the Ontario-Quebec Book and Bible House, and Sister Seaman was secretary to the departmental men.

● RECENTLY I. D. Follett's Sabbath morning service was recorded and broadcast the next day over the Saint John, New Brunswick, radio station.

● G. D. O'BRIEN and his corps of helpers are working hard in the Vancouver, British Columbia, effort. Three baptisms have been reported so far this year.

Central Union

● As the result of a contact made during the singing band solicitation program in Denver, Colorado, a family has become interested and asked for Bible studies. A total of \$4,093 was raised for Ingathering by the singing bands in that city.

● Six persons were baptized at McCook, Nebraska, on Sabbath, February 25, making a total of 11 who have been added to the church as a result of meetings conducted by S. A. Reile and Robert Johnson.

Columbia Union

● THE Chesapeake Conference reports that the largest amount of tithes in its history was paid by its members in 1949—\$180,317.49. The amount per capita was \$91.25.

● THE East Pennsylvania Conference has 3,875 persons enrolled in Sabbath school classes, 200 more than the entire church membership in the conference. Gifts to missions in 1949 totaled \$66,399.88, the largest amount ever given by that conference.

● FIVE more persons were baptized in the Burlington church on February 18 as a result of meetings conducted in Mount Holly, New Jersey, by W. B. Quigley, making a total of 13 who have accepted the truth since the meetings began August 14, 1949.

● THE Sligo church Society of Missionary Men in ten years has distributed 140,000 copies of the *Signs of the Times*. Other literature distributed brings the total to 217,000 pieces of literature. At the present time the society is distributing 500 copies of the *Signs of the Times* a week.

Lake Union

● THE Michigan Conference reports that 500 persons were in attendance at the opening service of the evangelistic series in Muskegon, which is being conducted by A. A. Douglas, assisted by Duane Miller.

● WISCONSIN ACADEMY'S new milk house, which has recently been completed and approved by the State inspector, is proving to be a real asset to them. The dairy is now producing 1,700 pounds of milk a day, which goes to supply the Chicago market.

● J. H. MEIER, pastor of the La Crosse, Wisconsin, church, has arranged for another spearhead effort to be conducted April 29 to May 7. H. W. Lowe, of Washington, D.C., will be the guest speaker; and R. G. Burchfield and J. F. Knipschild, from the Wisconsin Conference office, will direct the music.

Northern Union

● R. E. ECKERMAN, the pastor of the Aberdeen, South Dakota, church, reports that four new members united with that church on February 4, three of them by baptism and another by profession of faith.

● W. K. CHAPMAN, who has been serving the North Dakota Conference as educational and Missionary Volunteer secretary, requested that he be released from the departmental responsibilities so that he might take up district work. The conference executive committee has invited Jay Lantry to serve as secretary of these departments.

● MRS. WALTER I. DAVIS, press secretary for the Estherville, Iowa, church, reports that on Sabbath, February 4, the first church service was conducted in their new church building on South Tenth Street. She also said that every member of the church except one was present for that first service in the new house of worship, which was conducted by Tom Nickum, the associate district pastor.

North Pacific Union

● THE Twin Falls, Idaho, church recently sold its present congested school building in the city and purchased a large, well-adapted site in the country. Present new construction

plans specify a floor area of 8,856 square feet which will provide three large classrooms and other facilities.

● THE Hour of Prophecy evangelistic meetings opened February 19 in the new Hood River, Oregon, church under the leadership of Don D. Doleman, William W. Ring, and their radio group. Two thirds of the audience were not of our faith.

● THE Washington Conference reports a good attendance and interest in the evangelistic series being held in the Centralia church by the pastor, Frank Phillips.

● A. L. ZUMWALT, president of the Alaska Mission, reports that a year ago the mission was faced with the challenge of bringing the message to two Eskimo villages where there was an interest. Today it is taxed far beyond its resources to keep up with the spread of the message throughout the native villages.

Pacific Union

● AT the close of a week of revival meetings in Richmond, California, 30 were baptized. All were either former church members reclaimed or individuals who had long studied the message and had not previously made a definite decision.

● C. F. PHILLIPS, Salt Lake City, Utah, pastor, was recently invited to present the beliefs of Seventh-day Adventists to two classes of the Brigham Young University of Provo, center of learning of the Mormon Church.

● THE home missionary report of the Pacific Union for 1949 showed 3,021 baptized as the result of layman contacts.

Southern Union

● THE beautiful new Florida Sanitarium church building was dedicated on Sabbath, February 11, with many guests taking part in the services, including W. B. Ochs, of the General Conference, V. G. Anderson, of the Southern Union, and R. H. Nightingale, president of the Florida Conference.

● THE energetic chapter of the American Temperance Society at Collegedale, Tennessee, has recently distributed 10,000 handbills and 500 copies of *Listen*, given temperance talks in five churches of other denominations, held temperance rallies at Collegedale and in a near-by high school, and are going on an itinerary throughout the home conference.

