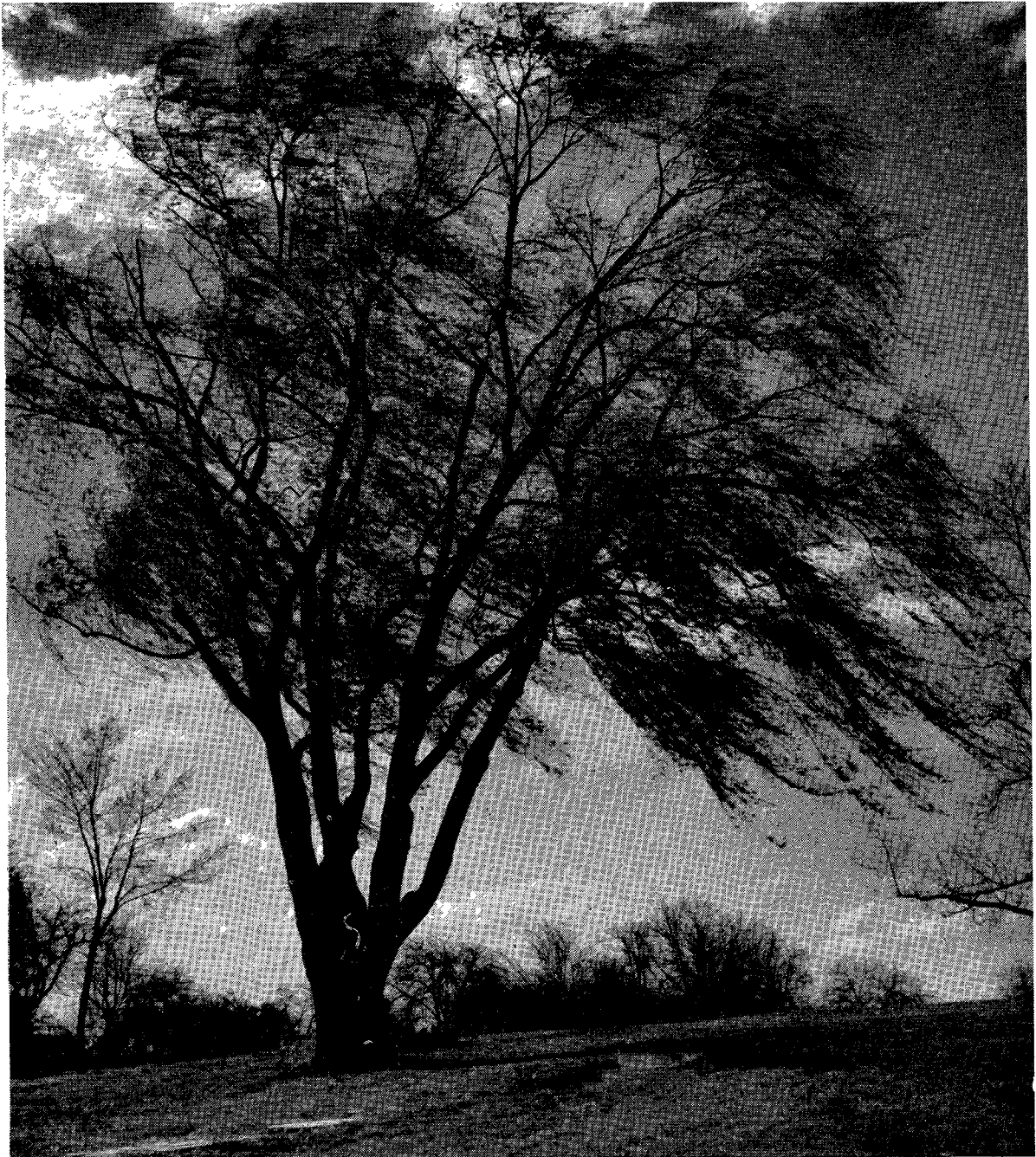


The Advent REVIEW AND Sabbath HERALD

»»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS «««««



EWING GALLOWAY

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

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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.]

¶ THE Air Force announced in Washington, D.C., that it will order 50 Reserve chaplains to active duty. Chaplains called up will be captains and first lieutenants under 42 years of age. At the same time the Air Force asked church groups to help recruit 300 more young clergymen for Reserve commissions.

¶ AMERICA's expenditure on alcoholic beverages exceeds its total expenditure for education by \$1,975,621,000, according to a report released in Washington, D.C., by the board of temperance of the Methodist Church. The total expenditure for all education in 1949 was listed by the board as \$6,574,379,000. During this same period the total estimated expenditure for alcoholic beverages was \$8,550,000,000, according to Department of Commerce statistics cited by the board.

¶ POPE PIUS XII has called upon Catholics of the world to unite in prayers for peace and in penitential works "to placate the majesty of the Lord, offended by so many grave public and private crimes." In a new encyclical letter the Pope alluded to "dark and menacing clouds that are now the cause of so much fear," and appealed to the heads of governments to bend their efforts toward the attainment of "true peace" among the nations. True peace, the Pontiff said, could not coexist with international hatred or greed. Only when the "Christian commandments shape public and private life" could there be hope for "fraternal concord" among nations and races, he said.

¶ PROTESTANT leaders in Washington, D.C., predicted a stiff battle in the Senate over confirmation of a regular diplomatic envoy to the Vatican should President Truman nominate one. The President told his regular press conference that he has such a plan in mind. Asked whether he expected to appoint a successor to Myron Taylor as personal representative to the Holy See, the President replied that he did not, but that he was giving consideration to the matter of naming a regular minister to the Vatican.

¶ SOME 500 delegates from more than 25 countries took part in Brussels in a World Congress on Evangelism sponsored by Youth for Christ International. A delegation from the United States and Canada, comprising about 150 members of the organization, was headed by Dr. Robert A. Cook, of Chicago, president of Youth for Christ International. The congress set for itself the task of finding a way to reach the public conscience of Europe. It urged Europeans, especially the young people, to seek hope and peace through renewed faith in God.

¶ THERE is a quickening of interest in religion, which has netted significant gains in membership for Canadian churches in the last few years, a survey shows. Parallel with the growth of interest in religion has been an increased interest among church people in the ecumenical (world church cooperation) movement, culminating in the holding of 12 international church conferences in Canada this summer. Some church leaders interviewed said that the renewed interest in religion heralds the beginning of an era in which religion will play an increasingly larger role in the affairs of the everyday life of the average Canadian.

¶ A MESSAGE of greeting and encouragement was sent to Christians of China, the Holy Land, and Korea by the Commission on World Missions of the Lutheran World Federation. The commission held a four-day meeting in Tutzing, Germany, which had as its theme "The Lutheran Church Accepts Its Responsibility for World Missions." In its message to Christians of the three countries the commission said in part: "As your fellow Christians, we feel constrained to send you a word of compassion and encouragement in your hour of trial, and to assure you of our constant and earnest prayers on your behalf for guidance and strength of faith."

75-50-25 YEARS AGO

1875

¶ D. T. BOURDEAU writes the following: "Bro. Joseph Ernhardt, a French ex-soldier, aged 22 years, who served through the Franco-Prussian war, received the Sabbath in St. Louis, Senegal, Africa, about two years ago. He reports that there are six families keeping the Sabbath in that place, and from the account he gives I think this must be the result of Sr. Hannah More's faithful labors. I baptized this young man four weeks ago. I think the providence of God has brought him among us to stir up our minds on the importance of extending the work in foreign lands."

1900

¶ THIS word comes to us from Andrew Nelson concerning the work in Manitoba: "Elder Dirksen has been laboring among the Germans in the vicinity of Morden, with a good degree of success. We have a German church of forty members, and are planning to build a church in Morden, so that we can have a place in which to hold our meetings after we take down the tent. New interests are springing up here and there, and the calls are coming in faster than we can fill them. We are of good courage in this field, and the work is moving onward."

1925

¶ FROM N. Z. Town comes this interesting word concerning Brazil: "In the year 1896, when my wife and I were on our way to Argentina, we visited Brother and Sister W. H. Thurston in Rio de Janeiro. At that time, aside from Brother and Sister Thurston, there was one lone Sabbath keeper in Rio. In 1915, when Prof. W. W. Prescott and I made a trip to South America, we had the pleasure of speaking to a company of about seventy believers in the city of Rio. At that time they met in a small rented hall. This year, at the East Brazil Union meeting that was held in Rio, our workers reported a membership of 425 at the end of 1924, the most of whom are in the federal capital."

REVIEW AND HERALD

Looking Back on the General Conference

THERE are three ways to view an event: as you approach it, as you are in the midst of it, and as you look back on it. All three views can contribute something to a proper understanding of the event. Much has been written about the General Conference, both as a coming event and while it was in session. Looking back over it now, we wish to offer a few remarks as to the general impression the conference made upon us.

1. First was the impression of a highly efficient, well-organized meeting, which spoke well for those who, for weeks and months before, had been planning everything down to the last detail. Great meetings, where thousands of people attend and much must be accomplished in a few days, are not carried through successfully by accident. If ever there was an exhibit of the need and of the value of good organization, we had it at San Francisco. Where would the Advent Movement be today if we did not have such organization?

2. One could not go through the twelve days of the meetings without gaining the strong impression that there were vitality and growth and a pulsing energy in the Advent Movement. This is not a dead or dying cause to which we belong; nor is it static, simply marking time. Well may we feel troubled in heart that we have not moved more rapidly and made greater growth for God. But that there has been real growth despite our weaknesses and lack of faith and vision there can be no doubt. We are not dependent simply on the impression of vitality that revealed itself at San Francisco. The figures support that impression. Take one illustration out of the endless facts and figures given to us at the meeting. Just twenty years ago, that is, 1930, the world membership was 314,253. Now our membership is 716,638, which is more than twice as much. How exhilarating to belong to a movement that steadily advances and spreads itself out farther and still farther over the earth.

An International Movement

3. We look back over the meeting with a strong impression that we attended a truly international gathering, a gathering of many nations, kindreds, tongues, and people. That was evident not only by the color of the skin, the kinds of costumes, the accents of the English language, but also by foreign languages that required translators to convey to us the message of those who spoke them. There was a day when our missionaries going from North America to other lands were viewed as the apostles of some strange, new North American sect. That day is past. There are more believers now overseas than there are in America, even though there has been amazing growth in the homeland.

4. A strong impression of fellowship and equality was made upon the hearts of all of us. This Advent Movement does not have a clergy set apart from the church membership, as though they were such a different order of beings that laymen could approach them only with great awe. No, we can all mingle together in fellowship in Christ Jesus. And as we mingled we thought of the lines of the hymn: "The fellowship of kindred minds is like to

that above." We thought also of the words of our Lord: "One is your Master, even Christ; and all ye are brethren." No one attending that great meeting could doubt that fellowship and a sense of Christian equality and democracy mark the Advent Movement.

5. When large organizations, and often some not so large, meet for the purpose of electing officers, there is generally a great deal of political activity that goes on. There are those who campaign for one candidate and those who campaign for another, and that campaigning may become both vigorous and heated in public, as well as in private. But the impression made on us by the San Francisco meeting was the amazing absence of politics in our great gathering. In the fear of God, and with a full realization that we must give an account for our words, we would say that we saw nothing and heard nothing of politics at the meeting. There was an election, but no electioneering. A nominating committee truly representative of every part of the world field withdrew to a room and began their work on their knees before God for light and guidance. And they continued their work in that room and in that spirit until their task was completed.

A Deeply Spiritual Meeting

6. From the very outset we gained the impression that the session was deeply spiritual, even fervent at times; yet we detected no trace of fanatical utterance in any of the sermons or remarks. It is very easy, as the history of religion reveals, for fervor to break down into fanaticism. There must be much of that wisdom that cometh down from above, much of sanctified common sense, if fervor is to be kept channeled along lines that will mean only increasing success for the work of God. And we are thankful that God, in His mercy, has kept us, in our great assemblies, and in our most earnest laying of plans, from the burning, withering, fires of fanaticism.

7. Certainly no one could attend that San Francisco meeting without being impressed that one of the most dominant thoughts in the minds of all the leadership and of all the delegates was that the end is indeed near. The thought found expression in certain resolutions voted and in certain sermons preached. And that is the very kind of impression that ought to take hold increasingly of the hearts of all our people in all the world. This movement has meaning only as we strongly believe that the end is near at hand, and that we have a great work to do for God before the end comes. This is one of the most distinguishing marks of the movement.

No Spirit of Defeatism

8. As the great meeting drew to a close the last and strongest impression of all fastened upon us, that the leaders in the Advent Movement have no spirit of defeatism, uncertainty, or timidity in the face of the difficulties that confront them as they go forward to finish the work of God. On the contrary, they revealed a larger measure of courage and vision in relation to the unfinished task than we believe we have ever seen before at any great General Conference meeting. And that is of tremendous importance, for according to our faith be it unto us; according to our vision be it unto us. If our trust is in God, we can do great things. If we believe that God has set us to accomplish a task for Him, and that He will not

forsake us, we can go forward and remove mountains of obstacles and difficulty. Mountains of difficulty today are large enough without our magnifying them. They may even grow larger as we travel the last troubled miles of time. But we have a God who is great, a God who will either remove the mountains for us, or give us courage and success in scaling them.

And now we look to the future, filled not only with difficulties, but with great opportunities. May God sanctify our endeavors, that we may capitalize on the opportunities for the salvation of men and women against the day of the coming of our Lord.

F. D. N.

What Is Our Business?—2

Fiddling While Rome Burns

THE business of every Seventh-day Adventist is to let his neighbors and friends know that this old world is traveling on the wrong road and headed for chaos. He must be very plain about this, and explain from the Scriptures that there are only a few more short miles to travel before the jumping-off place. He also must emphasize the fact that there is a better road, and that there is salvation for all who follow Christ on this road that leads upward to glory.

We are to announce to every person who comes under our personal influence that the second coming of Christ is near and hasteth greatly. We are to make plain that the second coming of Christ is to occur in this generation, while men and women who are living today will still be alive.

We are to tell all this, not as alarmists, but soberly and with all the assurance that should characterize the proclamation of truth. These announcements are to be made, however, in the atmosphere of hope. Beyond the ruins of this world is a new world—the world of tomorrow. It is to this fuller and better life that Christ is leading us.

Our Message Brings Conviction

Ours is an announcement that brings conviction. It crosses the purposes of nearly all who hear it. It comes to men at a time when a worldwide chorus of voices is intoning the "peace and safety" song. Adventists declare humbly but with confidence that there is no peace and there is no safety outside the message they bear.

Our business is to carry a decided and solemn testimony regarding the future. We are to describe accurately from the Scriptures the judgment now in session in heaven and the close of probation soon to come, the seven last plagues that are to fall upon the rejecters of God's mercy, the awful majesty of Christ's appearing, accompanied with the shining hosts of heaven. It is ours to tell that earthquakes, typhoons, floods, volcanoes, and man-made disasters by land and sea are but fulfilling signs of the times.

