

The Advent REVIEW AND SABBATH HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



U.S. Army Photo

When the North Korean Army Invaded Taejon, Kim Eung Sik, the Mission Treasurer, Took His Little Family and Joined the Thousands Jamming the Highways Leading South

Escape to Pusan

A KOREAN REFUGEE'S STORY

By Theodora Wangerin

Editor, Korean "Signs of the Times"

THE office of the South Korean Mission is in Taejon, the place that was in the news so frequently during the war in South Korea.

When Taejon was invaded Kim Eung Sik, the mission treasurer, with his little family, escaped to Pusan. Several letters have been received from him, telling about the fifty families of believers who found refuge in that crowded refugee city at the very tip end of Korea. A week ago I received an interesting letter from the wife of Kim Eung Sik, describing their flight from Taejon. She wrote as follows:

"When your letter was received our hearts were filled with gratitude as hot tears flowed down our cheeks. It seemed as though we had had a personal visit with you. The letter gave us new courage. Although we have been led in paths that were not of our choosing the Lord has not forsaken us.

"As I think of you so far away my heart throbs anew and the tears, sealed up so long, flow freely. I shall never forget the last prayer meeting that was held in the Taejon church. At the close of the meeting we went over to the office again and with trembling hands put things in order. As we returned to our home and realized that we would have to leave our personal effects, especially the little

organ, which I enjoyed so much, our hearts ached.

"We decided that Pastor Chung's family and we would leave together. [Pastor Chung Tong Shim, president of this mission, was then in attendance at the General Conference, having left before the war broke out.] But circumstances altered this decision. One of the children was not well, and so we left them with Brother Pak, at Machang. We believe that God has watched over them. As we separated we clasped hands. The tears flowed freely. With choked voices we said, 'Undoubtedly we will meet again. But where and under what circumstances we will meet we do not know.'

"On July 14, as the cannon roared and the shells screamed all around us and the way of escape was rapidly closing, we decided to join

(Continued on page 19)

In This Issue

FRONT PAGE	Escape to Pusan
EDITORIAL	Page 3
Banishing Satan—The Sabbath for Man—March of Medicine—A Grim and Cheerless Meeting	
AUTUMN COUNCIL	Page 6
Autumn Council Proceedings—Spiritual Echoes From the Autumn Council—Atheism in Current Literature	
THE ADVENTIST HOME CIRCLE	Page 12
Hunger for Beauty—"Words of Hope"—Peter the Prevaricator	
REPORTS FROM ALL LANDS	Page 14
Voice of Prophecy in Great Britain—News of the Work in Sinkiang—Converting Power of Our Literature—Editors Are Our Friends—Joys of Mission Service—Church Dedication, Garden Grove, California—Lay Evangelism in the Philippines—Indian Camp Meeting, Arizona—"Adventist to the Bone"—Conference Display at the Eastern States Exposition—Revival Services in Atlanta, Georgia—Display at the Los Angeles County Fair—North American Spot News—Obituaries—Church Calendar	

Copyright, 1950, Review and Herald Publishing Association, Washington 12, D.C.

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.]

¶ **OPPOSITION** to a proposed State lottery to provide funds for old-age assistance was expressed in a resolution adopted at the annual sessions of the Massachusetts Baptist Convention in Boston, Massachusetts. A State referendum on the proposal was included in the November 7 ballot. The delegates said the measure would force persons applying for old-age assistance to "become co-partners in gambling." The Reverend Hubert Mathews, a member of the convention's social action committee, called the proposal "one of the finest devices in the world for the gambling racket to cash in."

¶ **FOUR** major maladies confront modern man as spiritual enemies—the cheapness of life today, a decreasing strength of character, pessimism, and loneliness. That was the opinion voiced in Des Moines, Iowa, by Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church in America, in his communion sermon at the opening service of the church's seventeenth annual convention. "The perfect antidotes for these spiritual enemies today," he declared, "are four ancient mysteries: the act of God in becoming a man, forgiveness, resurrection, the divine fellowship of the Christian church."