● THE Louisville, Kentucky, church has recently purchased a residence next to their church building for the purpose of converting it into a church school.

OBITUARIES

SHRYOCK.—Dr. Alfred Shryock was born in Earlville, Iowa, May 29, 1871; and died at Loma Linda, Jan. 3, 1950. At the age of seventeen he began teaching public school. Later the family moved to Salem, Oreg., where he united with the Seventh-day Adventist Church.

In 1895 he began the study of medicine with the first class in the American Medical Missionary College in Battle Creek. Graduating in 1899, he became instructor of histology there. In that same year he and Miss Stella Tefft were united in marriage. One year later he took charge of the Chicago Branch Sanitarium; later going to Seattle, Wash. He was invited to connect with the new medical college being established in Loma Linda, and in January, 1910, he began teaching histology and embryology. Dr. Shryock soon became a member of the College of Medical Evangelists board and also secretary of the faculty, which positions he held until his first illness in 1939. For one year he was dean of the school. He was head of the anatomy department until a short time before his death, but remained head of the microscopic anatomy department. He greatly loved teaching; and to further this, he continued to take additional work to keep abreast of the times. It was Dr. Shryock's privilege to have taught every medical student that had taken training in the Loma Linda Division.

When the college church was organized he became one of its first elders, which position he held, with other church offices, until health conditions made it impossible for him to carry the work longer. He is survived by his companion of more than fifty years; one son, Dr. Harold Shryock, dean of the Loma Linda Division of the C.M.E.; a foster daughter, Mrs. Alfred Aus; two sisters, M. Belle Shryock and Dr. Josie Shryock Warren; two brothers, Buren and Ira Shryock; and five grandchildren.

JENSEN.—C. C. Jensen was born in Germany, Feb. 26, 1865, of Danish parents; and died in Glendale, Calif., Jan. 20, 1950. He attended school in Denmark, then came to America. Here he read *Thoughts on Daniel and the Revelation* and united with the Seventh-day Adventist Church. In 1893 he was married to Miss Eva Wood. Brother Jensen attended Battle Creek College and spent a year in a Scandinavian school; then in 1900 he began colporteur ministry in Iowa. He was ordained to the gospel ministry in Birmingham, England, in 1905.

He spent a year in Norway as president of that conference, then was transferred to the Denmark Conference. In 1913 he and his wife located in southern California, remaining there until 1916, when they moved to North Dakota to work among the Scandinavians. They returned to California in 1923, and Elder Jensen retired from active service, although he continued to assist in the

churches in Burbank, Monrovia, and Glendale. Sister Jensen passed away in 1940.

In 1945 Elder Jensen was united in marriage with Mrs. Alta Corwin, who survives him. He is also survived by one daughter, two grandsons, a brother, a sister, and six stepchildren.

HOOPES.—Emma Ann Snyder Hoopes was born near Toronto, Canada, Dec. 12, 1863; and died July 18, 1949, in Modesto, Calif. In childhood her parents moved to Nebraska, and at the age of seventeen she and her parents accepted the message. In 1883 she became the wife of L. A. Hoopes. At the turn of the last century, for four years, Elder Hoopes served as secretary of the General Conference. In 1920 they moved to Hinsdale Sanitarium where Elder Hoopes served as chaplain and Bible instructor until his death in 1925. Left to mourn are a son, Samuel L. Hoopes; three daughters, Mrs. C. K. Meyers, Mrs. M. B. Watts, a faculty member of Lodi Academy, and Mrs. R. S. Watts, whose husband is secretary of the Far Eastern Division; 13 grandchildren, and 16 great-grandchildren.

HAYSMEYER.—Albert James Haysmer was born near Fenwick, Mich., May 12, 1861; and died at Melrose, Mass., Feb. 2, 1950. In 1878 he started working at the Battle Creek Sanitarium and became a member of the first class of nurses trained in that institution, which was also the first class trained in the Seventh-day Adventist denomination. He remained at the Battle Creek Sanitarium in nursing work for nine years. He was married to Miss Sadie Crandall in 1883, who passed away in 1886. He was married to Mrs. Dora Wellman in 1888.

He entered ministerial work in the fall of 1888, laboring in the Michigan Conference until the spring of 1893, when he and his companion responded to a call to start the work in Jamaica, B.W.I. They labored in Jamaica and in the eastern Caribbean Islands for twelve years. They then spent eight years in the States, after which they returned to the West Indies for a second term of service. During the ensuing five years he was again in charge of the work in that field, and returned to the States in 1918.

He was at that time asked to become president of the Alberta Conference, which position he held for two years. After this he became president of the Minnesota Conference, and later was home missionary secretary of that conference until he had to give up general work. In 1937 Elder and Mrs. Haysmer went to Massachusetts, where they could be near their son, Dr. C. A. Haysmer. For a time he was pastor of the Stoneham church and later local elder of the New England Sanitarium church. He is survived by his companion, son, two daughters, four great-grandchildren, and two sisters.