We are to make plain that the awesome pandemics and pestilences that are soon to sweep the earth and catch millions in their grip are the consequence of man's rejection of God's law and the work of the destroyer who seeks to rob a rebellious race of every blessing, including life itself. We are to unfold to the startled minds of men and women the fact that most of our earthly ills and woes are the consequence of the world's rejection of God's ten-commandment law, especially His Sabbath commandment.

Yet we are ever and always to emphasize the saving character of the Christ of our message and to show that

though God's judgments are the result of sin, there is salvation for all who will accept the Saviour and the solemn truths He has given His people to proclaim.

As we exalt the Lord Jesus before men they will find welcome relief from anxiety and fear. They will lift up their heads and rejoice with us that our redemption draweth near.

Christ's Coming Is the Blessed Hope

It is important to understand the exalted position that Jesus is to occupy in our message, and to be sure that although we are deeply in earnest about the realities of the awful days ahead, we are not terrified, frightened, or without Christ ourselves. We must also be sure that we are not busy about the Lord's business simply because we are afraid. The fact that Jesus is coming again is the blessed hope. If we love Jesus, we will want to see Him, and we will make this plain to our friends as we tell them about the future. Love for Christ now, as always in the past, is the impelling motive in all Christian service. If we forget this, it will be apparent in our very attitude and demeanor as messengers of God. We must not frighten people away from Christ. We must draw them to Him.

Yet the fact remains that the end of the world is upon us. And while time remains, what are we doing to bring the light of truth to a puzzled world? The urgency of our mission has not gripped every Adventist heart. One would think from the attitude of some that we had another generation in which to work. But that is not so. Christ will come as He said, and we cannot, like Nero, sit down complacently and fiddle while Rome burns about us. We may not be responsible for the fire of destruction that will soon engulf the world, but certainly we can add to the flames and put fuel on the fire by our indifference to its needs.

We do not believe that the world will turn to Christ and be saved. But we do believe that while the world is falling to pieces around us, we can save a few pieces.

Liberty Eternal

By ROBERT HARE

From every nation, tongue, and people,
From every land beneath the sun,
They gather for the great reunion
When God's salvation work is done.
No slavery shackles then shall bind them;
No angry voice dictate life's plan.
Freedom, sweet peace, and holy gladness
Inspire the endless life of man.

Tongues long discordant in their converse
Join in the song of love divine.
The voice of harmony shall echo
Long as the deathless stars shall shine.
All jargon words that whispered treason
Against the will of heaven's Most High
Will disappear with all confusion,
And in that death forever die.

Then the sweet song that rings eternal,
Beyond the sobbings of earth's pain,
Will lift its hallelujah chorus
In strains that ever must remain.
Hasten, glad day, with bondage severed,
With Heaven's own liberty in view,
When every soul shall bask in freedom,
And every endless life be true.

I Will Not Doubt

By JOSEPHINE SMITH PADEN

I will not doubt, although I cannot see
The path ahead; my way is planned for me
By One who knows my weakness and my need.
And so I'll trust my Guide and give Him heed.

I will not doubt, e'en though I am so weak
And foes so strong; my Helper's aid I'll seek.
He's promised grace and victory complete
To those who call in confidence so sweet.

I will not doubt, although at times my dreams
Are crushed and shadows fill my life it seems.
When fond requests are not fulfilled I'll trust
Him still, for He is love; His ways are just.

I will not doubt, for in His own good time
I'll see and understand His will divine
Is my will too. Grant, Lord, Thy grace
To watch and pray until I see Thy face.

We do believe that out of the multitudes will come individuals who will unite with the remnant church, and be saved in the coming kingdom. But what are we each doing to save the few who will accept the gospel? What kind of witness are we giving to the multitudes who have a right to hear about what is coming, and to flee from the wrath ahead?

This question is the most important one for us to consider at this critical time. And the answer is not too difficult to find. The problem lies in taking the answer and transforming it into practical terms of life and witnessing for Christ.

Only a Partial Reply

A full participation in all the regular missionary activities of the church is but a partial reply to our question. It is not enough merely to tell what we know about the future. This kind of witnessing is commendable and in God's order, but there is another witness far more useful than the witness of our speech. It is the witness of our lives. This is another part of our business as Adventists—to live the message we preach.

Activity is not necessarily the solution to our problem unless that activity is backed up by the testimony of a godly life. If Nero had not lived as the Romans lived, if he had not thought as it was the custom of Romans to think, if he had not done as the Romans did, if he had not conformed to the loose morals and standards of the Roman people, he probably would have had a better conscience, and would not have set the city to the flames.

We can learn a lesson from this. We are in this world, but we are not of this world, and we cannot do as worldly people do.

The things of the world will soon perish in the fires of the last days. But we do not want to contribute to the cause. Our business is to save, not to destroy. If we would be guiltless before God, we cannot live and do as the Romans do.

He alone will endure the fires of destruction who has burning in his heart the flame of love for God and man. When the three Hebrew worthies were saved from the furnace it was seen by all that Christ was with them. And Christ was with them because they refused to bow down to the idols of the idolatrous city. For this they were condemned to die, but their testimony was a powerful witness to king and courtiers because they were willing to give their lives for their faith. The same kind of witness is needed today, but how can we witness for God while bowing down before the idols of Babylon or Rome?

AUGUST 31, 1950

To be practical, we raise a few questions. What kind of testimony can we give to the Sabbath truth or the tithing principle if we are careless about the Sabbath and about tithing? Are we so involved in the activities of clubs, civic organizations, or social groups that we find it difficult to interest ourselves in the activities of the church? Have the pleasures of the world such a hold upon us that the sweet and simple joy of Christ has lost its relish? Have the theater and television and the whirl of the giddy world caused us to lose our balance? These are very real questions to all of us. We need not be in bondage to the world. We may stand free in God in spite of the claims of our families, our friends, our relatives, and the world in general. God will help us to cut loose, brethren and sisters. God will help us if we are willing to be helped.

Quick to Make a Change

If we knew that time was to be measured by a matter of months instead of years, we would be quick to make a change. If we knew that time was to be measured by weeks instead of months, we would hurriedly set our houses in order and hasten to finish the work God has called us to do. If we knew that the time that remained was to be measured in days instead of weeks, by hours instead of days, by minutes instead of hours, we would accordingly quicken the pace of our preparedness and hasten the tempo of our witness for Christ. If we have been fiddling while Rome burns, let us burn up our fiddles and help poor, perishing sinners to prepare for eternity, knowing that the Advent of Christ is sure and that the Lord will appear in this generation.

Our business, then, is clear, fellow Adventists. We must rise up as one man, and under God, by our lives and by our witness, finish the work He has called us to do. May the Lord help us all faithfully to be about our Father's business.

D. A. D.

Heart-to-Heart Talks

Healthful Living—3

God's Original Purpose in Man's Diet

WHEN God created man He provided for his temporal necessities. He gave him as a home the Garden of Eden. His food was to consist of the fruit that the trees of the garden produced in abundance. His diet was wholly vegetarian. God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

As men increased and spread out from the Garden of Eden, peopling the earth, this original diet would have continued to be their food. But sin came in and turned aside the purpose of God. The purpose was not thwarted, for every one of God's purposes will carry in the end, but the full fruition of the purpose was delayed. The entrance of sin made necessary certain changes in God's provision. Because of sin man was deprived of access to the tree of life. To his diet there were added the herbs of the field. Still later, after the Flood, God gave Noah permission to eat animal food.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Before this time God had given man no permission to eat animal food; he intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, he allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*Patriarchs and Prophets*, p. 107.

"After the flood the people ate largely of animal food. God

saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years."—*Spiritual Gifts*, vol. 4, p. 121.

Experience of Israel of Old

God brought Israel out of the land of bondage. He led them for forty years in their wilderness wanderings. Although He still permitted them a restricted measure of flesh food, He gave them the bread of heaven for their diet. This was food best suited to their physical needs.

"In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, 'the bread of heaven.' It was only because of their discontent and their murmuring for the flesh-pots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent."—*Ministry of Healing*, p. 311.

In response to their murmuring God gave them the desires of their own selfish hearts, just as later in their experience He gave them a king in response to their demand to be like all the nations.

"God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. 'The Lord smote the people with a very great plague.' Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted."—*Patriarchs and Prophets*, p. 382.

A Type of Remnant Israel

Ancient Israel, in their journeyings to the land of Canaan, constitute a type of remnant Israel in their preparation for a home in the heavenly Canaan. As God sought to bring ancient Israel back to His original standard of diet, so it is His purpose to bring the remnant church back as far as possible to the original diet which He bestowed upon the human family. Eventually, it is declared, meat eating will be done away with. Flesh will cease to form a part of the diet of those looking for the coming of the Lord.

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating we are in harmony with the light which God has been pleased to give us."—*Christian Temperance*, p. 119.

In volume 9 of the *Testimonies* is printed an address read before the delegates to the General Conference in Washington, D.C., May 31, 1909, on the subject of healthful living. The use of flesh foods is spoken of as follows:

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—Pages 153, 154.

It is urged that those who are so situated that they can secure a vegetarian diet should conform their lives to be in harmony with this teaching, and there is pointed out the danger of following personal preferences, instead of following the instruction which has been given.

"If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—*Ibid.*, p. 156.

Appeal to Ministers

Neglect of the instruction that has come to us regarding the subject of health will gradually lead to a disregard of every principle of right, and the end will be separation from God and from His people.

"If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. . . . There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."—*Counsels on Health*, p. 575.

"Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them?"—*Testimonies*, vol. 9, pp. 159, 160.

Why, it may be asked, has so much emphasis been placed upon a vegetarian diet, and so much said as to the dangers of flesh eating? Flesh was never the best food, but the greater danger attending the use of flesh today, compared with the years of the past, lies in the increase of disease in the animal kingdom. Sin has had its effect upon the brute creation as well as upon the human family.

The eating of meat makes one more susceptible to many of the diseases of the last day.

"The liability to take disease is increased tenfold by meat-eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh-meats. Meat-eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. . . . Your safest course is to let meat alone."—*Ibid.*, vol. 2, p. 64.

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated. . . .

"The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat-eating, while the real cause is not suspected by themselves or by others.

"The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat-eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!"—*Ministry of Healing*, pp. 313-315.

F. M. W.

A Faith to Live By

By G. S. Stevenson

THE faith of God's people in the last days—those who are prepared to meet the Saviour at His second coming—is tersely stated in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In this brief statement every aspect of true religion is summarized, and the people of whom it is a true description will be fit for translation.

This text defines true religion as consisting of three great principles—patience, obedience, and faith. It presents a picture of the complete Christian life—virtuous, obedient, and actuated by a living faith in Christ; it opens up a vast field of study for the Christian. I wish to enter into its deeper meaning in this series of articles, so that I may be led into the experience it describes and be found numbered with that elect group in whom the patience of the saints is perfected, whose lives are in complete subjection to the will of God, and to whom the faith of Jesus is a living reality.

Our study will be divided into three heads, following the natural divisions of this text, but reversing the order. Three articles will deal with various aspects of the faith of Jesus, two with obedience, and one with Christian patience, or perseverance.

The Faith of Jesus

Just what is implied by this expression "the faith of Jesus"? Some have held that it means faith such as was exercised by Jesus Himself. His faith made it possible for Him to perform miracles—heal the sick, raise the dead, calm the storm, walk upon the waters, and exorcise evil spirits. He bade His disciples believe, and promised that the exercise of faith would enable them to perform even greater miracles than His own. Jesus had implicit faith in God, and that faith was rewarded by miraculous manifestations. Yet we do not consider this to represent more than a very small part of what is intended here.

Others have understood it to signify the faith taught by Jesus. Those who believe in Him, who follow His teachings, and who seek to live His life will certainly hold to the faith taught by Jesus. I believe that those who are found awaiting His second coming will have a pure faith which will discard all elements of error. It will be in harmony with the Word of God and the teachings of Jesus. It will be a Christ-centered religion, which bases its every doctrine on the life, example, teaching, and intention of Jesus. These people will indeed hold to the faith as taught by Jesus and His disciples. Yet even this does not comprehend the full meaning of this vital phrase. I believe that its fullest and most complete meaning can only be "faith in Jesus."

Faith in Jesus

This faith in Jesus is the central and basic feature of the Christian religion. Christ is the Alpha and Omega, the sum and substance of Christianity. "In him dwelleth all the fulness of the Godhead." Col. 2:9. And in Him we find our hope and our confidence. It has been truly said that "Christ is Christianity"; and since this is so, those who have "the faith of Jesus" will have faith in Him.

There are many aspects of this faith in Christ but at this stage I wish to concentrate on that which is elemen-

tary and fundamental—faith in Christ as our Saviour from sin. Whatever else we may believe regarding Jesus, this is the one thing we *must* believe. On it rests all other aspects of faith. And though we shall later consider some of the other phases of Christ's relationship to His redeemed, it should be shown here that to know Him as Lord and Saviour and to accept Him as such, is the knowledge which is "life eternal."

Jesus Christ is "the Lamb of God, which taketh ["bear-eth," margin] away the sin of the world." John 1:29. He is "the Lamb slain from the foundation of the world." Rev. 13:8. Before the world was made, in the inscrutable wisdom of God a plan was laid whereby sin should be dealt with whenever and wherever it might appear in the universe of God. The only begotten Son, who "was in the beginning with God," sharing the glory and majesty of the divine person, offered Himself as a ransom for sinners yet unborn. He was creation's Lord, the One by whom God brought all the created worlds into existence. "All things were created by him, and for him: . . . and by him all things consist." Col. 1:16, 17. He alone could become the Saviour of the lost.

Provision for Sin in the Gospel

Sin presented what might have been a tremendous emergency for God. But since it had been foreseen, and provision had been made to deal with it, the challenge remained for God to meet. There were three courses open to God when man sinned. God could have ignored sin and retained sinful man in fellowship with Himself. But this God did not do. A holy, sinless God could not ignore sin without condoning it and forfeiting His own holy character.

God could have ignored man, and could have left him to bear the inevitable and dreadful consequences of his sin. But God did not do this either. God is love, and love must spend itself in sacrifice for those who are loved. God could not ignore man any more than He could ignore sin. And so God could only give Himself to pay the penalty, to bear the guilt and shame of sin, and to save man from the dread consequences of his fall. God did this in His only and well-beloved Son. Jesus died on Calvary, and thus God dealt with sin, and saved man. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19.

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. In order that we might be saved, the Son of God had to take upon Himself the nature of man, to be made "in the likeness of sinful flesh" (Rom. 8:3), and to tread the long path of humiliation from the highest pinnacle of divine glory to the lowest depths of human woe. He bore sinful, human nature, suffered every humiliation which it was possible to endure, and "was in all points tempted like as we are, yet without sin." Heb. 4:15. He bore our griefs and carried our sorrows, that He might "seek and save that which was lost." Luke 19:10.