¶ **A WIDESPREAD** Amish religious revolt against the school attendance laws of Pennsylvania, which sect members claim conflict with the tenets of their church, has placed school authorities in a difficult situation. The resistance to State laws stems back to last summer, when the Old Order Amish in Lancaster and Mifflin counties quietly decided to contest the laws by not sending their children over 14 to school this fall. At Lancaster, where 34 parents have been arrested, Amish Bishop Jacob Lapp said, "When the powers of the world and of God don't agree you must listen to your conscience." His church members said this means they will stand firm against sending their children to school, even if it involves jail terms.

¶ **TWO** million new members in the next five years is the goal of the Southern Baptist Home Mission Board, Dr. J. B. Lawrence, of Atlanta, Georgia, secretary, declared in an address to the 115th annual meeting of the Maryland Baptist Union Association in Salisbury, Maryland. "Success depends upon motives, money and men for the task," he said. The clergyman outlined the five-year crusade his department has initiated, which includes emphasis upon more converts, churches, mission stations, and "more effective witnessing."

¶ **ONE** of every 100 Mormons is a missionary. The Mormon missionary system is said to be unique among churches, the financial arrangements alone making the program unusual. Missionaries use their own personal savings plus donations from family, friends, and fellow church workers to support themselves in the field for as long as three years. Another distinguishing feature is that most missionaries are young men and women in their twenties. More than 62,000 members of the church have served voluntarily and at their own expense in its mission fields since 1830.

¶ **PASTORS** of Chicago aimed a double blow at the alliance of organized crime and politics in Chicago even as the Senate Crime Investigating Committee was holding hearings in this city. Administrative committeemen of the Church Federation of Greater Chicago launched a campaign to take politics out of all law-enforcing agencies and suggested naming "a civic screening committee" to pick county police. At the same time about 250 Methodist ministers, meeting in Chicago Temple, handed a stern rebuke to the city for "granting special privilege to the crime cartel." The Methodists praised the crime probe headed by Senator Estes Kefauver (D.), of Tennessee.

75-50-25 YEARS AGO

1875

¶ **WRITING** of the new publishing house in California, James White says: "The city of Oakland, the pride of California, has become a point of especial interest to our people, as the seat of the Pacific Seventh-day Adventist Publishing Association. . . . This building has two stories, a fine basement of great value for storing stock, and four finished rooms in the attic. On the lower floor of the building in the rear part we have two fine presses in use. . . . The rooms in the two stories are large, and twelve feet from floor to ceiling. The indentations at the four corners of the building give the rooms better shape and more light, which is highly prized by editors, compositors, proof-readers, and pressmen."

1900

¶ **FROM** Upper Michigan, S. F. Svensson sends the following: "Last fall we began to erect a church building in Bates, six miles from Iron River. On account of the severe winter the work was discontinued. It was taken up again this summer, and finished. The building is twenty-five by forty-five feet, and will seat two hundred persons. It has cost over one thousand dollars. . . . Sunday, October 7, the church was dedicated. At 11 o'clock A.M. we had service in the Swedish language, and at 3 P.M. in the English. Elder Watkins, of Menominee, spoke in English. . . . This is the second Seventh-day Adventist church building in the Northern Peninsula. There ought to be twenty by this time."

1925

¶ **"NOVEMBER 29** was a high day in Indiana," reports W. A. Spicer, "when many brethren and sisters from different parts gathered at the Indiana Academy near Cicero to dedicate that completed enterprise to God. The sacrifices of the brethren and sisters and the earnest labors of Elder C. S. Wiest and his associates of the conference staff, have resulted in the building up of a fine educational institution for Indiana."

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS: Frederick Lee,
W. A. Spicer, F. M. Wilcox
ASSISTANT EDITOR: D. A. DeLafield

Banishing Satan

I NOTICE a Scottish minister has suggested that the belief in a personal devil originated in Oriental imagination. He considered the story of the temptation and fall, in Genesis 3, as an "Eden poem." This idea was set before "crowded congregations" in a series of sermons on "Beginnings of Religious Belief."