BOWEN.—Gertrude Luella Russell Bowen was born at Keene, New York, March 8, 1868; and died in Takoma Park, D.C., Feb. 6, 1950. She attended South Lancaster Academy, and in 1885 became assistant to the secretary of the New York Conference, and also served as Bible instructor in that area. In 1887 she was united in marriage with Taylor E. Bowen, of Randolph, New York. Five children were born to this union. In 1890 they were called to West Virginia, where Elder Bowen was a self-supporting evangelist and Mrs. Bowen did secretarial work in the conference tract society. In 1899 they returned to New York, where he was called to serve as secretary-treasurer of the New York Conference. In 1906 they came to Takoma Park, where he took up work with the General Conference staff of Mission Board workers. Sister Bowen willingly gave two daughters for foreign mission service for an accumulated period of nearly 30 years, tinged with sorrow though it was by Alta's death and burial in Southern India. Besides her life companion she leaves four children: Mrs. W. A. Nelson, of Oakland, Calif.; Mrs. T. C. Cunningham and William T. Bowen, of Takoma Park, D.C.; and Mrs. C. A. Carter.

HYDE.—J. Hyde, of Stanborough Park, England, passed peacefully to rest in the early hours of Tuesday morning, Jan. 3, 1950. His life ebbed away in sleep without pain or suffering, as though his work were ended and the Lord were now giving His servant rest. Brother Hyde accepted the Advent message fifty-two years ago, when in the prime of his life; at about thirty years of age. He and his wife were then building up a good bakery business in North Kensington. They had been readers of *Present Truth* for some time. Brother Hyde gave valuable help in establishing the health food factory at Redhill, Surrey, the brethren having sent him to Battle Creek, Mich., to gain experience in this new work. In his closing years, after retiring from the health food work at Granose Foods Ltd., he built up in the community of Stanborough Park a list of regular readers of *Present Truth*, and a number of these readers are now members of the church. The living witness of Brother Hyde's stability and integrity of character is seen in the lives of his large family of sons and daughters who now serve the Advent cause in Africa, Australia, America, and the British Isles. Truly he rests from his labors, but his works do follow him.

The funeral service was conducted by G. D. King, in association with O. M. Dorland, on Friday, January 6, in the Stanborough Park church. The interment was in the North Watford Cemetery. He is survived by his wife and a large family of relatives.

RITCHIE.—Dr. Iner Sheld Ritchie was born in Warberg, Sweden, Oct. 6, 1885; and died at Arlington, Calif., Oct. 24, 1949. At the age of eighteen he learned of the third angel's message and was baptized by E. H. Adams. An interest in bees brought him in contact with Brother and Sister W. S. Ritchie, and in gratitude for their parental interest he took the name of Ritchie. He was graduated from the College of Medical Evangelists, and in 1920 returned there as instructor in anatomy.

In 1926 he established a hospital in Calexico. General Abelardo Rodriguez, while governor of Lower California, became acquainted with Dr. Ritchie, and through his influence Dr. Ritchie was invited to Mexico City. There he received the degree in medicine at the National University and a license to practice anywhere in Mexico. Later Dr. Ritchie served as superintendent of our medical work in Mexico, conducted clinics, and taught health courses. In cooperation with the department of public health he ministered to the needs of the Indians in the interior and did pioneer research in the field of tropical medicine. Ill-health compelled his return to Riverside in 1936. His heart was in the work in Mexico, and he assisted in the organization of the Montemorelos Hospital near Monterrey. He is survived by his wife, two sons, two daughters, six grandchildren, his aged father, two brothers, and a sister.

BROWN.—Eugene A. Brown was born in Black River Falls, Wis., June 17, 1865; and died Nov. 27, 1949, at Santa Rosa, Calif. He was converted in 1886. He was the first Seventh-day Adventist in Arizona, and raised up the first company there. He served the Arizona Conference as secretary-treasurer for a time. In 1912 he moved to southern California, where he was ordained in 1913. He held many evangelistic campaigns. His later years were spent in the Northern California Conference, where he was district leader for many years. He leaves to mourn: his wife and two daughters, Mrs. Hazel Rathbun, a teacher at the Navajo Mission in Arizona, and Mrs. Stella Aloise, a nurse of Santa Rosa, Calif.

ASTLEFORD.—Thomas Richard Astleford was born Oct. 15, 1864, of British parentage; and died in Bella Coola, British Columbia, Jan. 11, 1950. He read himself into the truth and was baptized in 1891, and has been a constant reader of the *REVIEW AND HERALD* for sixty-three years. After his baptism he spent the next ten years in colporteur service, and his first convert was his wife, who died in the faith in 1915. Through his efforts a number of families accepted the Advent message who have since given many years of service in missionary labors. His last act was to send the *Signs of the Times* to 148 of his neighbors. He is survived by two sons: Knowles Astleford, who served for some years as publishing secretary in three different conferences, and L. Astleford, who has served six years in the colporteur work and twenty years in the ministry; two daughters who are nurses; seven grandchildren, one of whom is connected with the *Canadian Signs of the Times*; and two brothers.