It is difficult for us to comprehend what was involved in the sacrifice made by God in Christ to save sinners. No human experience can illustrate the magnitude of that sacrifice. But God once tried to reveal the nature of His love by testing the love of a human father and son. To Abraham He commanded, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the

land of Moriah; and offer him there for a burnt offering on one of the mountains which I will tell thee of." Gen. 22:2.

And Abraham obeyed God, taking his son to the top of the mountain, building an altar of sacrifice, and laying him upon it. Isaac's acquiescence in the decree of God was as real and willing as that of his aged father, for he was a young man of seventeen or eighteen years, and could have resisted. But he was willing to be offered to God. As the father's hand was raised to slay his son he was stayed by the voice of God declaring that He was satisfied with this demonstration of faith. But when Jesus was offered upon the hill of Calvary there was none to stay the hand of God, who offered up His only Son for the sins of mankind.

Made Sin for Us

The price Jesus paid for our sins was to take upon Himself the curse and the shame of sin itself. Yes, "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. He, "his own self bare our sins in *his own body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. And by dying on the cross Jesus became accursed, for we read, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. In that dread hour when the Saviour hung in anguish upon that instrument of torture, and the burden of human sin and infamy rested upon Him as a dark cloud, even the face of God was hidden from Him. God could not behold that concentration of iniquity in one person; and Jesus, conscious of His Father's withdrawal, cried, "My God, my God, why hast thou forsaken me?" Matt. 27:46.

That we might be saved, God "spared not his own Son, but delivered him up for us all." Rom. 8:32. But because Jesus died God is now able to forgive mankind and receive us back into fellowship with Himself. God has become reconciled to us in Jesus, and through His death we are reconciled to God. This is the gospel. This is the faith of Jesus. To believe this, to accept it, and to receive Him are everlasting life. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on His name." John 1:12.

Christian Education—3

We Venture to Establish a College

By Keld J. Reynolds

SHALL we come out of Babylon and leave our children behind? This question left Seventh-day Adventists without rest until they made Christian education an integral part of the denominational endeavor, as the supporting base for the publishing work, the medical work, and evangelism at home and abroad.

First, individuals, then the Battle Creek church, with the support of the General Conference officers, undertook to meet the educational needs of the church. Now, after twenty years of effort on the part of Ellen G. White, with testimonies from the Lord and the cooperative labors of influential church leaders, the Adventists in 1874 opened Battle Creek College, an educational center to serve the entire denomination.

Battle Creek College did not spring full grown from the General Conference brain. As early as 1869 an educational society had been formed with a ten-dollar membership fee, and through it money was pledged for a denominational school. But the society was short-lived,

and the money was spent for other purposes. An effort was made to secure a better-prepared ministry through the Ministers' Lecture Association, which was born in 1870 and died in 1871.

A significant advance step was taken on March 11, 1873, when the General Conference in session voted to form an educational society and establish a denominational school. To the General Conference Committee was assigned the responsibility for the project. Early in 1873 a leaflet entitled *An Appeal to Friends of the Cause* was sent broadcast to acquaint Adventists everywhere with the project.

Another General Conference session was called before the end of 1873, largely because of the urgency of the school matter. Cheered by the report that \$54,000 had been pledged, the session appointed a committee of seven to organize the educational society which had been authorized, and to secure a site. The legal organization was formed in March, 1874, with the committee of seven as the trustees and G. I. Butler as chairman of the board. Elder Butler, president of the General Conference from the end of 1871 to August, 1874, vigorously advocated Christian education through the columns of the REVIEW and at the summer camp meetings. His leadership during the critical promotion period did much to bring success to the college project.

The Whites Favor a Country Location

Opinion was divided on the matter of a site. James and Ellen White favored a country location, believing that the specifications of the blueprint could be met only in that way. They wanted the Health Institute moved into the country also. In the spring of 1872 and again the following spring James White gave much time and thought to finding a suitable location. When he found that the old fairgrounds, about fifty acres, could be secured for a reasonable price, he and his wife enthusiastically urged the brethren to buy it, and pledged a thousand dollars for the project through the REVIEW.

In the article setting forth the advantages of the country site Elder White reminded the leaders that Mrs. White had pleaded with the men in power to buy the fairgrounds for the Health Institute, at the time of its founding, and had wept when they decided to settle in the city.

Ellen G. White was soon to have cause to weep again. The article referred to appeared in July, 1873. Shortly thereafter, Elder White's health having broken, he and his wife left for the West. His more conservative associates, afraid of buying so much land and afraid of loss of patronage if the sanitarium moved into the country, but agreeing that the two institutions should be located together, early in January, 1874, signed papers for twelve acres across the road from the sanitarium, on which to locate the college.

The Whites did not return until after the school had moved into the new building. Mrs. White commended the leaders for the work they had done, and did not criticize them for going against her counsel. But she did ask to appear before the school board, where she read to them Testimony number twenty-two on "Proper Education." The board members listened with deep interest. It was as if new light were penetrating their minds. They saw that the Lord called for a broader work than they had planned. They were convinced that a mistake had been made.

The beautiful school plot, with its fruit and ornamental trees and its commanding view over the city, could not be made to provide either the environment or the facilities for the occupational activities called for in the plan shown them. To secure city accessibility and to save the effort and expense of moving the Health Institute to

No Condemnation

By ADA MAE COON

There is now no condemnation—
 Promise sweet to you and me—
 All who trust in Him, believing,
 Will be pardoned full and free,
 For in Him is full salvation,
 And He is my victory.

Once I sat beneath the shadow
 Of a heavy load of sin,
 Till I found my precious Saviour,
 Till I bade Him dwell within.
 Now with Him is sweet communion,
 For my life is hid in Him.

I will praise my lovely Jesus.
 I will praise my heavenly King,
 For He gave His life a ransom
 To save a guilty world from sin.
 Oh, that all would learn to trust Him!
 Oh, that all would let Him in!

the country, they had lost the opportunity, so far as Battle Creek College was concerned, of developing the school the Lord wanted.

"What Can We Do?"

What were they to do? They could not move. They had spent their funds, the money pledged by the church members, the funds they had borrowed, and the two- and three-year tuition scholarships they had sold to the students for cash in advance at ten dollars a year.

After hearing Mrs. White's presentation one of the board members turned to the principal of the school and asked, "What can we do?"

"I know nothing about conducting such a school, where industries and farming are a part of the work," the principal replied. "I would not know how to conduct such a school."

So it was agreed that the work of the college should continue along conventional lines. The matter of introducing industries and agriculture, and integrating them with the school program, was to be left for further study. Perhaps the matter was referred to a committee; the record does not state.

What was the concept of Christian education in the minds of the board and faculty members in 1875? For the answer we must examine the first catalog of Battle Creek College.

A Glance at the Curriculum

The organization and curriculum look a bit strange to us. The academic year began in April and ended in March, with forty weeks of actual attendance, divided into three terms of twelve, sixteen, and twelve weeks. The primary, intermediate, and grammar courses were short, apparently designed to give remedial work to mature but retarded students. There was a special two-year intensive course recommended for prospective missionaries, an English course of three years, and the principal five-year classical course. Three subjects were studied in a term. At the end of the second year of the classical course the student was said to be ready to enter other colleges, suggesting that only the last three years were collegiate in the contemporary meaning of the term.

The subjects studied were Latin, classical Greek, science, mathematics, rhetoric, and logic. Instruction in French, German, Swedish, and Danish was a sort of extracurricular sideline for which extra tuition was charged. Nowhere in the catalog is there mention of Bible classes in any of the courses, except in the special

two-year course, where Bible lectures are listed for the second term of both years. We find no description of a Bible-teaching program which would identify Bible instruction with the curriculum, except a notice that Uriah Smith would deliver daily lectures on the important doctrines of the Bible if there was sufficient demand to make it advisable.

When Bible Instruction Was Extracurricular

There was formal Bible instruction, so the demand must have been sufficient. But it was in a sense extracurricular. Since the teachers were men and women who loved the truth, we may be sure there was religious instruction. At first there were no school residence halls to supplement the spiritual influence of the classroom. The students boarded out as best they could in approved homes. But, using what opportunities they had, the school authorities sought to give meaning to the objective they had placed in the catalog—"to establish this school in which moral and religious influences are made of first importance."

The next few years brought few changes in the college program. The fourth year a school of hygiene was added under the direction of Dr. J. H. Kellogg, then one of the most loyal supporters of the program of education in the blueprint. Bible classes were still omitted from the subject lists in the curriculum. However, in this catalog appeared a comprehensive list of Bible lectures by Uriah Smith, to be given for the first hour of the morning, with examinations. Apparently everyone took the same Bible course and the same examination. After the lecture was a fifteen-minute devotional period. This hour of Bible study and worship might be considered the forerunner of the chapel period later introduced in the schools.

Two Concepts of Education

As we approach the year 1882 the records prepare us for a coming crisis. Visitors still found an active spiritual life among the students. But those who were in close touch with the college saw a steady deterioration of morale among students and teachers. The reason was the division of the faculty and board into two camps, those who stood back of the effort to establish a distinctive Adventist plan of education as nearly as possible like that advocated by the Spirit of prophecy, and those who clung to the traditional classical pattern.

The bitter controversy and the personal animosities that developed threatened to destroy the institution. Mrs. White felt called upon to issue a warning. On a morning in December, 1881, a statement she had prepared was read to the assembled teachers and students in the college chapel. In this remarkably comprehensive analysis of the problems of the college the messenger of the Lord showed the quality of her leadership.

She reminded the assembly of the original purpose of the college: to develop men and women of God, educated for service and trained for the practical duties of life. She pointed out the danger that the college would be turned from its original design.

She pleaded for unity.

"The college was not brought into existence to bear the stamp of any one man's mind. Teachers and principal should work together as brethren. They should consult together, and also counsel with ministers and responsible men, and above all else, seek wisdom from above, that all their decisions in reference to the school may be such as will be approved of God."

—*Counsels to Parents, Teachers, and Students*, p. 87.

She urged teachers to put away self-esteem and unsanctified independence in their relations with one another, as men and women preparing for the coming of the Lord. She pointed out that the teacher must conduct himself as a Christian gentleman in the presence of his students

and be their friend and counselor, remembering that he will meet them again around the great white throne.

She put her finger on the cause of Battle Creek's weakness:

"If morality and religion are to live in a school, it must be through a knowledge of God's word. Some may urge that if religious teaching is to be made prominent, our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical duties of everyday life. This is the education so much needed at the present time."—*Ibid.*, p. 88.

The counsel was not heeded. The situation grew worse. Two very pointed and direct warnings came from Mrs. White, from California, in March and June, 1882. The situation continued to get worse. An irreligious student element staged mass protests against unpopular faculty members. Faculty groups threatened to resign in protest against policies voted by the board. In September the chairman of the board announced through the columns of the REVIEW that Battle Creek College had closed.

The Third Angel's Message: Righteousness by Faith

By Alice M. Rogers

IN THE year 1890 the messenger of the Lord wrote that the message of justification by faith "is the third angel's message in verity."—*Review and Herald*, April 1, 1890. The Advent people were proclaiming at that time, and still proclaim, that the message of the third angel of Revelation 14 consists in a pronouncement of coming judgment upon the people who disregard the Sabbath of God's law and who honor the day that is the mark of papal authority. With this view the Lord's messenger was in perfect agreement. What, then, did she mean when she declared the message of justification by faith to be in fact the message of the third angel?

God's standard of righteousness is His law. If there were to be found anywhere a person who all his life had lived in perfect accord with the law of God, that person would have no need of a Saviour. His sinless life would recommend him as a candidate for heaven. But such a one is not to be found. "All have sinned," and "the wages of sin is death." The entire human race has passed under that sentence.

But just here the abounding grace of God steps in, offering a sinless substitute to pay the penalty that should have fallen upon us. The sins that were ours are placed upon Him and His spotless righteousness is imputed to us, if we lay hold by faith upon the salvation so graciously offered. Thus by our faith in the Lord Jesus we are justified. But this is not the complete story—indeed, it is only the beginning.

Salvation From Sin in the Life

When God saves sinners He purposes that they shall not only be accounted righteous through the righteousness of Christ that is thus imputed to them. He desires as well that the righteousness of the law shall henceforth be manifest in their lives. To the sin-sick soul He says, "Go in peace; thy sins be forgiven thee. Thy faith hath made thee whole." But always He adds to this the significant command: "Go, and sin no more."

When Christ paid the penalty for our transgression of God's law He did not purpose that we should continue

in such transgression thinking that all the while His blood would flow to cover our sins. No indeed. "If, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

Truly, God expects those whom He has redeemed to walk henceforth in newness of life, not serving sin as in former times, but obeying God's perfect and holy law. How is this obedience possible?

As the descendants of Adam, who sold his dominion to Satan, we are born into Satan's kingdom. As the natural subjects of that kingdom we are at "enmity against God" and are "not subject to the law of God, neither indeed can be," for we find in our members a law warring against the law of God and holding us in subjection to the lawless one.

New-Birth Experience

However hard we may try to do God's will, all our righteousness is but as filthy rags. Thus obedience to God's law must entail first of all a freeing from this bondage to Satan's dominion, and then a change of citizenship whereby we become subjects of the God of heaven, sons and daughters of the Most High, called unto holiness. Our Saviour alludes to this change of citizenship as a new birth. By it we who were formerly born into Satan's kingdom are "born again" this time into the family of God. The apostle Paul describes this new birth as a death to our old life of sin and a resurrection to a new life of obedience to God's law.

Just how we are enabled henceforth to keep God's law day by day the apostle Paul describes declaring that we are to be "an habitation of God through the Spirit"; and again, "that Christ may dwell in your hearts." "I am crucified with Christ," he writes: "nevertheless I live; yet not I, but Christ liveth in me."

Thus the secret of a consistent day-by-day Christian life is the indwelling Christ. We live no more except as Christ lives in us, and when He lives in us His righteousness shines forth in our daily lives. We are dead, and our life is hid with Christ in God, who dwelling in us gives us grace to obey the law of the Eternal. Thus the righteousness of Christ is imparted to us by His indwelling presence. The Spirit of Him that raised up Jesus from the dead, dwelling in us, quickens our mortal bodies to do His bidding. Thus only may the righteousness of God's law be "fulfilled in us, who walk not after the flesh, but after the Spirit."

How May This Experience Become Ours?

But how may this experience become ours? Does not the answer lie in the exercise of faith in the Lord Jesus Christ? The apostle Paul writes: "That Christ may dwell in your hearts *by faith*"; and again, "Christ liveth in me: and the life which I now live in the flesh I live *by the faith of the Son of God*." This, then, is righteousness by faith—rightdoing by faith in the Lord Jesus to whom we have surrendered our lives.

Thus it is seen that although righteousness comes not by the law but rather by faith in the Lord Jesus, this great doctrine does in no way make void the law of God. Rather, by it the law is established, for in this doctrine of righteousness by faith is presented to men the only means whereby obedience to God's law is possible.