Satan surely never scores a greater victory than when he persuades men that he is only a myth. It is just the time now for him to promote this doctrine, when the Scripture prophecy of the last days cries out the warning:

"Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Of course, the enemy will be working now with greater energy than ever to throw men off guard. We know by another word from Revelation that just before us now must be "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. Then will be seen "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

We Adventists Must Be on Guard

In foretelling the deceptions of error just before His second coming, Christ said that these things would be of so subtle a character that, "if it were possible, they shall deceive the very elect." Matt. 24:24.

That last word is something to put us on guard who think the theory of truth we have is ample guarantee of protection. God's truth is our shield and buckler, surely, but we need not only the form of the truth but the very "love of the truth" and the constant watchfulness and dependence on Christ's grace to be kept from the imitations of the truth that will be sprung upon us to deceive if possible the very elect.

Many years ago our cause was passing through an attack by error that put us all in peril; most of all were those in peril who thought nothing seriously dangerous was involved. Were not the promoters brethren of ours? Did we not have the truth? They were ready to investigate where others feared—feared and shunned and warned against ideas that were claiming to be advanced light, but which were not in harmony with the great main platform of the third angel's message.

A Voice of Warning

But in those days came warnings by the Spirit of prophecy about "investigating" the things of the evil one's invention. Sister White wrote:

"My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly.

"God's word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. . . .

"Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a war-

fare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain a victory over us."—*Review and Herald*, Aug. 11, 1903.

That REVIEW was the last one printed at the old headquarters. The next one, dated August 20, was issued from Washington, D.C. In those days it was evident that the Lord was guiding with strong hand and true. Error's nature was made plain to all who held fast to the message of the hour in "the love of the truth." W. A. S.

The Sabbath for Man

JESUS made it plain that the Sabbath was instituted for the whole human race and not for the Jews only.

He was not referring to "a" Sabbath, but "the" Sabbath when He said, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Mark 2:27, 28.

The Sabbath that Jesus referred to could not be any other than the one God made when He created the world, as recorded in Genesis 2:2, 3.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." This He called to man's remembrance in the fourth commandment.

How it is possible for any Christian to accept the fourth commandment and still insist that the Sabbath has been transferred to the first day of the week is one of those strange deviations from Bible truth that are too frequent in the Christian church.

Need of Christian Consistency

In order to be rid of the Sabbath of the fourth commandment, some have gone so far as to do away with the Ten Commandments altogether. They protest that Christ came to fulfill and abolish the law and that now we are no longer under the law but under grace, as if that gave them the privilege of doing as they please in regard to the principles that God enunciated in the commandments. It would be difficult for us to choose between the "no law" advocates of the Sunday institution and the "all law" apologists for the so-called Sunday-Sabbath.

It is hard for us to understand those who argue for Sundaykeeping on the basis of the law of God. They gather up most of the texts that are used for keeping the seventh-day Sabbath in favor of Sunday observance and then cap their defense with a statement that Christ transferred the seventh-day Sabbath to the first day of the week. This they do without clear support of Bible texts to prove their point.

It would be much more consistent to take the Roman Catholic stand regarding the transfer of the Sabbath from the seventh day to the first day by saying that the church has the right to change the day if it so chooses. But then that would be playing right into the hands of the Roman Catholics and denying the Reformation principle of "the Bible and the Bible only is the rule of faith."

Many Bible Protestants say with commendable honesty that there is no Bible ground for Sunday observance. They keep Sunday as a day of worship because that has

become the custom of the Christian church, and unity for them is better than doctrinal difference in this regard.