BROWN.—Elizabeth Jean Patton Brown was born at Otranto, Iowa; and died at Lincoln Park, Canon City, Colo., Feb. 10, 1950. She entered Union College in 1890, and after completing her work there served three years as dean of women and matron at Walla Walla College. She then returned to Union College as domestic science teacher and matron, where she remained until 1901, when she was united in marriage to R. W. Brown, another Seventh-day Adventist teacher. They taught together in Walla Walla College until called to Australasian Missionary College in 1905. After four years here they were assigned to heavier responsibilities at the Darling Range Academy, now known as the West Australian Missionary College, where Brother Brown served as principal and Sister Brown as matron and teacher.

They returned to the States in 1912 and continued in denominational educational work until 1916, when, because of Brother Brown's health, they were forced to retire to a suitable climate. The last thirty-five years have been spent in Canon City, where they have faithfully served the interests of the church. She is survived by her husband and one sister.

DART.—Carrie M. Dart was born in Kansas, Feb. 15, 1871; and died at Azusa, Calif., Jan. 30, 1950. Her education was completed at Healdsburg College, and she later married Albert M. Dart. They served for a number of years as missionaries in Alaska. Upon their return to the States they were called to the Portland Sanitarium, where Elder Dart acted as chaplain and Sister Dart as Bible instructor. Later they accepted a call to the Loma Linda Sanitarium, Elder Dart serving as pastor of the church and Sister Dart giving Bible studies. Here their only daughter, Gertrude, died. They were employed in the South-eastern California Conference until 1927, and then joined the St. Helena Sanitarium staff, where Elder Dart acted as chaplain and pastor of the church, and Sister Dart was Bible instructor for the patients. After Elder Dart's death in 1937 she continued giving Bible studies as long as she lived. Her last five years were spent in the Azusa Valley Sanitarium.

CORSON.—Frank Eugene Corson was born Sept. 11, 1877, near Bonson, Mich.; and died Feb. 13, 1950, at Loma Linda, Calif. In 1903 he was married to Calla Watson. He accepted the Seventh-day Adventist faith about 1915. In 1922 he accepted the position of comptroller of the College of Medical Evangelists, which responsibility he carried for about nine years. During part of this time he acted also as comptroller of the Glendale Sanitarium. His wife is left to mourn.

HARMON.—Emma Harmon was born May 27, 1864, in Monroe County, Mich.; and died Feb. 26, 1950, in Ithaca, Mich. She served for many years in the book department of the *Review and Herald*, both in Battle Creek and in Takoma Park.

FORQUER.—Carie Sophia Thoen Forquer was born in Norway, Oct. 1, 1870; and died at Toppenish, Wash., Feb. 26, 1950. She had served the Salvation Army for a period of twenty-four years, attaining the rank of sergeant major. She had been a faithful member of the Seventh-day Adventist Church for five years. She is survived by her husband.

COOK.—Elizabeth Ann Cook was born Sept. 1, 1901, in Lawrence County, Ohio; and died Jan. 25, 1950, in Marion, Ohio. She accepted the truth in 1941 and was a devoted member. She and her husband and the only two grandchildren were injured in an automobile accident from which Sister Cook did not recover.

WITCHEY.—Hattie Leona Dill Witchey was born in Unionville, Mo., April 30, 1864; and died in Arlington, Calif., Jan. 13, 1950. She was married to Jacob Elmer Witchey in 1887, and they accepted the Adventist faith near the turn of the century, to which they remained faithful. She is survived by her companion of more than sixty years, six sons, three daughters, twenty-one grandchildren, sixteen great-grandchildren, and three sisters.

ULBRICK.—Alice O'Neal Ulbrick was born in Nemaha County, Nebr., in 1912; and died April 10, 1949, at Peru, Nebr. She united with the Adventist Church in 1923, and her consecrated life and beautiful singing voice were an inspiration to many. She is survived by one daughter, her parents, a sister, and two brothers.

SAXILD.—Sophie M. Saxild was born in Skagen, Denmark, Sept. 13, 1858; and died at South Lancaster, Mass., Feb. 1, 1950. She was a charter member of the first Seventh-day Adventist church organized in Copenhagen. She was employed for a time in the Danish Conference office, and for some time was the private secretary to Mrs. Ellen G. White. Later she came to the United States and became a nurse.

HOWARD.—Vivian Luther Howard was born at North Leeds, Maine, Nov. 1, 1874; and died at Loma Linda, Calif., Dec. 19, 1949. As a young man he attended South Lancaster Academy. He is survived by his wife; three sons, Melvin Howard, of the New York Conference, and Drs. Willard and Ralph Howard; and three daughters.

JENSEN.—Laura Marie Jensen was born in Naestved, Denmark, Sept. 8, 1875; and died at Loma Linda, Calif., Jan. 29, 1950. She came to America with her parents at the age of seven, and enrolled in the Battle Creek Training School for Missionary Nurses in 1896. Graduating in 1899, she was actively engaged in nursing for forty-four years. She helped in the pioneering years in a number of our smaller sanitariums. She is mourned by five sisters and one brother.