Everywhere men offer as an excuse for disobedience to the fourth commandment the fact that it is impossible for human beings to keep God's law. In this way they discount God's power to renew the hearts of men to obey Him. While professing godliness they deny the power thereof. Of a gospel that lacks this power men may well be ashamed, but we are "not ashamed of the

Beginning of the 430 Years

Where shall we begin to count the 430 years of Galatians 3:17?

This period of 430 years is, we think, correctly reckoned from the promise of Genesis 12:1-7, at which time Abraham was seventy-five years of age. The time is counted thus by Dr. Clarke in his comment on Exodus 12:40:

"From Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. xii. 4, xvii. 1-21; Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26; and Jacob was 130 at his going down into Egypt, Gen. xlvii. 9; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed."

But it may be objected that Exodus 12:40 says plainly that "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

Yes, so it reads, but the word "sojourn" means "to reside or to dwell temporarily." Observe that the text says that "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

But this makes it necessary, as suggested by Dr. Clarke, that we reckon as part of the four hundred and thirty years not only the time when the children of Jacob were in Egypt but all of Jacob's years before he went to Egypt; and not only so, but sixty years of Isaac's life and twenty-five years of Abraham's life, that is, from the time of the promise until the birth of Isaac.

Now all these—Abraham, Isaac, and Jacob—were among these sojourners. This agrees perfectly with Hebrews 11:8-10:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

In support of the view that Abraham, Isaac, and Jacob are thus included, Dr. Kennicott, quoted by Dr. Clarke, cites Exodus 12:40 as translated from the Samaritan Pentateuch, thus:

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years."

gospel of Christ," for it is truly the power of God to save men from their sins, to keep them from falling, and to present them faultless before the throne of God.

Relationship to the Third Angel's Message

The doctrine of justification by faith, in presenting to men the power whereby God's law is to be fulfilled in the lives of His people, sweeps away their excuse for disobedience to the Sabbath commandment. In this manner this great doctrine is seen to have a distinct and vital bearing on the message of the third angel of Revelation 14. Just how this great truth is still more closely identified with the third angel's message we shall now see.

As the subjects of the kingdom of Satan, men will in the near future be forced to bear the sign of allegiance to the god they serve. That sign is termed in Revelation "the mark of the beast." Unless we are set apart and sanctified as God's peculiar and chosen treasure we must bear this mark of Satan's rule and suffer the judgment that is to fall upon his kingdom.

It is only by the new birth that we who were the subjects of Satan are born into the kingdom of God. And it is only through the power of the indwelling Christ that we are enabled henceforth to walk by faith as obedient subjects of the King of heaven.

And as the subjects of God's kingdom, we are commanded to bear the sign of our allegiance to the King

we serve, the sign that He has sanctified us to be His own. That sign is the Sabbath. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

We have already seen that the new birth whereby men are born into God's kingdom and the power whereby they are henceforth enabled to serve Him alone are included in the great work of justification by faith in the Lord Jesus. Thus the great message of justification by faith does become "the third angel's message in verity." The part that this message of Christ's righteousness is to act in the closing work of God on earth is seen in the following quotation from the pen of inspiration: "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.

Medical Missionary Work

By G. A. Roberts

THERE are preaching evangelists. There are teaching evangelists. There are medical evangelists. Medical evangelism is the practice of the gospel. Preaching and teaching evangelism are the presentation of the gospel in theory.

These facts do not exalt medical evangelism above preaching and teaching evangelism. They make it the servant of teaching and preaching evangelism. Medical ministry alone has largely to do with the body—its aches, pains, disorders, and the relief and correction of these—whereas teaching and preaching evangelism have to do wholly with the heart, the mind, and the soul, and with the salvation of the soul, which latter aim is the whole purpose of the gospel.

The most important evangelism is that of teaching and preaching. Medical evangelism is the servant to open the door to the heart and soul through the mind. It is the right hand of friendly greeting to the soul, the right arm that performs most of the ministry rendered which brings ease and comfort and restful peace of mind and body for the entrance of gospel truths. It is the entering wedge, the destroyer of prejudice, the creator of interest. It opens blinded spiritual eyes. It restores and re-creates lost spiritual taste so one can "see that the Lord is good." Ps. 34:8. Spiritual feelings are restored so that one can "feel after him" (Acts 17:27) and find the Lord. All this and much more is accomplished by and through medical ministry in preparation for the teaching and preaching of the gospel message.

The work of the medical evangelist not only opens doors to hearts for other recognized teachers and preachers of the gospel to present the gospel message, but also opens doors for the medical evangelist himself to present the gospel message to hearts. Because of this every gospel worker and every medical worker should be a medical evangelist.

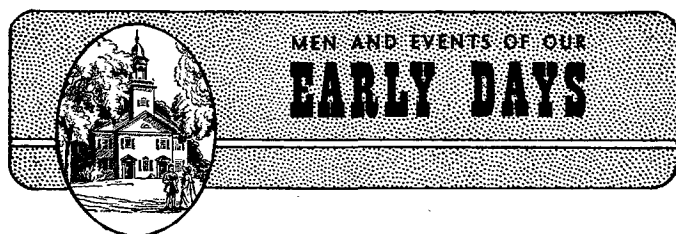
Most Effectual Soul Winning

Souls are won by the teaching and preaching of the gospel. So powerful are the doctrinal teaching and preaching of the gospel that thousands of souls are won by these alone. Many souls, however, were won by Jesus to whom He spoke no words of formal doctrine. The atmosphere surrounding and emanating from His healing ministry called to mind doctrinal truths long since heard and forgotten, or rejected. Through these truths souls were saved.

We have this word, "If you are a Christian and a com-

petent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word."—*Counsels on Health*, p. 504. Preaching or teaching of the theory of the doctrines alone is working left-handed.

The left hand is not to be disparaged in the least. God has placed it just as solidly and definitely a part of the body as the right hand. As of old, among David's men (1 Chron. 12:2) and the children of Benjamin (Judges 20:16) either the left hand or the right hand is to be able to "sling stones at an hair breath," as it were. Both hands are to be equally trained. Both hands are to be equally effective. Each is to help the other. Neither is sufficient alone. There is to be no separation or division in the work of winning the lost to Christ.



Baptism of Blood

By Arthur W. Spalding

THE terrible war of 1861-65 between the North and the South was the fiercer and more bitter because it was fought between brothers, men of the same blood and in great part of the same religion and the same ideals. For there is no bitterness like the bitterness of kin. The deep-seated issue was slavery. Should this evil institution, scarred with the wounds of a subject people and injurious as well to the master race, be continued in a modern civilization, or should it be abolished, as the nation's founding fathers contemplated? This issue, at first purposely obscured by political expediency, more and more thrust itself forward, as the national conscience interpreted defeats and frustrations as the judgments of God. Its culmination was the Emancipation Proclamation by President Lincoln, on January 1, 1863.

To Seventh-day Adventists, then a small body of fewer than five thousand members, all contained within the compass of the fringe of Northern States, there was no question of the right of the matter. They were, with scarcely an exception, in favor of the freeing of the slaves. But they had other troubles growing out of the war. They were in principle noncombatant; and furthermore, they were Sabbathkeepers. Both of these tenets brought them trial in the presence of war, for the military mind has no use for any who will not fight and who put their conscience before the necessities of the nation. It is to the infinite credit of key men in the Government of the United States, both civil and military, that they listened to the pleas of so insignificant a religious body.

The secret of this liberality, of course, lay in the history of the nation. The toleration and then the freedom of conscience won by dissenting sects in Colonial times, and embodied in the national Bill of Rights, had become basic to American thinking; and though it did not make all men converts, there was a sufficiently strong sentiment for religious liberty to tip the balance. And so it is even to this day.

When in the third year of the war the hard-pressed Federal Government resorted to the draft to fill its armies, Seventh-day Adventists came face to face with the issue of combatant service on every day of the year. However, provision had been made in the draft law for the excuse from bearing arms and the employment in

noncombatant services of men of known pacific sects, like the Friends or Quakers and the Mennonites. Seventh-day Adventists made appeal to be included in this category. They selected John N. Andrews to be their emissary. In the summer of 1864 he went to Washington, armed with credentials from the General Conference and with letters of recommendation and endorsement from the governor of Michigan, the head of the Michigan Military Agency, and other officials.

He was received kindly by the Provost Marshal General of the United States, and the petition he presented was accorded courteous consideration. As the result, the Seventh-day Adventist denomination was given noncombatant standing, beginning a record which has reached to the present day. Orders were issued to the Army, providing for this policy; but as in later times, subordinate officers often sought to ignore the command, and in not a few instances these first representatives of Seventh-day Adventist principles received harsh treatment. The Seventh-day Adventist servicemen of today may reflect that they are following in the footsteps of their fathers when they endure ill-treatment for the Lord's sake.

The Sabbath issue was a harder problem, because it was not covered by Governmental directives; but many times, then as now, God intervened by His providence to give deliverance to His faithful followers. There were but comparatively few Seventh-day Adventists drafted, because their numbers were small; but these set the example for later generations. Some died in the war, but the majority of the small company came through.

Period of Crisis for Our Work

The church as a whole, however, felt the involvement. Although after the issuing of the Emancipation Proclamation and the ensuing victories of Gettysburg and Vicksburg, the tide of war turned in favor of the North, there were yet months and years of anxiety and struggle, and to many the issue seemed still in grave doubt. The evangelistic efforts of the church were practically stopped by the stress and strain upon minds and hearts, and it seemed to the leaders that either the war must come to an end or the progress of the Second Advent message must be halted.

The church was brought to its knees by the crisis. In January, 1865, the Seventh-day Adventist General Conference took action, reaffirming its loyalty to the Union, but declaring again its noncombatant status. At the same time an earnest recommendation went out to the churches to observe a special day of fasting and prayer, February 11, that God would grant deliverance. The blessings of this day called for further seeking of God, and the General Conference Committee then set March 1-4 for a season of fasting and prayer.

As one man, the church turned to take hold of the arm of Omnipotence. Forgetting themselves, they pleaded for the cause of God, that it be not crowded off the earth and out of the lives of men. However insignificant in numbers, and therefore of how little weight in the councils of men, the members of the little church of Seventh-day Adventists could have given no greater service to their country than by thus cleansing their souls and allying themselves with divine power. No greater service could all the people of the nation have given than by a like performance.

In His inscrutable wisdom, having permitted the cup of woe to be drained by the nation, having purified His people of selfish thought, and bound their wills to His, God put forth His hand and touched the machine of war, and lo! it stopped, and there was silence. Scarce a month had passed when, on April 9, Lee surrendered at Appomattox, and on April 26 Johnston capitulated at Durham. The war was over.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

The Road We Walk Together

By Gladys Scott Wakefield

[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.]

IT COULD not be found though I exasperatingly felt all around the telephone shelf. The operator was giving me the desired number, but there was not a pencil to be used. Why can't those children leave the pencils where they belong! Don't we supply them, every color and size? Let's see—yes, I know which one is the culprit, and I'm going to settle with him once and for all when he comes home from school!

Hours later I watched expectantly upstreet. At last he appeared with books under the left arm and plaid jacket swung over the other. I heard him stop whistling to greet the little cocker who ran joyously toward her master.

For years I have watched thus for the lad. When his homecoming was delayed I would grow tense with foreboding. As I watched him this time a tide of nostalgia arrived. A few brief years and he will be gone from us—gone to college, or to military training, or to establish a home of his own—and never again shall I see him as he is coming down the street today, all mine!

Does a misappropriated pencil demand a chiding at homecoming? Why, in a few years my house can be kept in perfect order. There will not be a history book, a sheet of music, a foot track, or a pencil out of place. But poignant memories will pervade every furnishing. And in years to come, when his father and I dip our oaken buckets into the wells of yesterday, the memories brought up will be according to the companionship we experience with our children this day.

Someone has written this imaginary conversation with the Greek statue *Opportunity*:

"Why art thou on thy toes?"
"To show that I stay but a moment."
"Why hast thou wings on thy feet?"
"To show how quickly I pass by."
"Why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why, then, is thy head so bald behind?"
"To show that when I have once passed I cannot be caught."

The years in which we can enjoy our children are so fleeting that they may be gone before we realize it.

Delights of Human Association

Parents of today feel that they are obligated to provide good material things for their children—well-furnished houses in which to live, abundance of good food to eat, attractive clothing to wear, plenty of amusement by way of radio, television, and car trips. All these things might be provided and there still be a hunger for companionship. Judith Evelyn, a woman of beauty, fame, and wealth, was one of seven survivors of the *Athenia*. After her rescue she told the press, "Of all the things we have in life, material possessions are the least important. . . . The delicate beating of a single human heart is more important than the greatest of material things. . . . After you have lost everything you realize for the first time how precious are . . . the everyday delights of human association."

The everyday delights of home association are the things we shall treasure in memory after our children have gone from us. Also they are the things our children will cherish in pleasurable retrospection. Referring to homes like his own good Quaker home, Herbert Hoover says that when a man is grown "he looks backward to the enchanted boy's world in which he once lived so splendidly. And he finds its memory one of his most precious personal possessions."

Considering how precious is parent-child companionship, let us review some ways of securing more "togetherness" in our duty-filled days before fleet-footed Time pulls them irretrievably into the past.

In early years companionship is constant. Mother is omnipresent, and the preschool child is eager to learn and to do. The happy days are filled teaching him to take firm steps, speak new words, wiggle less in Sabbath school, be sweet, and keep out of danger and mischief. Throughout this time mother and father are supreme, but come schooldays, and there is a change. The sheltered darling discovers a whole new enchanting world, and reaches out exploring hands around each new experience. The gentle courtesy and selfless willingness to share seem to suffer defeat as he combats various personalities and struggles for top achievement. The voice of the playmate is heard in the land, and never again is he quite all ours. Then it is that our companionship strains with competition.

The Wonder World Together

During the grade-school years (and sometimes later) boys and girls find the natural world about them fascinating. We parents should capitalize on this inherent interest. To explore together the fields and woods and streams costs but a little physical effort yet pays usurious interest in companionship of body, mind, and soul.

The summer the lad at our house was eight, time seemed too abundant for him. Noticing how many butterflies were in the Hawthorne meadow, we planned a campaign to capture them on their landing field. An old broomstick, a wire coat hanger, and a Florida orange bag cooperated to make an insect net. The lad and his little sister spent happy hours day after day capturing and mounting butterflies and myriads of other insects. Their mother spent many companionable hours advising, and reading aloud biographies of the winged creatures.

Year by year other specimens have been added. Frequently we look over our collection of colorful loveliness and reminisce over this "find" and that. Perhaps the lad may recall the dramatic quarter-hour battle of the bald-faced hornet and the courageous blue swallowtail. Little daughter may smile at the beautiful walnut moth, remembering when he was only a hickory horned devil caterpillar looking every inch his name.