The National Reform Association, which has been laboring for many years for a Sunday law, and is now actively engaged in promoting Sabbath reform throughout the nation, endeavors to raise the standard of Sunday observance in America by the slogan "Remember the Fourth." At present this association is supplying free quotations and choice statements on Sabbath observance to religious publications of various denominations for insertion in their papers. This group still believes in the binding claims of the Ten Commandments. They believe that the people of this nation should be made to observe them, even if it is necessary to pass a law to do so.

Some of the material these people supply to the papers makes good reading for Seventh-day Adventists. We take a sample of one article from the *Christian Statesman*, September, 1950:

"Rating the Fourth Commandment

"Some years ago the students of Simmons College, Boston, Massachusetts, numbering about 1,000, took a poll in which they ranked the Ten Commandments according to their own ideas of relative importance. They gave last place to the Fourth Commandment to 'Remember the Sabbath Day to keep it holy.'

"Does not this rating truly represent a cross-section of American opinion regarding the value of the Christian Sabbath? Whereas a true appreciation of its value would bring public opinion into accord with the following evaluation of the day by Rev. Milton Valentine, D.D., LL. D., formerly President of the Lutheran Theological Seminary, Gettysburg, Pa.:

"The Sabbath is a great moral means to all the moral and spiritual ends for which man has been created and redeemed. It stands in the midst of the moral law of the Decalogue, every Commandment calling for its presence. Not a single part of moral duty can afford to lose the services of this blessed day. Wickedness sees in it the key position by the taking of which it may hope to sweep the whole field. It is needed for the victory of truth and righteousness in the earth."

To this latter statement we say "Amen," only we wonder how it is possible to apply it to the first day of the week, a day which Christ never kept, which the disciples never kept, and which the early church had no thought of keeping until apostasy crept in.

Is it not time that these zealous advocates for the keeping of the Sabbath admit that they have no ground whatever on which to stand by taking the fourth commandment and making it a text for Sundaykeeping? Let us ever abide by the Scriptures, and remember the true Sabbath to keep it holy.

F. L.

Wonders of Our Age—4

March of Medicine

MEDICAL science has come a long way since Dr. Crawford W. Long used ether as an anesthetic in surgery in 1842. Medical practice of a century ago showed signs of becoming scientific and dependable in spite of the fact that such drugs as calomel, strychnine, and opium were largely used by practitioners, and blood-letting was still in practice.

Lister came along in 1867 with antiseptic surgery, and in 1885 Pasteur announced his rabies preventive. Koch isolated the tuberculosis bacillus in 1882, and in 1894 Roux perfected the diphtheria antitoxin. The obscure relationship between body functions and those hidden factors in human vitality began to unfold when Takamine isolated the hormone, adrenalin, in 1901.

Then came McCollum in 1913 with Vitamin A. Insulin for the treatment of diabetes followed in 1923. Of great importance were the sulphonamides, powerful agents for the treatment of bacterial diseases, and later the antibiotics, such as penicillin and aureomycin.

These developments in medical science came into being within the scope of a century. The practice of medicine in Europe and America had been more a matter of fancies and superstitions than the application of scientific facts to the treatment of disease. Then suddenly medical practitioners, aware of the inadequacy of their old ideas and methods, came to life, and a new science was born.

Today medical research workers are penetrating the secrets of body chemistry. They are amazed to discover in the body certain small chemical plants working together to manufacture those powerful hormones upon which optimum health and the fight against disease depend so much.

The best medical minds now recognize the fact that if the patient is to be made well again, he must cooperate with the laws that govern his physical being. Drugging, as that term has generally been understood, merely outrages the best efforts of the body to heal. If drugs are used, they must serve a real purpose. For example, when there is an attack upon the body by certain bacteria, these invaders must be destroyed or rendered impotent by effectual bactericides.

True medical science seeks to attack disease by the utilization of the most rational remedies including hydrotherapy, proper diet, trust in divine power, and other simple yet powerful means. Accepted among the methods used by skillful physicians is endocrine therapy, which employs the new hormones for conditions of imbalance in the glandular system of the victims of certain disorders or diseases. Certain hormones are now in use, such as cortisone for certain forms of arthritis; and some physicians have used other hormones for treatment in certain types of cancer.