GUFFEY.—Harve Hiram Guffey was born in Stockton Hollow, Ky., April 20, 1875; and died Jan. 28, 1950, at Portland, Ore. He was baptized when about forty years of age, and following this canvassed faithfully for about thirty years in the Kentucky-Tennessee and Oregon conferences. He is survived by one daughter, two grandchildren, two sisters, one brother, and four half-brothers.

JOHNSON.—Helen May Johnson was born Dec. 12, 1891, in Milton Junction, Wis.; and died Oct. 29, 1949, at Loma Linda, Calif. She was reared in the Advent message and educated in our denominational schools. She taught church school eight years in Wisconsin, one year in Illinois, and twenty years in Loma Linda, Calif. Three brothers are left to cherish her memory.

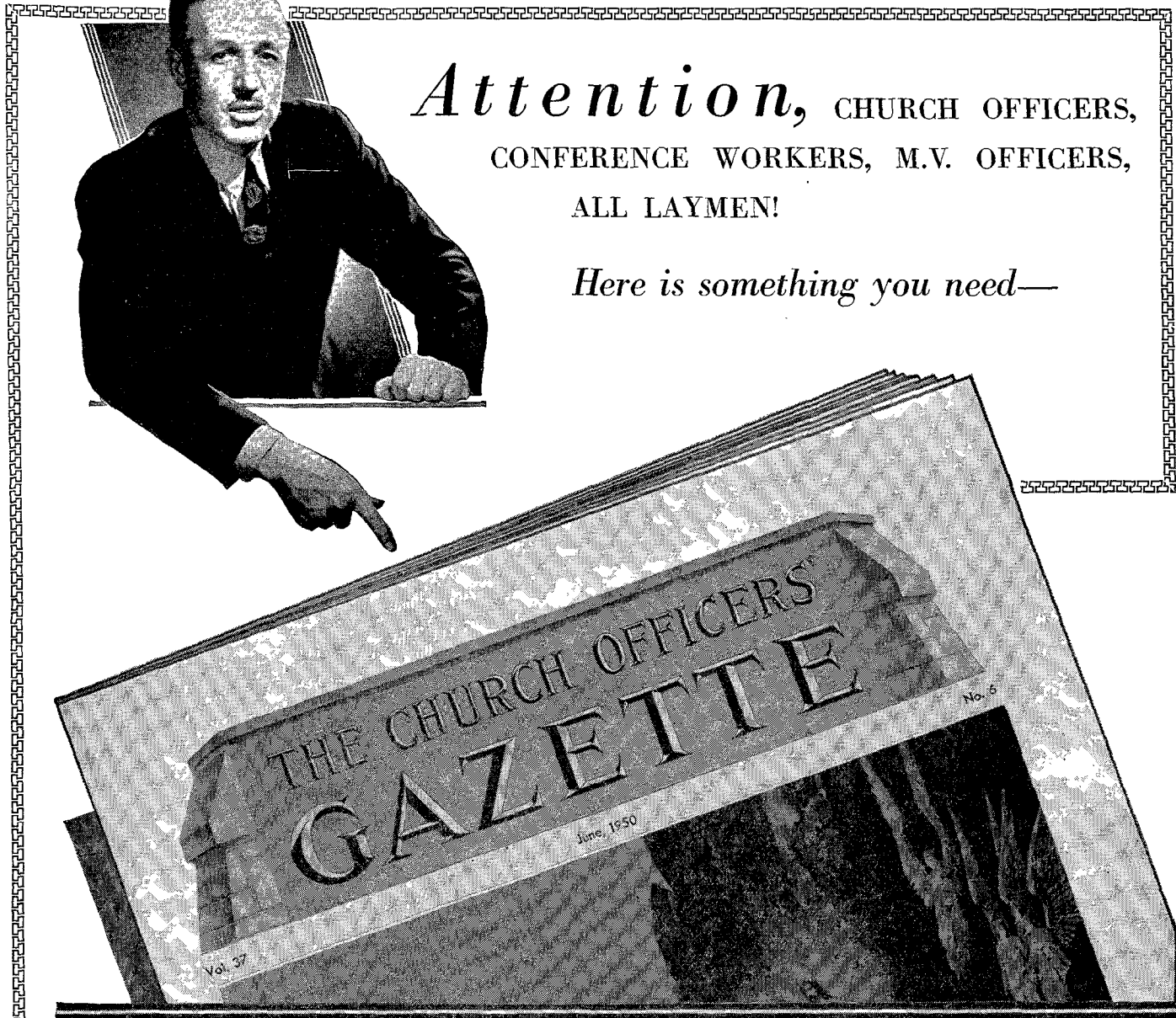
DENNIS.—Jackson Royal Dennis was born at Silver City, Iowa, Jan. 29, 1884; and died at Grand Junction, Colo., Jan. 15, 1950. He accepted the Adventist faith a number of years ago and remained faithful. His widow and son are left to mourn.