Other collecting journeys we have taken together into the world of shells, flowers, trees, bird listings, ferns, mosses, and minerals. However, if a family does not possess the hoarding instinct, the out-of-doors still beckons to adventure. You do not have time to become acquainted with our Father's house? Let us reflect on this statement: "Happy the father and mother who can teach their children God's written word with illustrations from the open book of nature."

Together With Pets

Pets? We mothers have enough to do without worming pups and defleaing kittens! And the little miss who pleaded, "Please, Mother, I'll take such good care of Puss," meant earnestly to do so, but the glamor of possession wanes. Nevertheless, pets are living toys and one of childhood's inalienable rights. We have sheltered and loved many little creatures, from lame mockingbirds to smart little goats. We shared much pleasure by those sessions—and heartbreak when disaster occurred.

I see with memory's eye a small lad as he leaned against a beech tree. On each knee a little bantam had settled for a noon siesta. The boy stroked Mrs. Cinnamon on her brown head. The pullet opened one eyelid only to close it slowly. Snow White, the little cockerel sprouting a masculine comb, stretched a white wing to its full width. Then came the call, "Come to eat, children," and the bantams were lowered gently to the ground.

Scarcely had we started the meal when distressed cackles brought us outdoors. There we saw tragedy unmasked. A black mongrel dog had chewed off gentle Cinnamon's head, and after a moment's chase gallant little Snow White fell before the drooling fangs. The noon meal was never eaten. Grief was overwhelming. I can feel again the sobs of a little boy as he clung to his mother for reassurance that his world would still stand. When life forces greater sorrows upon him, will his spirit not cling to his parents and to the faith of his childhood for reassurance?

Working Together

It is surely true that children learn by example. In olden days fathers worked with their sons, and mothers with their daughters. That system gave years of valuable companionship, during which lessons of honest workmanship, patience, mutual helpfulness, and filial respect could be thoroughly transplanted into the growing child's character. Today formal education and artificial means of livelihood have left us few hours to be with our children, making the time we do have with them extremely valuable. Today's mother is fortunate in that she can supervise daughter's domestic training, and to some extent, her son's early work activities.

Whenever expedient it is a better policy to work together. For example, "Let us can this bushel of peaches today and make a big peach cobbler for dinner," draws willing cooperation.

Our canning season is a delightful time. Young daughter selects a pretty apron, and together we scald and peel and can. She likes especially to do certain things, and I am happy to concede. Canning and preserving can profit by a masculine touch, so her brother helps with the lifting and the tightening and, naturally, the sampling! The busy kitchen activity, delicious aroma, and sprightly conversation lead to the triumphant announcement, "O Daddy, come see what we canned today!"

I suppose fathers can work with sons in silence. I've heard them say, "You can't work and talk at the same time." Maybe men can't but women can. How much pleasant,

informative, and helpful chatter we have had together, daughter and son and I! Once when we were remaking the beds, I remarked that when Madamé Chiang Kai-shek was staying at the White House, she was furnished silk sheets which were changed every day. That was a fascinating bit of information, and all during the upstairs cleaning we conversed about God's little silk mills, the appropriateness of various fabrics, and the principles of personal cleanliness. Time passed quickly and companionably.

Some tasks cannot be shared, so we might say, "The rugs are to be vacuumed and the furniture polished. Which would you prefer doing?" The element of choice removes the drudgery of a disfavored task. Then, too, there are duties that can be neither shared nor chosen—just plain work. See that the jobs are accomplished with a minimum of friction. Arguments wear out the participants and leave scars, and situations not tactfully handled raise barriers to companionship.

The Fine Art of Dining Together

Our lives are enriched by sharing music, great literature, and art together, but we frequently are too hurried to enjoy one another at our daily meals.

Often the evening meal is the only one with full family attendance. Then make that meal an occasion of relaxation, good humor, and good digestion. Table courtesy and gracious manner may be taught and practiced. It has been said that the mark of a well-bred man is observed in his manner of eating.

Little annoying habits can be checked at the home table before embarrassment in the presence of guests. Once when the lad at our table ate too noisily, I said to his sister, "Go get the silver tooth box." Both youngsters were mystified until I explained how the late Mr. Franklin Roosevelt had a one-tooth bridge which he disliked wearing. However, without it he often made whistling noises.

He kept the bridge in a heart-shaped silver box. Several times when he was ready to broadcast, someone would

(Continued on page 19)



H. M. LAMBERT

Family Life Is Enriched by Sharing Recreation Together

REVIEW AND HERALD

In Old Bechuanaland, South Africa

By C. Paul Bringle, M.D., *Medical Secretary,
Southern African Division*

BEGINNING perhaps a thousand miles north of the Cape of Good Hope in South Africa and extending for five or six hundred miles to the north, with a lateral width of perhaps three to four hundred miles, is the native protectorate of Bechuanaland. Its western portion lies in the great Kalahari Desert, a vast expanse of arid land, used for a number of months of the year for its good grazing. The northern portion of Bechuanaland is alternately afflicted with drought and with flood, making agriculture very uncertain. The southeastern portion of the country is taken up largely by a dry, rugged, and somewhat rocky terrain, in which the few scattered native villagers eke out a meager existence on the limited agriculture and stock raising they are able to carry on.

This Bechuanaland Protectorate is under a separate administration of the British Government, and has had its own native rule practically undisturbed from its earlier days. David Livingstone, as the representative of the Church of England of his time, did heroic work in the earlier days of missions in this Bechuanaland area.

The population of Bechuanaland could be divided roughly into two classes. There is the Christian community, which has greatly cooled off in its Christian ardor since those early days when the confession of Christ meant real sacrifice. The other group is comprised of outright pagans, who because of long contact with Christianity have become impervious to the appeals of the Christian religion. Shortly after the turn of the century, when our people began work in this part of Africa, we were forbidden entrance into Bechuanaland on the basis of agreements that had been worked out between the Church of England and the tribal authorities. The Church of England had, to be sure, done a great work in the earlier days of their mission activities in this country, but now this mission activity has greatly deteriorated.

W. H. Anderson and his wife went to Mafeking near the border of Bechuanaland and carried on active evangelistic and medical dispensary work for people coming out of the protectorate to Mafeking for trading purposes. The reports of Mrs. Anderson's excellent medical work began to impress the people in the protectorate area, more especially the government doctor who was in charge of health services for the community and the regent then in control of the government.

Making the First Contacts

Through the kind services of the medical officer, Dr. MacRae, a conference was arranged for Elder Anderson, the native chieftains, and the mission authorities. The result of this first conference was disappointing, for it did not materialize in any agreement. Subsequently, there were changes in the rulership of the tribe. The ruling paramount chief Siepapiso was murdered by his younger brother. Interestingly enough, two women of the royal family came into the control of tribal affairs—the chief's mother, who was illiterate, and his half sister, Ntebogang Ratshosha, who was able to read and write for the mother. These two women, through favorable contacts, gained a knowledge of the truth, and came to appreciate the excellent work that could be done for them medically by Adventist missionaries.

In a later conference, in which Elder Anderson and our Dr. Kretschmar met with these authorities and with the medical officer, plans materialized for the establishment of a medical institution under our direction. Not only was there provided the concession by which we were able to begin our medical work, but privilege was also granted to teach the truth in the immediate area of the tribal headquarters of Kanye. This was the beginning of a strong medical evangelistic work in the province.

Though the results of this active medical evangelistic campaign have not been so spectacular in numbers of conversions, as in some parts of Africa, yet it has been the means of holding open this part of the mission field for our work and the establishment of a strong church community in Bechuanaland Protectorate. Through the years it has been with the most meager facilities that our workers in this area have labored. The doctors have carried on with the most inadequate housing, equipment, and supplies, and there has been little opportunity for our medical men to get out into the surrounding districts to carry on outstation work.

Plans for Outstation Work

We are glad to be able to report that this situation is now changing for the better. Plans are under way for the development of a strong outstation work, with the building up of dispensaries in a number of near-by places which will be visited at regular intervals by the doctor in charge of the central station. The chieftain of the tribe has made request that special space be provided in the hospital for members of his family. This provision has been made possible partially through the generosity of the chief himself, and our medical personnel has been happy to have the privilege of serving this family as a part of their patient clientele.

Ward space at the hospital and proper hydrotherapy and physical therapy facilities are greatly needed. White ants have destroyed the little buildings previously provided for the housing of the dispensaries in the outstations. These are urgently in need of being replaced by proper structures, which can be used not only to house the dispensary but to serve also as a gathering place for our little churches in these communities. Having spent a few days in this Kanye Medical Mission Station, I can fully appreciate the truthfulness of the statement that the doctor's bungalow is in need of replacement. It is falling down.

Excellent progress has been made in the improvement of the physical plant of the hospital during the past few years, but there is still much which needs to be done, both in the hospital and in the outstations.

Into Other Parts of Bechuanaland

The heroic efforts of our earlier pioneers in opening the work in this rugged frontier land are now beginning to yield a harvest in a larger ingathering of souls from among these fine Bechuanaland people. Our principal work has been among the Bangwaketsi people of the Kanye area, but our work has spread out into other parts of Bechuanaland, including the Maun area of northern Bechuanaland, where we have a strong and thriving mission station. Except for the faithful work of our earlier medical missionaries in this part of Africa, we would not now be permitted to do any form of missionary work among the people of Bechuanaland.

Although we recognize the medical work to be the entering wedge, we also recognize that it is a continuing support to our growing missions and conferences out in these far-flung portions of the mission field. Let us remember this fine mission station here in the heart of South Africa, holding open the doors to the advancement of the cause in this needy part of the field.

It is a courageous staff of workers who are now making this institution the soul-winning agency it is. Assisted by nurses Myrtle Sather and Gertrude Geraty, Dr. Jack Hay and his good wife, Trudy, are following in the steps of their illustrious predecessors, the Livingstones.

The Parana-Santa Catarina Academy

By M. S. Nigri,

President, Parana-Santa Catarina Mission, Brazil

THE cause of our Lord finds fertile ground in the large country of Brazil, which holds great possibilities for the future in leading precious souls to our Saviour. If we are to accomplish this great task before Jesus comes, we need to have schools and colleges in which to educate our young people so that they will be able to help finish the work of God on the earth.

The Paraná-Santa Catarina Conference realized this great need and recently founded the Ginásio Adventista Paranaense (The Paraná-Santa Catarina Academy), a boarding academy. The conference has 4,250 baptized members, but there is only this one school. The school property of 175 acres is well situated in a pleasant rural community about ten miles from the city of Curitiba, the capital of Paraná state.

This school offers courses from the primary age up through elementary school and high school. There are also vocational courses available to those who are interested. The faculty is small but well selected. In 1950 our registration records reveal that we have 105 students enrolled. More than 80 per cent of this number live in the dormitories.

The Need of Buildings

The rich soil remains without the proper care because of the lack of machinery. However, the greatest need at the present time is buildings. There are only the administration building, which is not completed as yet, and a small dormitory for the girls. The kitchen and dining room are also located in the dormitory, which is too small for all these departments.

The boys live in two separate buildings, which are too small for them. Six boys live in rooms that are supposed to be occupied by two persons.

The plan is to build a new girls' dormitory with ample space for the kitchen and dining room. The old girls' dormitory is to be used by the boys until we are able to build a proper boys' dormitory. This construction must be done at once!

We also have to sacrifice to meet other urgent needs, such as the finishing of the administration building, the erection of a small carpentry shop, and repairs on the electrical plant.

We need forty thousand dollars with which to accomplish this whole building program. The Paraná-Santa Catarina Conference is exerting a maximum effort to maintain this school, but it is almost impossible to continue without immediate help. We appeal to our dear brethren to help when the Missions Extension Offering is taken up in our churches Sabbath, September 9. In doing this you will be contributing to a great cause and make it possible for our young people to obtain the proper education to fit them for carrying on the work of God.

The Church in Jerusalem

By B. Farnstrom

SABBATH, May 20, 1950, marked the beginning of a new era for the Seventh-day Adventist church in Jerusalem. It was the first time since the establishment of the new state of Israel that our church members from all over the country came together in a united meeting for the purpose of reorganizing the church and participating in the ordinances of the Lord's house. The occasion was made possible by the presence of E. Landa, one of our workers from France, who was visiting relatives in Israel and who spent several Sabbaths with us in Jerusalem.

During the period of the war between the Jews and the Arabs, Advent House, our mission property in Jerusalem, was occupied by strangers, the treatment rooms were closed, and most of our believers moved to other countries. Our work, therefore, came more or less to a standstill. When I arrived here about eight months ago I found that the mission property had been somewhat damaged by shell fire. Fortunately the damage was not great. Taking up residence in the treatment rooms, I arranged for the repair of the building and succeeded in securing two of the apartments from those occupying them. To get possession of these apartments was remarkable considering the present housing shortage in the city. Last October my wife and I were able to move into our old home after an absence of two years.

During these months I was able to make contact with some of the older church members who had remained in Jerusalem during the war. I also visited believers, some of them refugees, who had come from other countries, especially from the Balkans. Gathering together, we began meetings on the Sabbath. We had some difficulty in making the acquaintance of these newcomers, because many of them spoke only Bulgarian. This was soon overcome, however, by the arrival of Brother and Sister Shikis from Shanghai. Brother Shikis, knowing the English and the Russian, which is similar to the Bulgarian, is able to speak to our members and translate for us. Soon our Sabbath school was functioning, and contacts were being made with other members and interested ones in camps and settlements throughout the country.

Brother Shikis, who formerly practiced as a lawyer in Shanghai, has performed invaluable service in traveling almost constantly to various parts of the country, meeting our believers, giving them Bible studies, and encouraging them. Except for giving Bible studies near by, my efforts have been expended on our people in Jerusalem and in trying to build up the patronage of our treatment rooms.



Members of the Seventh-day Adventist Church in Old Jerusalem



An Active Group of Dorcas Ladies in Jerusalem

Endeavors have been made to have some of our ministers from the Middle East Union visit us and spend some time with us, but this is impossible under the unsettled conditions that obtain at present in respect to Jewish and Arab relations. We were very happy, therefore, when Elder Landa, who is of Jewish extraction, visited us. A number of revival meetings were held during his visit, and on the Sabbath referred to Brother Shikis was ordained as the elder

of our almost 100 per cent Hebrew Adventist church in Jerusalem. With about twenty members from the Jerusalem and Galilee districts and a similar number of visitors we met for the celebration of the ordinances and the holding of other services. Our church in this city is comprised of refugees from various lands, not one having been born in this country.

Our meetings during Elder Landa's visit were held about fifty days after the Jewish Passover, and we were reminded of a similar gathering that took place here in Jerusalem some two thousand years ago, when the Holy Spirit was first bestowed upon God's people in Pentecostal measure. We felt the Holy Spirit working in our hearts during these days, moving us to put forth greater efforts to give God's last message to a doomed world.

Confidently we believe that God is leading in connection with His work in Israel. There are still many obstacles to be overcome in settling all the believers who have recently come to the country so that they will feel happy in their new surroundings. For the time being Israel is isolated from the surrounding countries because a state of war still exists between the Jews and the Arabs. We feel, however, that in spite of strong national feelings and prejudices, God's Spirit is working on the hearts of the people. We do not believe in a miraculous conversion of the whole Jewish nation, but we believe that many from this people will play an important part in the finishing of the Lord's work just before His second coming.