Miracles of Surgery

The practitioner who honestly seeks to relieve his patient and effect lasting cures applies his knowledge by reasoning from cause to effect. Discovering the cause of disease, he seeks to eradicate it by the most sensible and natural methods available. When his best scientific measures fail he summons the surgeon, who, equipped with a remarkable knowledge of human anatomy, attempts to remove the seat of disease, and thus rid nature of the encumbrance that so effectively interferes with its function.

It is almost unbelievable to witness the surgical operations on the brain, the eye, the heart, the nerves, the bony structure, the glands, and the most isolated and tiniest organs of the body. It is possible, for example, to remove the pericardium from the heart while that organ actually throbs and pulsates, sending its supply of blood through the thousands of miles of the circulatory system. Large organs, such as the stomach, may be almost entirely removed. A lung, a kidney, and the spleen may be successfully detached from living tissue. The healthy organs that remain are left to function free of the offending member.

The miracle of blood transfusion is now almost a science in itself. Various factors in the blood introduced into the circulatory system will correct specific conditions. Patients in need of surgery may be built up in short order by intelligent medical attendants who seek to preserve life by use of blood transfusions.

The research laboratory is coming to the aid of the

physician by producing important knowledge concerning the cause of disease. In 1949 Dr. John F. Enders, of Harvard University, was able to grow polio virus in a test tube in a culture media. It was successfully made into a vaccine and used without serious reactions.

In the field of human cancer scientists are coming more and more to believe that this disease is of virus origin. They are thinking God's thoughts after Him.

It is achieving miracles in prolonging human life. Physicians are discovering the way God works through the laws of the physical world. Whether they will acknowledge the God of all law is a matter of personal responsibility. We know that He is the creator and sustainer of all things, and that science will succeed only as it discovers His laws, respects and obeys them.

We Adventists may rejoice in the discoveries that have been made in the realm of medical science. We believe in and use natural methods of treatment. We also rejoice in and employ the additional wonders of medicine that have come to assist nature in its task of building healthy bodies and healing diseased ones.

God-fearing and devoted servants of mankind are constantly on the alert to discover how they may become better ministers of the healing art. To those we owe our devotion and thanks. Their work is one of the wonders of our age. To them we can be grateful for much of the physical prosperity we enjoy. D. A. D.

A Grim and Cheerless Meeting

A FEW days ago (November 8) we attended the annual meeting of the Academy of Political Science, held in New York City. This is one of the many learned societies that abound in the land. Its special field is the bewildering area of national and international affairs, and particularly at this time the relations of one nation to another in the matter of war and defense.

There was no lack of subjects to discuss. And the speakers were the best the country could provide, key men from universities, statesmen, heads of great foundations created for peace, and others equally eminent.

We attended from ten o'clock in the morning till ten at night to hear eleven different men deal with various phases of the broad theme of "the defense of the free world." We believe it reasonable to say that the addresses given set forth the consensus of the thinking of the world's wise men in analysis and attempted solution of the world's problems. Certainly those addresses cogently marshaled facts and evidence, and enabled us to gain a clear picture of the kind of world in which we live and of the prospects that confront it.

Optimistic Note Absent

We listened intently for the note of optimism, for the description of the brave new beautiful world that was formerly pictured as ready to unfold before our expectant eyes. But what we heard was sober, somber, even grim. One speaker said that the paper he was to read was "cheerless." And what he read well supported his bleak description. "It must be understood," said he, "not only that we stand in grave peril but that this is no passing crisis." He went on immediately to explain himself:

"If we are providentially spared full-fledged war, we must still understand that the survival of this nation [the United States], and indeed of the entire free world, can be assured only through a rapid and sustained build-up of military, economic, and political power. In other words, even on the most optimistic assumption the so-called emergency is one of indefinite duration."