SANDERS.—Robert Sanders was born in Southmoulton, England, Sept. 3, 1883; and died at Portland, Ore., Feb. 2, 1950. He leaves his widow, a son, a daughter, a brother, and a sister.

AYRES.—Sarah Caroline Miner Ayres was born June 26, 1854, in Van Wert County, Ohio; and died Feb. 1, 1950, at Edmore, Mich. She accepted the Seventh-day Sabbath in her early youth and was active and devoted all of her life. She is survived by two sons: Orville, of Kalamazoo, Mich., and Ernest, of the *Review and Herald* in Washington, D.C., who spent twenty years in South America; one daughter, Edna De Vries of Cedar Lake, Mich., eleven grandchildren, twenty-two great-grandchildren, and one brother.

KELLERMAN.—Minnie B. Kellerman was born in Oakley, Mich., June 29, 1885; and died at Altamont, Tenn., Jan. 29, 1950. She embraced the Adventist faith in 1914, and for about fifteen years served the cause she loved as Bible instructor in the Michigan and Illinois conferences. She is survived by her companion.

DENNIS.—Laura M. Dennis was born in Wayne County, Ohio, Feb. 3, 1872; and died in DeWane County, Ohio, July 19, 1949. She accepted the Advent



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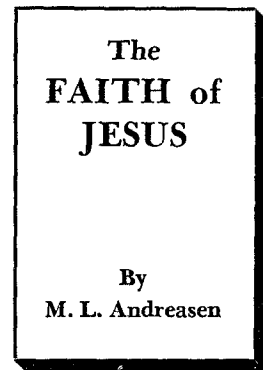
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message in 1938, and remained faithful. She is survived by her husband, two sisters, and two brothers.

NELSON.—Hulda C. Nelson was born in Hallsberg, Sweden, Feb. 14, 1864; and died in Worcester, Mass., Feb. 9, 1950. She accepted present truth sixty years ago, and remained faithful. She is survived by seven children.

ALSOP.—Neva Esther Wilson Dortch Alsop was born Oct. 30, 1899, in Jamestown, Kans.; and died Jan. 28, 1950. After attending Pacific Union College she gave a number of years of secretarial service to the Glendale Sanitarium, the Southern California Conference, and the Voice of Prophecy. She is survived by her husband, Oren Alonzo Alsop, and a son, Volney D. Dortch, Jr., manager of the Northern California Book and Bible House.

GENT.—Joseph Gent was born in Whitwick, England, June 11, 1866; and died Feb. 1, 1950, at Arlington, Calif. He accepted present truth when about thirty years old and continued a faithful missionary worker. His widow, five children, and six step-children remain to mourn.

HANNAFORD.—Roy Morelle Hannaford was born Oct. 23, 1878, in Maple City, Mich., and died at Painesville, Ohio, Aug. 6, 1949. He became an Adventist in 1931. Left to mourn are his widow, one son, two daughters, six grandchildren, and one brother.

PUNCHES.—Daniel David PUNCHES was born in Defiance County, Ohio, Oct. 2, 1856; and died near Hamler, Ohio, Sept. 24, 1949. He was a faithful member of the remnant church for fifty-seven years. He is survived by three sons, three daughters, and a number of grandchildren and great-grandchildren.

VOGEL.—Louisa Fahrner Vogel was born Aug. 22, 1877, in Helvetia, W. Va.; and died Sept. 24, 1949, in New Philadelphia, Ohio. She joined the church in 1922, and proved a faithful member. She is survived by four daughters, twelve grandchildren, ten great-grandchildren, three brothers, and three sisters.

GETZLAFF.—Rose Unruh Getzlaff was born March 23, 1890, in Parker, S. Dak.; and died Feb. 13, 1950, at College Place, Wash. She joined the church in 1914. After serving as secretary to the president of the Alberta Conference, she was graduated from the Glendale Sanitarium nurses' course and nursed in the Walla Walla Sanitarium. She was married to A. E. Getzlaff in 1927. She is survived by her companion, four sisters, and her brother, T. E. Unruh, president of the East Pennsylvania Conference.

ROSS.—William Edward Ross was born in Marion, Iowa, March 4, 1866; and died in Boulder, Colo., Dec. 19, 1949. He was brought up in the Adventist faith, was a student of Union College in its earliest days, and helped to build the college plant, the College View church, and the Boulder Sanitarium. Left to mourn are his wife, three sons, and one sister.

McCORKLE.—Hattie K. McCorkle was born in Wisconsin, Aug. 23, 1889; and died near Kunkle, Ohio, Sept. 25, 1949. Many years ago she accepted the Advent message and became a faithful worker for Christ. Her companion, one son, a brother, and three sisters survive her.