Visiting Our Missions in Africa

By W. R. Beach, *President,*
Southern European Division

THE Tunis Mission operates a dispensary in the heart of Tunisia near old Carthage. The original dispensary was closed for a time during the war. It has now been rehabilitated and is operating with the help of a full-time nurse. Recently it was voted to send a French doctor to Tunis to connect with the dispensary and to develop medical missionary work in two other native centers. The doctor's salary has been provided for, but we must place medical equipment at his disposal.

Recently two Arabs were baptized in Tunis. Others

are in attendance at our meetings, and a real work of evangelism is on foot. A radio program is in preparation, as is the work of the Bible correspondence school. The equipment of our medical work is therefore an integral part of our evangelistic program.

São Tomé (Saint Thomas) is a Portuguese island in the Gulf of Guinea, directly on the equator. I baptized the first members there in 1939. The work is growing with a number of mission stations in operation, but there is as yet no medical work. We operate a small school, which is in dire need of equipment. The opportunity affords itself of securing a fine property that could serve for school and dispensary. We have listed this project in the hope that without further delay a complete missionary program can be followed on São Tomé, the old slave market for West Africa. A goodly number of souls have already been released from the slavery of sin. Others will join in this Advent jubilee as their minds are enlightened and their bodies freed from suffering.

Seminary in West Africa

Definite plans are on foot for the creation of a full-fledged seminary for French West and Equatorial Africa. At the time of a recent visit to the Cameroun the workers and I searched out and marked a beautiful concession eleven miles from Yaoundé, the capital. The paramount chief is agreeable to our project. The government is willing to cooperate. Local conditions are favorable. Now is the hour to provide, at long last, a real training school for the French territories of Africa. It is hoped that building can begin within six months. This institution will prepare workers to evangelize the twenty-three million Animists and Moslems scattered throughout the unending forests and savannas of French West and Equatorial Africa.

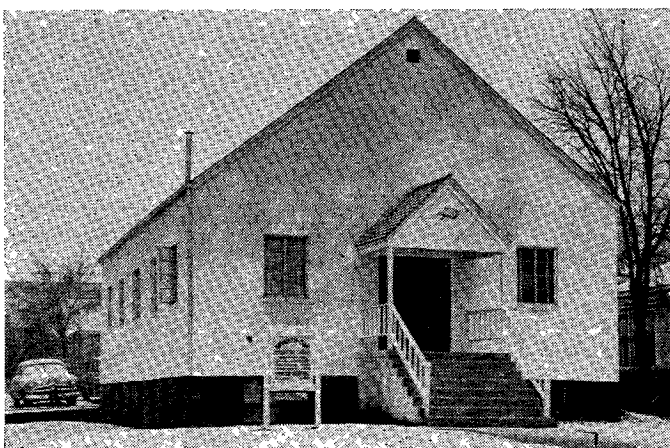
Among the Mizos of Assam

By E. M. Meleen, *Editor,*
"Oriental Watchman"

AMONG the hill tribes of Assam are the Lushai people, more properly called Mizos. About three quarters of a century ago their government was incorporated in a loose sort of way with that of India, and about the year 1900 Christianity found its way into these remote mountain regions through the enterprise of a few bold and intrepid British missionaries.

Today there are nearly five hundred villages and hamlets on the hilltops, in which dwell about 160,000 people, nominal Christians, in tranquil isolation, few of whom have any knowledge of the world beyond the hills and who are but little concerned about it.

Until very recent years no missionaries except those few who originally pioneered their way into these hills have been permitted to work there, but in spite of this the truth seems to have penetrated to the most inaccessible hilltops. It seems that there is scarcely a village, however insignificant, where it is not known and where there is not a desire to learn more. Recently when N. O. Dahlsten and I went from Aijal in the northern hills to Lungleh, 106 miles to the south, we were welcomed in every village where we halted as though we had been long-lost friends. In many villages, we know not how many, there are Sabbathkeepers, who, having learned the Sabbath truth, know little else of the fundamentals of our faith. Usually as soon as it was noised abroad that we had arrived and were halting for the night, we were requested to preach in the village meetinghouse before moving on. Among the subjects on which instruction was frequently requested were the Sabbath, the Second Advent and its signs, the state of the dead, the millen-



Williston, North Dakota, Church Dedication

Sabbath, May 6, was indeed a happy occasion when our new and attractive church building was dedicated at Williston, North Dakota.

For many years the believers of that city and the surrounding community have hoped and prayed for this edifice. Through the faithful efforts and means of N. J. Johnson, A. T. Bidwell, and our devoted laity an attractive building now stands in a prominent part of Williston as a monument of tireless effort.

At the eleven o'clock service J. D. Smith, president of the Northern Union Conference, delivered the dedicatory sermon, after which D. C. Butherus offered the prayer of dedication. Special music was furnished by a male quartet composed of the following: E. L. Timothy, H. J. Stebner, N. J. Johnson, and N. A. Carlson. Mrs. P. M. Zapara presented the history of the church.

We are reminded of the words of David when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

May this sanctuary be not only a blessing to its members, but an influence for good throughout the city and community, and may souls be saved in the kingdom of God as a result.

D. C. BUTHERUS, President, North Dakota Conference.

nium, the two laws, and the origin of the Advent Movement.

Stopover in Village

We were bound for Lungleh, where, according to reports, a company of people had been keeping the Sabbath and waiting for baptism for three years. It was, therefore, not our plan to halt more than one night at any place; but in one village, twenty-three miles short of our destination, we found a situation that demanded more attention. We arrived there on Sunday, and within an hour or two were entreated to address the church congregation at night, the regular preacher canceling his appointment.

Early Monday morning a group of people assembled at our camp house for Bible study and kept us occupied until noon. Three days we continued thus, and before our departure these people had extracted from us a promise to discourse to them on the millennium on our return trek. Here are twelve adults already observing the Sabbath. These and a number of children gather in the village church on Sabbath, while the others use it on Sunday. There seems to be no prejudice or ill feeling toward those who keep the Sabbath but who have not yet learned enough of the message to be real Seventh-day Adventists. Here, as elsewhere in the hills, smoking tobacco is an obstacle to baptism even among those whose knowledge of the truth is more advanced. But the response to instruction on this point is often definite and prompt, and some on hearing about it for the first time determine to leave tobacco alone.

Near Lungleh, the chief town in the south, we found that the reports about Sabbathkeepers were true. They had been waiting, waiting, waiting, they said, for years for a visit by Sabbathkeeping missionaries. Some boys

from the Assam Training School some years ago had sold a few copies of the Lushai edition of *Christian Doctrines* in the town. Three or four educated men who read English had received copies of the *Signs of the Times*. These few copies of literature and the partial and meager information brought by the boys had borne fruit. We tarried nearly a week with these people, preaching every night and studying during the day. Of the many who wished to be made members of the church we baptized seven who had conquered tobacco and who proved by examination to be thoroughly indoctrinated.

The group of Sabbathkeepers here two or three years ago built their own meetinghouse in which they have regularly worshiped and into which came the crowds to listen to our message. These hills constitute a field that is ripe for the harvest, and repeatedly Pastor Dahlsten was heard to say, "I never saw anything like this." He plans to return later in the year to hold a regular series of meetings for a month or more in this place. The prospects of his raising up a good church are very bright. But in many other villages the prospects are equally good. How shall we help them without workers?

Calls for Teachers

Since these people are nominal Christians their attitudes and the prospects of advancing the message among them are not to be compared with those among non-Christian communities. Here it is not a matter of persuading men and women to listen to the message we bring. Rather they are seeking for teachers, in some instances traveling on foot a hundred miles to report a company of Sabbathkeepers in a village of which we have never heard before, and to ask that a preacher visit them. L. Zuala, a young man educated at our Assam Training School, hundreds of miles from his own country, has been our sole worker in these hills, and to him have come these pleas for instruction. Sabbathkeeping groups seem to be springing up spontaneously all around the hills.

The common attitude of these people was well illustrated by a group of forty or fifty that came at once to the hut in which we were camping. The spokesman, a political leader who knows a bit of English, acted as interpreter for the group.

Waiting for the Missionaries

"We are troubled," he said. "For many years we lived here quietly and in peace, believing we knew all the truth of the Bible. But in recent years your boys brought some books that told us new things. And now you have come to disturb us. We have waited long to see you and did not believe you would care enough to come so far. I am troubled. I want to know more, and so do all these who have come with me."

For about three hours they sat on the floor asking questions and listening to answers. These friends told us more than once that they had doubted that there were any Seventh-day Adventist missionaries, and that they had thought that our boys had been boasting in vain. But now that they had seen us face to face, they were happy and had gathered new courage. We hope that something substantial may soon be in progress among these self-reliant and independent people; but should circumstances and the lack of means preclude that, we believe that even our hasty itinerary among them has aroused new interest and enthusiasm, and that there will be increased study of the Scriptures and desire to learn. We pray for a goodly harvest.

This trek of more than 225 miles up and down the rugged mountain trails was not a pleasure jaunt for us. It was hard, strenuous work, but we felt well repaid by what we had seen and heard.

The Road We Walk Together

(Continued from page 14)

be sent racing frantically to the President's room after the missing tooth box.

It is interesting to observe the transition of casual conversation. We started one dinner hour discussing fair play and ended discussing walls of antiquity. Somebody was termed a "brick," and young daughter questioned, "Why call him a brick? I wouldn't consider that a compliment."

Her father enlightened her as follows. Calling a man a brick dates back to a Spartan officer who was showing a foreign ambassador about the city. The visitor inquired why Sparta had no walls, which lack made the city seem quite defenseless. The guide did not reply, but the next morning the foreigner was taken to the plain where thousands of soldiers were performing their customary drill. "Yonder," said the guide proudly, "are the walls of Sparta, and every man is a brick!"

Conversation may take the low channels of trivialities or the high roads of provocative thought.

Here a Little, There a Little

We must be alert here and there to translate the daily problems into steppingstones of integrity. One early lesson that seems necessary to home and neighborhood tranquillity is that of teaching a child the right of ownership: Leave the other fellow's things alone! But the next lesson we find he needs is its nemesis: share his personal possessions for the happiness of every other little fellow. This lesson is one of the hardest to learn. It does not involve material things alone, but such intangibles as time and thought, friendships and popularity—all the things the human heart wants for itself yet must share unselfishly with others. It takes years for mother and father to teach this principle, which basically is that of the good Samaritan.

The thieves said to the victim, "What's yours is mine!"

The priests said, "What's yours is your own!"

The good Samaritan said, "What's mine is yours!"

And the best way to teach a lesson is to demonstrate it in our daily companionship. A silver-tongued minister was astonished at the spiritual success of a stammering youth.

"How can you be successful in your appeals when I, with maturity and theological training, so often fail?" questioned the minister.

"Sir," answered the lad, "The B-b-bible doesn't stut-stut-stutter!"

We cannot stammer uncertainly over the truths of Christian living—we must practice what we preach.

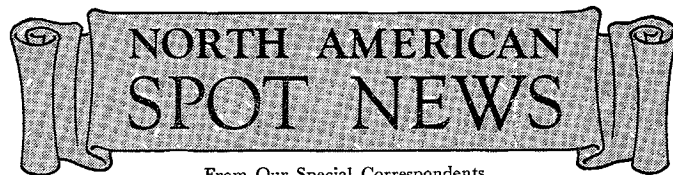
Every Road Has an Ending

The lad at our house can now boast that he is a head taller than his mother. He will not want his sister and me for company much longer, but just a few days ago he asked us to go canoeing with him. We spent the afternoon on the water, exploring shadowy inlets and spoiling the privacy of feathered fishermen.

At first the young folk were boisterous, paddling rapidly and splashing water in high spirits. But as twilight drew on they became as silent as the woods bordering our stream. A little green heron shadowed past on broad, quiet wings. A wood thrush startled himself with one vesper shout, and then he too caught the moment of silence when Day cradles her gift of light within the soft, dark folds of Night.

"It's growing late; we ought not to loiter," I advised. So with swift, light strokes the children skimmed the canoe along the stream, and in half an hour we were touching shore.

Deftly the lad assisted me to a safe landing, then turned to gather the empty lunch basket, blankets, and other outing equipment. He carried the heaviest and the most as he led uptrail to where we had parked our car. He paused often to see whether I was tiring. I smiled at his solicitude for his aging mother! It seemed but a season ago that I carried the heaviest while he ran ahead care-free under my protective eye. With a pang I realized that our days of close companionship were nearly ended, but the memories of the road we have walked together will be tender and sweet.



From Our Special Correspondents

Atlantic Union

- FIVE have been baptized in Athol, Massachusetts, by H. E. Greene as a result of an effort conducted in Phillipston, Massachusetts, and others are to be baptized in the next few weeks.
- G. H. GREENE and L. F. Myers were ordained at the camp meeting of the New York Conference held at Union Springs in August.
- S. N. RITTENHOUSE, who has served for many years as pastor and district leader in the New York and Southern New England conferences, has recently retired.
- THE Southern New England Conference has purchased a campsite in Ashburnham, Massachusetts, after an investigation of various locations. Operations will be moved to this site for next year's activities of the young people's department.

Columbia Union

- THE following ministers in the East Pennsylvania Conference have reported baptisms recently: F. W. Wernick, five; L. E. Rafferty, four; and H. A. Toms, three.

Lake Union

- W. C. WHITEN, publishing secretary in Wisconsin, reports a fine State-wide colporteur rally held at Madison over the week end of July 7-9. J. F. Knipschild, Jr., and L. G. Wartok assisted in bringing inspirational messages to all the colporteurs in attendance.
- A. W. JOHNSON, who has served as president of Emmanuel Missionary College for the past seven years, has accepted the invitation to head up the Religious Liberty Department of the General Conference. Percy W. Christian, president of Pacific Union College, in California, has been chosen as the new college president, and will arrive to take up his duties very soon.
- THEODORE CARCICH, president of the Illinois Conference, has accepted the presidency of the Washington Conference, and J. L. McConaughy, who is now serving as manager of the Pacific Press Publishing Association branch in Brookfield, has been elected the new president of the Illinois Conference.

Northern Union

- A STATE-WIDE colporteur rally was held at Jamestown, North Dakota, July 29 and 30, under the direction of E. D. Sorensen, the publishing department secretary.
- THERE were 84 juniors enrolled in the Black Hills Junior camp recently conducted in South Dakota, under the direction of H. R. Kehney, secretary of the Missionary Volunteers. Valuable assistance was also given by P. M. DeBooy, G. L. Chalker, R. E. Eckerman, and J. N. Noble.
- AN evangelistic tent effort known as the Prophetic Crusade is being conducted in the north part of Minneapolis, Minnesota, by G. M. Lien, the pastor of the Auditorium church. He is assisted by Arlee Torkelson as musical director. The meet-

ings began on July 23 and have been well attended from the start.