Of the danger that highly organized military power presents to the very structure of free government, and

thus of the possibility that the means used to protect freedom may destroy it, he declared:

"Never before have we as people had to face a problem comparable to that of today. Briefly put, the problem is how to achieve a rapid build-up of military forces in being, to maintain that high-level degree of mobilization, and to increase selectively the capacity and output of our economy without destroying the free society we seek not only to defend but to expand."

Well does he observe that "this indeed is a problem that will try the ablest men." And he assures us that the working out of the problem will involve, among other things, a long-time lowering of our standard of living.

Those speakers who touched upon the subject of American financial aid to other lands were far from certain that such aid has purchased any bonds of united thinking or any sense of cohesion against common dangers. Rather, the peoples of some far lands are definitely suspicious of the motives behind Western liberality.

In fact, the hope of securing unified thinking is made well-nigh impossible, said one speaker, because the "same item of information and the same idea mean something different" to an American from what they do to the citizens of certain other countries. People of different lands, he declared, "are conditioned by different experiences and molded by different conceptions of what is true, good, and politically desirable and expedient."

One speaker offered optimistic comments on the accomplishments of the United Nations. But such comments were not sufficiently reassuring to offset the depressing note sounded by all the other speakers.

As we listened to these dismal addresses we thought of what General Omar Bradley, chairman of the Joint Chiefs of Staff, said recently in a radio broadcast:

"America has now entered an era of life which has long been familiar to older nations. Other peoples have lived in and out of the shadows of physical destruction for centuries. Now America is entering a life of light and shadow in which tension and sacrifice will be the normal way of life."—Quoted in *The Sunday Star* (Washington, D.C.), Oct. 15, 1950.

In such a world as this, Adventists, along with all others, must now live. Need we fear? No. If ever there existed a people who could be calm in their souls in the face of impending tragedy, Adventists are such a people. These are the days we have anticipated. These are the dark hours that we believe just precede the morning of the eternal day of God.

Our Day of Opportunity

In fact, these are days of great opportunity. When the wise of this world are perplexed and baffled, and feel that their best efforts for peace and prosperity are fruitless, this is the time for us to sound aloud the truth that peace comes from fellowship with God and that prosperity belongs to the meek, who are soon to inherit the earth.

This is a day when we must be more on our guard than ever before, lest we become entangled in the meshes of conflicting passions that control nations. We are in the world but not of the world. We are commanded in Holy Writ to pray for rulers, and well we may pray that the winds of strife shall be held till God's last message is given. But having done that, we should rise from our knees not to expend our energy and time in this or that political plan for world progress. Certain as we are that the judgments of God are about to fall upon an impenitent world, consistency permits only one course of action for us who are members of the Advent Movement. We can rightly promote world progress only in terms of the progress upward of those in this world who are willing to make ready for translation at Christ's coming. To this kind of world uplift we are dedicated. F. D. N.

Autumn Council Proceedings

Grand Rapids, Michigan, October 23-November 1, 1950

By Norman W. Dunn
Associate Secretary, General Conference

THE 1950 Autumn Council of the General Conference Committee convened in Grand Rapids, Michigan, from October 23 to November 1. In attendance at the council were nearly all the members of the General Conference Committee resident in North America; also the local conference presidents; the union treasurers and auditors; representatives of the colleges, sanitariums, and publishing houses; and several leading evangelists. The following workers from overseas fields were present: Hsu Hwa, of the China Division; V. T. Armstrong and P. L. Williams, of the Far Eastern Division; C. C. Morris, of the East Mediterranean Division; A. H. Roth and L. F. Bohner, of the Inter-American Division; and J. Wagner, of the East Brazil Union.

This council will no doubt occupy an important place in the annals of our church history. Prior to the opening of the council a whole day was devoted to Bible study and prayer, with special emphasis on the work of the Holy Spirit and the urgency of an immediate preparation for the outpouring of the latter rain, so long overdue. Studies on the Holy Spirit were given at the devotional hour each day during the entire council. Prayer bands were held every morning, in which many small groups of workers pressed their petitions to God for victory over sin and pleaded for an infilling of spiritual power commensurate with the needs of men who are to carry God's last warning message to the world.