SAUDER.—Edith Iola Gott Sauder was born Oct. 18, 1882, in Lagrange, Ohio; and died in Mansfield, Ohio, Oct. 19, 1949. She was baptized in her early youth and held many positions of trust in the churches of which, she was a member. Surviving are her companion, two sons, six grandchildren, and one sister.

REED.—Thomas Andrew Reed was born in 1865 near Saint Joseph, Mo.; and died at the age of eighty-four at Fort Lupton, Colo. He joined the church at the age of eighty-one and remained a faithful member. He leaves two daughters and three sons.

DUNBAR.—Edward Watson Dunbar was born in Dunbar, Nebr., June 27, 1866; and died at Santa Cruz, Calif., Feb. 16, 1950. He attended Union College and taught school for a number of years. In 1894 he was married to Hulda Essie Nelson, and they both completed the nurses' course in the Battle Creek Sanitarium. He is survived by his companion, two brothers, and one sister.

WEISENBERGER.—Clara Weisenberger was born in Portsmouth, Ohio; and died at Dayton, Ohio, Oct. 19, 1949. She had been a member of the church since 1948. Surviving are her companion, one son, four grandchildren, and a great-grandchild.

BLAISDELL.—Lynn Albert Blaisdell was born in Brunswick, Me., in 1882; and died Dec. 20, 1949, in North Hollywood, Calif. He was reared in a Seventh-day Adventist home, and though wandering from the path of truth for a time, he with his wife returned to Sabbathkeeping in 1945 and was baptized in 1948. He served on the Los Angeles city police force for about twenty-five years. He leaves his companion, one daughter, and two sisters.

TAVERNIER.—Lillian Tavernier died at Oberlin, Ohio, Nov. 22, 1949, at the age of sixty-one. She was baptized many years ago and remained faithful. She leaves to mourn: her companion, five children, five grandchildren, two sisters, and two brothers.

EVERSON.—Edward O. Everson was born at Stoughton, Wis., Oct. 13, 1876; and died Dec. 14, 1949, at Oakland, Calif. He was an Adventist for thirty-three years.

OVERACKER.—Charles Milton Overacker was born in Tallahassee, Fla., June 8, 1872; and died at Maurertown, Va., Feb. 10, 1950. Some years ago he accepted present truth. He is survived by his widow, two daughters, seven grandchildren, and four great-grandchildren.

HARRISON.—Hilda Harrison was born in Stockholm, Sweden, Nov. 30, 1874; and died Dec. 10, 1949, at Clarksfield, Ark. She was a member of the church in Cleveland, Ohio, for thirty-five years. One daughter is left to mourn.

NOTICES

Literature Wanted

KENNETH S. CROFOOT, East Jamaica Conference of Seventh-day Adventists, 176 Orange Street, Kingston, Jamaica, desires new and used literature, especially temperance literature.

Aaron A. Nahman, P.O. Box 22, Somerset West, Cape Province, South Africa, writes: "Wanted—missionary literature for free distribution in large or small quantities. Papers and magazines such as the following will be welcomed: *Signs of the Times*, *Present Truth*, *Our Times*, *Message Magazine*, *Life and Health*, *Listen*, *Our Little Friend*, and the *Youth's Instructor*. Because these papers are for distribution it will be appreciated if they are in the best condition possible."

A. R. Hajj, publishing department secretary of the British West Indies Union Mission, writes: "It is my intention to conduct a major effort in the town of Port Maria, Jamaica. I would be grateful to receive used papers such as *Present Truth*, *Signs of the Times*, tracts, *Youth's Instructor*, and *Little Friend*. Last year our colporteurs won nearly 1,200 souls and sold nearly

£18,000 worth of books in Jamaica. The island is on fire for God, and the Lord is leading us in the battle." Address, P.O. Box 22, Mandeville, Jamaica.

Dr. M. D. Smith, 3865 Nakoma Ave., Riverside, Calif., would like to receive a large and continuous supply of postpaid *Signs*, *Present Truth*, tracts, and small books for distribution to the public and his patients.

Requests for Prayer

A CANVASSEER in the British Union Conference, suffering from hereditary heart trouble and other ailments, requests prayer for complete healing, and the needed help from God, so that he may do better work for the Lord in the future.

A Michigan brother, stricken with a severe illness, urgently requests prayer for relief and for healing if the Lord sees best.

General Conference Session

OFFICIAL notice is hereby given that the forty-sixth session of the General Conference of Seventh-day Adventists will be held July 10 to July 22, 1950, in the Civic Auditorium at San Francisco, California, U.S.A. The first meeting will open at 7:30 P.M., July 10, 1950. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

J. L. McELHANY, *President*,
E. D. DICK, *Secretary*.

Washington Sanitarium Association

Notice is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held April 19, 1950, at 9 A.M., in the sanitarium lounge, Takoma Park, Maryland, for the purpose of electing a board of trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D.C.) Sanitarium Association, the faculty and heads of departments of the Washington (D.C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of Washington Missionary College.