North Pacific Union

● **DON H. SPILLMAN**, who for the past seven years has been president of the Washington Conference, has responded favorably to the invitation to become the evangelist for the North Pacific Union. L. E. Lyman will be associated with him as singing evangelist. Plans are being made for the Spillman-Lyman evangelistic group to conduct a city-wide effort this coming winter in the city of Spokane.

● **VERNON R. JEWETT**, educational superintendent of the Washington Conference, has responded to the call as educational superintendent of the Philippine Union Mission. The vacancy caused by his departure will be filled by Tom Walters, a former principal of Laurelwood Academy.

● **WASHINGTON CONFERENCE** reports 15 individuals baptized during June and July in the district of Joseph Hansen, and 13 baptized July 29 by F. A. Wyman. The second quarter's report reveals that 15 Sabbath schools in the conference equaled or exceeded the goal of 35 cents a week per member.

OBITUARIES

ANDERSON.—William Harrison Anderson, born June 25, 1870, at Mexico, Ind.; died at Claremont, N.C., June 26, 1950. His boyhood days were spent on a farm in Indiana. He attended Battle Creek College, where he accepted the Seventh-day Adventist faith and was baptized in 1889. He was graduated with a B.S. degree, and in 1918 received his M.A. from Emmanuel Missionary College.

In 1895 he accepted a call to Africa, where he served six years as assistant director of the Solusi Mission, and three years as director. From 1905 to 1917 he was director of Rusungu Mission and superintendent of the Northern Rhodesia Mission field. He was superintendent of the Bechuanaland Mission field 1919-24, and acted as superintendent of the Angola Union Mission 1924-33. From 1934 to 1944 he served as field secretary of the Southern African Division.

In 1945, after visiting Ethiopia and India, he returned to America, having spent fifty years in mission fields.

Elder Anderson was married Oct. 24, 1893, to Nora Haysmer. To this union was born one daughter, Naomi Anderson, now Mrs. Clarence Hively, of Placerville, Calif. Nora Anderson died of blackwater fever, Feb. 5, 1908. He was married to Mary Elizabeth Perin on May 10, 1910. Since his retirement, in 1947, Elder and Mrs. Anderson have labored incessantly, visiting camp meetings and churches, telling of their mission experiences, and conducting evangelistic services in various cities.

Elder Anderson leaves to mourn his companion, his daughter and her family, and one sister.

DRINHAUS.—Peter Drinhaus, born Jan. 2, 1889, at Vohwinkel, Germany; died July 14, 1950, at San Francisco, Calif. He learned to know the truth as a child, his grandparents being among the very first Seventh-day Adventists in Europe.

Brother Drinhaus received his training at Friedensau Missionary Seminary, labored several years in Germany, and went to German East Africa, now Tanganyika Territory, as a missionary in 1914. During World War I he was interned by the Belgians and the French, later exchanged to Switzerland, and finally returned to his homeland. In 1917 he was married to Katherine Mueller; to this union a daughter was born.

In 1921 Brother Drinhaus was called to the Netherlands East Indies Union Mission, of which he later became president. May 10, 1940, he was faced with internment again, and spent more than six years in different camps of Java, Sumatra, and India. Through the persistent efforts of the General Conference and the generosity of the State Department he was finally released in August, 1946, and came to the United States. Shortly afterward he was reunited with his family. In 1947-48 he was pastor of the Brooklyn German church, New York, but retired because of ill-health.

From Glendale, Calif., where he hoped to regain his health, he went to the General Conference session at San Francisco and was fully enjoying his first attendance at our worldwide meeting. These joys were cut short before the first Sabbath had begun. He leaves to mourn: his wife and his daughter, Waltraud Helene Drinhaus.

MITCHELL.—John Russell Mitchell, born in Fort Mason, Fla., Nov. 5, 1887; died at Atlanta, Ga., July 1, 1950. Death came during an emergency operation. He had just returned from California where he had delivered the commencement address at the College of Medical Evangelists.

Dr. Mitchell was known to hundreds of Seventh-day Adventist dentists. For twenty-one years he was the Georgia Dental Association delegate to the American Dental Association, co-founder and first president of the Southern Academy of Periodontology; fellow of the American College of Dentists, and a member of several well-known dental organizations.

Notwithstanding his many responsibilities in connection with a busy practice, and the taking of an active part in promoting the advancement of his profession, he found time to keep in close touch with the young men of our faith trained as dentists.

For more than 37 years he was the beloved elder of the First and Beverly Road churches of Atlanta. In the absence of an ordained minister, he often conducted Sunday evening services, held tent meetings, and gave Bible studies. He carried the credentials of a licensed minister for 34 years. His full and devoted life gives a unique example of medical evangelism.

He is survived by his wife, Mrs. Nell Dunfee Mitchell; his son, John; his daughter, Mrs. Neppie Turner; and his brother, Dr. Gerald A. Mitchell.

HOSKINS.—Standish Greek Hoskins, born at Birmingham, Ala., March 29, 1918; died at San José, Calif., June 12, 1950. After two years' study in Southern Missionary College he spent some time in the colporteur work and participated in six evangelistic efforts in Florida. He attended Washington Missionary College, but completed his education at Walla Walla College. He was married to Verle-Ranæ Haynal in 1943. He was ordained to the gospel ministry at Lodi, Calif., in 1948, and had accepted a call to the Monterey Bay Academy. Left to mourn are his widow, infant son, parents, four sisters, and one brother.

PRIEBE.—Walter Edwin Priebe, born July 27, 1911, in Stanton, N. Dak.; died at Los Angeles, Calif., May 31, 1950. He was baptized at Pacific Union College at the age of 23. Graduating from the theological course in 1939, he entered upon the work of evangelism in the Southern California Conference. In 1940 he was married to Dorothy M. Kellogg and about two years later was ordained to the gospel ministry. He labored in the Texico and Southern New England conferences, where many souls were brought in through his evangelistic work. Anticipating the glad reunion are his widow, his little daughter, his father, one sister, and five brothers.

BUTTERFIELD.—Mary Winnegar Butterfield, born in Minnesota, July 9, 1880; died at Anchorage, Ky., July 12, 1950. She was baptized at the age of 18. In 1902 she married C. L. Butterfield. They taught church school, and carried on evangelistic work during the summers. From 1908 to 1922 they served as missionaries in Korea. From that time until the death of her husband in 1935 they labored in the Saskatchewan, Carolina, and Kentucky-Tennessee conferences, where he served as president. She is survived by one son, one daughter, nine grandchildren, and one sister.

HOLLINGSWORTH.—Henry Edward Hollingsworth, born in West Branch, Iowa, May 5, 1866; died Feb. 17, 1950, at Loma Linda, Calif. He married Adelina Sarah Luscher in 1894, and they both accepted the third angel's message in 1900. He then connected with our first conference sanitarium, in Los Angeles, on 3d and Hill streets. He also served in the Glendale, Paradise Valley, and Loma Linda sanitariums until 1931. He served at the San Fernando boarding school five years as chef and teacher. He leaves to mourn: his widow, one daughter, one son, three grandsons, and four great-grandsons.

BABCOCK.—Wilhelmina Bradshaw Babcock, born in Georgetown, British Guiana, Dec. 7, 1880; died at Newport News, Va., Jan. 23, 1950. She was married to the late D. C. Babcock in 1903. In 1905 she and her husband were sent to Sierra Leone, West Africa, as missionaries, remaining there until 1914, at which time they were transferred to Nigeria, West Africa. They pioneered the work in both these colonies. Because of Elder Babcock's failing health, it was necessary for them to leave Africa in 1917, going to England for several months, and later coming to the States for a complete rest. In 1920, after regaining his health, Elder Babcock and his family spent ten years in the Inter-American Division, and then retired to Arlington, Va., where he passed away in 1932. Sister Babcock is survived by three sons and four grandchildren.

HACKETT.—Myrtle McElhany Hackett was born of Seventh-day Adventist parents and was of that persuasion all her life. Graduating from the San Fernando Academy, she taught school for a year at Arroyo Grande, and then took the nurses' course at the White Memorial Hospital. In 1926 she was married to William J. Hackett, and died July 1, 1950, leaving two daughters.

MARVIN.—Claude Eugene Marvin, born in Rice County, Kans., Dec. 2, 1878; died July 14, 1950, at Mariposa, Calif. He became affiliated with the Seventh-day Adventist Church in his youth and remained an active participant. Besides his companion, son, and daughter, he leaves two grandchildren, one brother, and one sister.

HART.—Mrs. Tony Hart, born in Hungary in 1864; died May 30, 1950, at Fresno, Calif. She was baptized in 1927 and remained faithful.

BRACKETT.—Eva Engles Brackett, born in San Francisco, Calif., Dec. 14, 1894; died at Auburn, Calif., July 16, 1950. She was baptized in 1907. She was married to Floyd E. Brackett, a Pacific Press worker, in 1913. She is survived by her companion, one son, two grandchildren, and two brothers.

HAAS.—Edith Wilbur Haas, born in Ingham County, Mich., Sept. 14, 1882; died at Carson City, Mich., May 24, 1950. She attended Cedar Lake Academy. Practically all her life was spent in denominational work as Bible instructor, office secretary, and church school teacher. Her last position was at the Hinsdale Sanitarium, from which she retired in October, 1949. In 1928 she was married to Thomas Haas, who preceded her in death. She is survived by two sisters and one brother.

BRADFORD.—Joel Packard Bradford, born Aug. 21, 1873, at Acushnet, Mass.; died there Nov. 23, 1949. He attended the South Lancaster Academy before entering the University of Michigan. After graduation he served with the Battle Creek Sanitarium, then went to the Boulder (Colorado) and Philadelphia branches, both affiliated with the Battle Creek Sanitarium. He was founder of the Acushnet Hospital and practicing physician for nearly a half century. He is survived by his widow, one daughter, and two brothers.

MILLER.—Emma L. Miller, born in England, Nov. 23, 1863; died Nov. 26, 1949, in California. She accepted the Advent message in Kansas more than 40 years ago and remained faithful. She was married to J. Regester, and to them eight children were born. She was later married to Elder C. W. Miller, who survives her. She also leaves three sons, three daughters, 10 grandchildren, three great-grandchildren, a sister, and a brother.

ALLEN.—Shirley Gillet Allen, born in Oberlin, Ohio, Oct. 11, 1873; died July 2, 1950, at Bellflower, Calif. He became an Adventist 40 years ago and continued faithful. Survivors are his widow, one son, and two grandsons.

COYLE.—Sarah Coyle, born in Richmond Ky., May 27, 1892; died June 13, 1950, at Hamilton, Ohio. Surviving are one son, three sisters, and one brother.

HOLLAND.—James Milton Holland, born in Crenshaw County, Ala., April 22, 1870; died at Andalusia, Ala., June 16, 1950. He was baptized into the church in 1948. He is survived by his widow, seven sons (one of whom is Elder J. C. Holland, home missionary and Sabbath school secretary for the Columbia Union), eight daughters, 50 grandchildren, and 28 great-grandchildren.

FORD.—Myrta Cleveland Ford, born in Clyde, Ohio, Nov. 1, 1873; died at Glendale, Calif., June 21, 1950. In 1893 she was united in marriage to Irving A. Ford, who for 32 years was prominently connected with our denominational publishing work in Nashville, Takoma Park, and other places. She is survived by one son, Clarence Eldon Ford, and two grandsons.

WILBUR.—Frederick James Wilbur, born near Easton, N.Y., July 9, 1876; died at Glendale, Calif., June 27, 1950. He devoted five years of his early life to successful literature ministry in Missouri. On completion of his nurses' training at the old Battle Creek Sanitarium, he gave many years of consecrated service in the Iowa, Boulder, and Glendale sanitariums. Also for more than 20 years he labored in the Iowa, Nebraska, and Colorado conferences, devoting most of this time to secretarial ministry in the Missionary Volunteer and home missionary departments. He is survived by his widow, one son, and one daughter.

KNIPPEL.—Henry G. Knippel, born in Norka, Russia; died at Boulder, Colo., June 30, 1950, at the age of 80. He was a faithful Seventh-day Adventist all his life. He leaves his widow, four daughters, two sons, eight grandchildren, two brothers, and one sister.

WATSON.—Emma Larsen Watson, born March 28, 1886, in Scranton, Iowa; died at Delta, Colo., June 1, 1950. She graduated as a nurse from the Boulder Sanitarium, and held the position of county nurse for 20 years. She is survived by her companion, daughter, son, two brothers, and one sister.

KENDLE.—Beulah Watson Kendle, born Jan. 4, 1886, in Brenham, Tex.; died May 30, 1950, at Delta, Colo. Mr. Kendle preceded her in death less than a year ago. She is survived by three brothers and two sisters.

MAAS.—Daisy Parfitt Maas, born Feb. 17, 1876, in New London, Wis.; died at Niles, Mich., Dec. 2, 1949. She grew up in the church and was baptized at the age of 15. Besides her husband four daughters survive, among whom is Mrs. Clarence Nelson, director of normal education at Atlantic Union College, and

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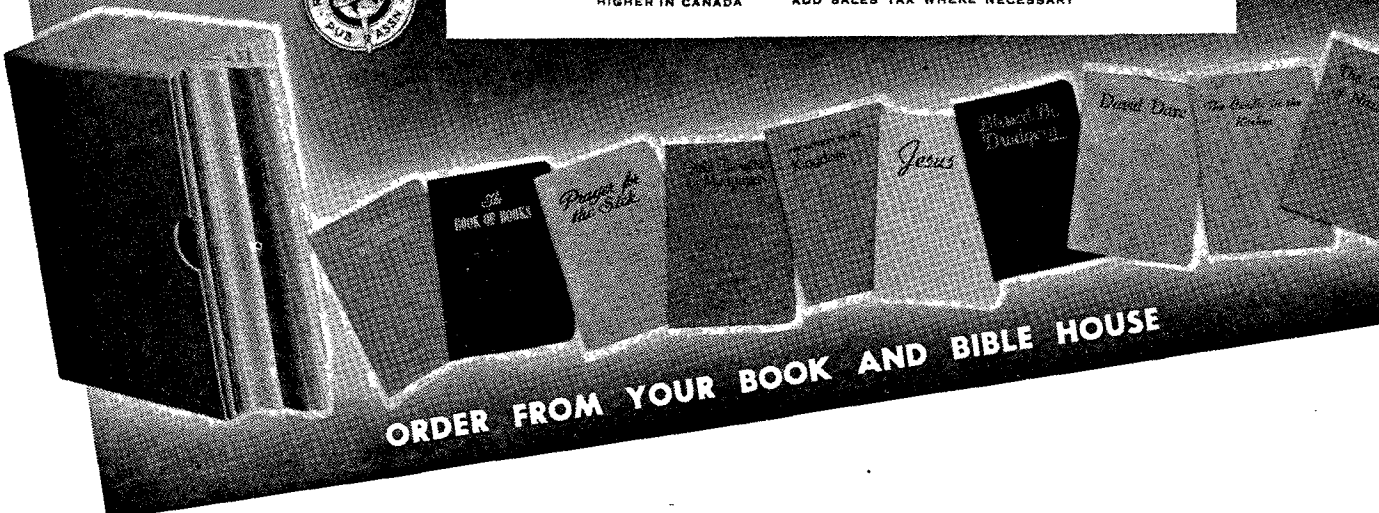
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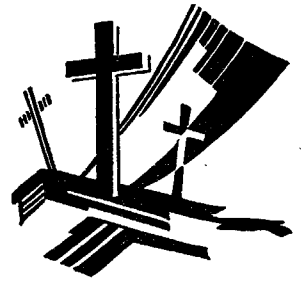
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Rachel, wife of Elder Orren Bachellor, pastor of the Adventist church of Du Quoin, Ill.; one granddaughter, two brothers, and two sisters.

BEACH.—Winifred Noggles Beach, born in Moline, Mich., May 2, 1886; died April 15, 1950, at Lakeview, Mich. She is survived by a son and daughter, two stepsons, eight grandchildren, and her mother.

STRAMAN.—Peter Theodore Straman, born at Kalida, Ohio, Jan. 31, 1892; died Nov. 19, 1949, at Niles, Mich. He joined the Adventist church in 1943. He is survived by his wife, three children, and a brother.

FERREE.—Arlene Wickersheim Ferree, born May 20, 1925, near Mosinee, Wis.; died Feb. 23, 1950, at Niles, Mich. She was baptized in 1939. She is survived by her husband, an infant son, her parents, a brother, and a sister.

CROMMETT.—Clyde Leon Crommett, born near Sac-City, Iowa, Jan. 13, 1876; died at Loma Linda, Calif., June 8, 1950. He joined the church in 1904 and took nurses' training at St. Helena Sanitarium. He was employed at the Loma Linda Sanitarium from 1923 until his retirement, a few years ago. He is survived by his wife and five brothers and sisters.

WARRINGTON.—Ella Butler Warrington, born July 14, 1867, at Saylorville, Iowa; died at Sioux City, Iowa, June 4, 1950. She was a member of the church for 35 years, and is survived by a daughter, two sons, 15 grandchildren, eight great-grandchildren, three brothers, and one sister.

BARNARD.—Frances Hobson Barnard, born in Dawes County, Nebr., Nov. 22, 1886; died at Bakersfield, Calif., May 24, 1950. Soon after her husband's death in 1917 she learned this truth. She is survived by her two sons, Doctors James F. and Marion C. Barnard, three grandchildren, and two great-grandchildren.

NELSON.—Pearl Hilliard Nelson, born in Iowa, Feb. 25, 1890; died at Loma Linda, Calif., June 11, 1950. She is survived by her husband, one son, three sisters, and one brother.

LOWRY.—Lola Lucas Lowry, born in Trinidad, Colo., Aug. 6, 1883; died at Loma Linda, Calif., June 6, 1950. She was a member of the first class of nurses to be graduated from the Loma Linda Sanitarium. She is survived by three sisters and one brother.

PLUMMER.—Alma Spielberger Plummer, born in Vernon, Calif., Jan. 31, 1905; died at Angwin, Calif., June 14, 1950. Her patience in suffering during her extended illness was an inspiration to all who knew her. She is survived by her husband, two sons, a stepdaughter, her mother, a brother, and a sister.

SIMMONS.—Belle Simmons, born in La Marr, Ark., Dec. 15, 1887; died June 23, 1950, at Los Angeles, Calif. She has been long in the message, and is survived by her husband, three daughters, and one son.

LOE.—Lodema Zody Loe, born at Cygnet, Ohio, Dec. 5, 1857; died June 7, 1950, at Angwin, Calif. She is survived by her son, grandson, and four great-grandchildren.

GRIMES.—Elizabeth Cannie Grimes, born March 1, 1859, in South Bend, Ind.; died June 15, 1950, at Salinas, Calif. She leaves two daughters, seven grandchildren, and eight great-grandchildren.

MORRIS.—Katherine Morris, born May 4, 1857, in Morris Run, Pa.; died June 13, 1950, at Takoma Park, Md. She was an ardent Seventh-day Adventist for forty years. She is survived by two sons, two daughters, 15 grandchildren, 25 great-grandchildren, one sister, and one brother.

LETHART.—Vanda Malvina Lethart, born in Malmö, Sweden, Sept. 12, 1879; died at San Francisco, Calif., June 19, 1950. She has been in the message many years, and is survived by one daughter.

CARLSON.—Anna Bostrum Carlson, born at Cooperstown, N. Dak., July 6, 1894; died at Bremerton, Wash., May 22, 1950. She joined the church in 1909. Surviving her besides her husband are two daughters, two sons, seven grandchildren, two brothers, and one sister.

OLIVER.—Della Eaton Oliver, born Oct. 20, 1879, in Dowling, Mich.; died May 30, 1950, at Rockwell, N.C. She joined the church when about 18 years of age. She leaves to mourn her husband, six sons, one daughter, and 17 grandchildren.

GREENE.—Edith Pearl Greene, born at Bellefontaine, Ohio, Oct. 10, 1883; died May 8, 1950, at Dayton, Ohio. She was baptized two years ago. She is survived by three daughters and two sons.

SCHEY.—Andre Schey, born in Austria, Aug. 25, 1876; died at Hamilton, Ohio, May 13, 1950. He was an Adventist more than 16 years. Left to mourn are two sons, three daughters, and four grandchildren.

CEPPAGLIA.—Tony Ceppaglia, born in Bari, Italy, in 1865; died May 31, 1950, at Fresno, Calif. He came to the United States in 1900, and was baptized into the third angel's message in 1926. His widow, three daughters, and three sons survive.

SAUSAGE.—Guispe Sausage, born in Bryon, Tex., in 1882; died May 24, 1950, at Fresno, Calif. He is survived by his widow, four sons, and one daughter.

BRAY.—Cassie Reed Bray was born in Bath, Me., Jan. 1, 1874; died Jan. 29, 1950, at Beverly Hills, Calif. She attended South Lancaster Academy and worked as an evangelistic Bible teacher, being associated with J. O. Corliss and other early ministers. She is survived by her husband and two sons.

CULBERT.—Abbie S. Culbert, born in North Stratford, N.H., Dec. 31, 1896; died at Hinsdale, Ill., June 21, 1950. She was baptized in 1911, and after finishing the secondary school at Oshawa Missionary College in 1916, taught church school several years in Canada. For two years following she served as dean of women at Oshawa Missionary College. In 1939 she was elected a member of the staff of Emmanuel Missionary College, and during the last nine years served as instructor in the department of English.

McALEXANDER.—Georgia Marshall McAlexander, born in Carthage, Mo., Aug. 4, 1881; died at Mountain View, Calif., July 19, 1950. She worked for many years at the Pacific Press Publishing Association. She is mourned by her companion, William McAlexander.

ROMINE.—B. J. Romine, born in Kentucky, Jan. 8, 1883; died April 4, 1950, at DeQueen, Ark. He was united with the Seventh-day Adventist Church in 1895. Besides his wife, he is survived by three sisters and one brother.

COPPLE.—Archie B. Copple, born April 28, 1876; died near Logan, Okla., June 5, 1950. His wife, daughter, and son mourn his death.

WATSON.—Nancy Eva Watson, born in Iowa, died at Glendale, Calif., July 9, 1950. She was a charter member of the church in Grand Junction, Colo. She leaves to mourn a daughter and grandson.

1950 Camp Meetings

Canadian Union

Ontario-Quebec, Oshawa	August 24-September 3
Maritime	
Moncton, N.B.	August 31-September 3
Halifax, N.S.	September 7-10
Newfoundland	
St. John's	September 7-10

AUGUST 31, 1950

Central Union

Colorado (Western Slope), Grand Junction September 15-17

Columbia Union

Allegheny, Pine Forge, Pa. August 24-September 3

Lake Union

Illinois (Regional)	
Mount Vernon	September 8, 9
Lake Region (Regional)	
Detroit, Mich.	September 8-10
Indianapolis, Ind.	September 16, 17
Chicago, Shiloh church, Ill.	September 22-24

Southern Union

Alabama-Mississippi, Meridian, Miss. August 24-September 2

NOTICES

Requests for Prayer

A REVIEW reader requests prayer for spiritual help and protection from the onslaughts of Satan.

A SISTER in Washington desires prayer for the healing of her aged mother, her sister, and her husband, who are all greatly afflicted, and also for the conversion of her husband.

Requests for Literature

MRS. S. A. PIERCE, Ames, Okla., needs *Signs, Instructions, Life and Health*, and *Present Truth* for missionary purposes.

Mrs. J. E. Gordon, Route 1, Box 1417, Colfax, Calif., desires literature in Spanish, Greek, Japanese, Chinese, also *Message Magazine, Instructor*, and *Our Little Friend* in English. This literature is for distribution in a 600-patient inter-county sanatorium at Weimar, Calif.

Kathleen I. Sargent, 29 Poplar St., Romford, Essex, England, wishes *Signs of the Times, Truth's Instructions, Little Friends*, and other literature for local home missionary work.

Elder E. J. Parchment, Box 223, Bridgetown, Barbados, is in need of all kinds of denominational literature for missionary work.

S. L. Stafford, at Statesville, N.C., reports that he has all the literature he can use at present.

CHURCH CALENDAR

Sept. 9	Missions Extension Offering	Oct. 28	Temperance Offering
Sept. 30	13th Sabbath (Australasia)	Nov. 4-25	Review Campaign
Oct. 7	Colporteur Rally Day	Nov. 11-18	Week of Prayer
Oct. 14	Voice of Prophecy Offering	Nov. 18	Week of Sacrifice Offering
Oct. 14-21	Message Magazine Campaign	Nov. 23	Thanksgiving Day
		Dec. 30	13th Sabbath (Far East)

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

THE ADVENTIST REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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NEWS AND NOTES

The Last Sabbath at the Seoul Sanitarium

IRENE ROBSON, director of the school of nursing in the Seoul Sanitarium, writing under date of August 8, 1950, gives the following picture of the last Sabbath she spent in Korea:

"It is wonderful to be home again, but I think constantly of our Korean believers and their welfare. We had a fine group of workers in our hospital, and it looked as though God was ready to do a mighty work. Then the fighting started, and we were ordered to evacuate.

"The last Sabbath was one which I shall not forget, for on that day forty-one people, who were baptized the preceding Sabbath, were accepted into the hospital church for membership. Among this group were doctors, nurses, employees, and others. For more than a year the lay members of our church had been holding meetings and regular church services in a near-by village, and some of these people were among those baptized. Besides this group there were about forty others who were planning to be baptized this fall. A number of our first-year student nurses were in this group. Some of the older church members who had been unfaithful in Sabbath observance during the last war had also expressed a desire to be baptized. As one said, 'We want to have a clean church.'"

New Books Sold in Urdu Language

A. J. JOHANSON, of the Southern Asia Division, spent ten days during the month of July in field work with the colporteurs in West Pakistan and sold \$500 worth of the book *Our Day* in the Urdu language. During this time he met the begum of the secretary general of the government of Pakistan, and also the director of education for the government of Baluchistan. Both of them expressed their great appreciation for our attempt to give the kind of literature to the people that would educate them to appreciate the true values of life, and they also expressed their appreciation of the health education that we are giving through our books and papers. The government of Baluchistan is planning to place an order for our health books to go into all the schools in that state.

It is most encouraging to see literature in many languages going into the field and meeting popular favor.

E. E. FRANKLIN.

Recent Missionary Departures

MISS RUTH GUSTIN, of Southern California, responding to a call to connect with the Central American Union office as cashier-bookkeeper, left Loma Linda for San José, Costa Rica, early in July.

Mr. and Mrs. A. W. Fund and little son, Larry, of Arizona, sailed from New York for Beirut, July 13, on the S.S. *Ferncape*. Brother Fund will assist in the work in the office of the Middle East Union in Beirut and also do some teaching in the Middle East College.

Elder and Mrs. James D. Meade, of Pennsylvania, sailed from New York for Port Harcourt, July 17, on the S.S. *Triton*. They will be at the Elele Mission Station in Nigeria, West Africa.

Mr. and Mrs. W. W. Hofstar and their two children, Warren and Marilee, of College Place, Washington, sailed from Los Angeles for Cape Town, July 21, on the S.S. *Limburg*, Brother Hofstar having been called to connect

with the Malamula Mission in Nyasaland as accountant and builder.

Mr. and Mrs. N. R. Fouts and their two children, Margaret and Myrna, of the Upper Columbia Conference, sailed from San Francisco for Karachi, July 22, on the S.S. *Silver Spray*. Brother Fouts has been appointed to serve as secretary-treasurer of the West Pakistan Union Mission.

Miss Ethel M. Wood, of Indiana, sailed from New York for Cape Town, South Africa, August 1, on the S.S. *Cordillera*. Miss Wood is joining the staff of the Rusangu Mission as a teacher in the girls' school.

J. I. ROBISON.

Evangelism in Kowloon and Hong Kong

FORDYCE DETAMORE, newly elected secretary of the ministerial association for the Far Eastern Division, writes regarding his evangelistic services in Kowloon and Hong Kong:

"We had a good week end last Sabbath; about 20 more took their stand. Had a nice baptism of 18, also three on profession of faith. So after a good many months of hard work things are beginning to break. The last four Sunday nights the auditorium has been full. Besides a good attendance at the auditorium we have also had a good crowd at the meetings on the Ventris Road (Hong Kong). I hope that in the final call for surrender many more will take their stand."

In a letter received a little later Elder Detamore wrote: "We had an overwhelming response for the closing week end. About 130 took their stand for the truth. The Lord has greatly blessed us."

W. P. BRADLEY.

Week of Prayer, Australasian Missionary College

FROM Edward E. White, associate secretary of the Missionary Volunteer department of the Australasian Inter-Union Conference, comes the following good report:

"It is an inspiring experience to associate for a week in spiritual refreshing with a body of young people in training for Christian service, but when this occasion takes place at Avondale with all its historic associations with the Spirit of prophecy, the experience is doubly blessed. A. P. Dyason, the Missionary Volunteer secretary of the Trans-Commonwealth Union, and the writer were the visiting speakers, and much time was spent in personal counsel with the students apart from the regular chapel and evening services.

"The responses to various appeals were free, and the final testimony meeting was one long to be remembered as students and faculty joined, without any pressure whatever, in voicing their thanks to God for His guidance and power in their lives. Thirty students joined a baptismal class which is now cared for by N. C. Burns, of the Bible department.

"Under the capable and inspiring leadership of W. G. Murdoch, Avondale is performing the purpose for which it was established by prophetic guidance half a century ago and is preparing consecrated workers for service at home and in the South Seas. A Christian atmosphere is very evident in the college."