W. E. NELSON, *President*,
J. H. NIES, *Secretary*.

CHURCH CALENDAR

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
July 22	Elementary Schools Offering	Nov. 11-18	Week of Prayer
Aug. 12	Midsummer Offering	Nov. 18	Week of Sacrifice Offering
Sept. 9	Missions Extension 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 ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Growth in Southern Europe

REPORTS have come in from the leadership of Southern Europe which indicate a substantial growth of our work even in countries behind the iron curtain. Concerning this W. R. Beach writes:

"We had 5,000 baptisms in one country last year, and the number of baptized church members now stands at a little over 30,000. Another country had more than 500 baptisms, another nearly 1,000, and still another 600. Our hearts are aglow with this good news. It seems, too, that our brethren are getting along nicely. We have gotten by the difficult situation in _____ at least for the present. We are able to keep our tithes and offerings and dispose of them as we please." E. D. DICK.

Recent Missionary Departures

DR. AND MRS. R. M. SHREWSBURY and their two children, Ann Louise and Connie Lou, of Colorado, sailed from New York for Karachi, February 24, on the S.S. *Hoegh Silverspray*. Dr. Shrewsbury, who has been on the staff of the Porter Sanitarium, has been called to take charge of the medical work at Chuharkana, in West Pakistan.

Mr. and Mrs. Derwood L. Chappel, of the Georgia-Cumberland Conference, sailed from New York for Accra, West Africa, March 15, on the S.S. *Roseville*. Brother Chappel will serve as publishing department secretary of the West African Union Mission, with headquarters at Accra. W. P. BRADLEY.

Teachers' Complete Training Course

FROM March 3 to 11 an enthusiastic group of 40 Sabbath school teachers from the Greater New York Conference met in the beautiful Manhattan church to study through the twelve classes in the Sabbath School Teachers' Training Course.

J. A. Toop, the conference Sabbath school secretary, and J. Harrop, the New York City Sabbath School Association secretary, had organized the class, and it was thrilling to see the diligence with which the teachers pursued their lessons. Snow, cold, rain, made no difference at all. Some had to travel one and a quarter hours each way, but they were there. On the examination night 29 teachers passed their examinations, and others will complete their work a little later.

We are confident that the church will feel the benefit of this teacher-training program. ERIC B. HARE.

Thankful for Hardship

ACCORDING to our way of thinking, hardship is a thing to be shunned. Our people in Europe and other countries who have suffered deprivation and distress beyond the power of mere words to describe, have been able to draw from those experiences the spiritual lessons which enable them to be thankful for hunger and nakedness and suffering and, in short, to give thanks for all things. (Eph. 5:20.)

Typical of many testimonies which we receive from time to time, the following paragraphs are relayed to us by G. Seng, president of the South German Union Conference, from a letter written by a lay member in his field:

"We have had a good object lesson in Bible prophecy as it was literally fulfilled before our eyes. We are so happy that these hard times are improving. Yet I do believe that there are few of our members who have wished to be spared this experience. Without this time of distress we never would have had all the glorious experiences with our Lord. We remember how bad we felt when there was positively nothing left to put before our hungry family; then we were informed on Sabbath that another shipment of food had arrived, and each could have his share. How gratefully we praised our God at that time!

"In former days when we heard of famine, we simply could not grasp its meaning properly. Now we *know*—what a difference! Now we sympathize with our poor members in the eastern zone who are still in great want. We are so thankful that you have not discontinued helping to alleviate their distress. We know, too, that for most of you it means real sacrifice to make this help possible."

CORA F. THURBER.

Soul Winning in Inter-America

A LATE report reveals that 1949 was the best soul-winning year in the history of the Inter-American Division. The total number received into church membership during the year by baptism and on profession of faith was 8,340 as compared with 6,851 for 1948, or a gain of 1,489. The church membership of the division now stands at 71,000, and it is expected that this number will be raised to 75,000 by the time of the General Conference session.

E. F. Hackman, the division president, reporting, says: "The lay preachers of this division deserve a large share of the credit for the good results in soul winning. To the end of 1949 there were 1,163 lay preachers in the division, and during the fourth quarter they conducted a total of 584 efforts, with an average attendance of 1,032. There are 2,352 persons in the baptismal classes. 2,910 persons were baptized last year as a result of the work of the lay preacher." E. E. ROENFELT.

Voice of Prophecy Contacts in India

GLOWING reports come of the progress of the Voice of Prophecy work in India. A. E. Rawson, the enthusiastic director of this branch of our work in Southern Asia, passes on the thrilling news that two students from the Andaman Islands have enrolled in the Bible correspondence course. Concerning this good work he says further:

"We have two students in Tibet, a territory into which Christian missionaries cannot enter. We have a number of students in Afghanistan also, which has practically the same restrictions regarding missionaries as Tibet.

"A high caste Hindu student was recently baptized in Mysore. He was a Voice of Prophecy student. His family has turned him out of the home, and he has lost all for the sake of Christ."

The radio and the Bible school are doing their part in preparing a people for the coming kingdom of our Lord and Saviour.

PAUL WICKMAN.