President Addresses Opening Meeting

In his opening sermon on Monday night, October 23, W. H. Branson, president of the General Conference, gave definite and effective leadership in this move toward a mighty revival of true godliness, and he emphasized the fact that the Lord has a "fixed time" when He will pour out His Spirit upon the church in abundant measure. He also pressed home the fact that God is *waiting* and has been waiting for many years for the church to remove all the hindrances so that the refreshing showers of the latter rain may fall.

In this effort to raise the spiritual level on which the workers dwell Elder Branson was given strong support by the four general vice-presidents, as well as by the brethren of the Ministerial Department and others who led out in the devotional meetings. The preaching bore evidence of a divine unction. It seemed that God was speaking through these men, and making an earnest appeal for wholehearted consecration and full devotion on the part of every worker.

Nor were these appeals passed by unheeded. Confessions of backsliding and spiritual indifference were made, misunderstandings between brethren were cleared away, and the spirit of unity and brotherly love pervaded the entire assembly. Even when issues arose on which there was a difference of opinion, the brethren were quick to find a way to harmonize their differences, and move forward with a degree of unanimity that gave unmistakable evidence of the Spirit's presence and leadership. It was a good meeting. The work of the council, both in the subcommittees and in the general sessions, was accomplished with dispatch and full freedom of discussion.

A number of resolutions were adopted, which it is believed will exert a far-reaching and beneficent influence on the progress and efficient administration of the work.

1952 Council in Europe

One of the first items discussed was the suggestion made by the officers, that the Biennial Council of 1952 be held in Europe, if world conditions at that time permitted such a gathering. It was the consensus that such a meeting would bring great encouragement and inspiration to our workers and believers in Europe as well as to the delegates who would attend from North America and other divisions of the General Conference. It was, therefore, voted:

"That we look with favor on holding the 1952 Autumn Council in Europe, that the officers make the necessary arrangements relative to date and place, and that a committee be appointed to make recommendations concerning the delegation that should attend from North America. Committee appointed: W. H. Branson, C. L. Torrey, E. D. Dick, the North American union conference presidents, and one local conference president from each union, to be appointed by the respective union presidents."

New Plan for Administering the Work in the North American Division

For many years the General Conference Committee has carried the full responsibility of the work of the North American Division. When world conditions were more favorable for the movement of General Conference workers over the world field, the administrative problems could be handled adequately by the various division committees, in council with visiting workers, without the necessity of referring many items to the General Conference Committee for consideration. Thus the officers and the executive committee were free to devote considerable time to the administrative problems of the North American Division. However, as the work has expanded throughout the world, and the number of institutions has increased, it has become imperative that a plan be inaugurated that will relieve the General Conference leaders of many details in connection with the work in North America, and leave them free to more efficiently administer the work in the world field. It was, therefore, voted to adopt the following recommendation:

"That the administrative details of the North American Division be on the following basis:

"1. *Leadership.* That the vice-president for North America, in counsel with the president, carry the chief responsibility of leadership for the administration of the work in this division.

"2. *Secretaries.* That an associate secretary and an assistant secretary be chosen to give his entire time to the work of this division.

"3. *Committee on Administration.* That, though the General Conference Committee shall continue to be recognized as the executive committee for the North American Division, a committee on detailed administration for North America be appointed, which shall serve as a subcommittee of the General Conference Committee, to handle many of the details of the work in this division.

"4. That this Committee on Administration be made up as follows:

Vice-president of the General Conference for North America, chairman. (In his absence he shall designate someone to act as chairman.)

The president, the secretary, and the treasurer of the General Conference.

Associate secretary of the General Conference for North America.

Assistant secretary.

General Conference undertreasurer.

A representative from each of the General Conference departments, including the Ministerial Association, the Auditing Department, the International Temperance Association, to be designated by the department head in counsel with the officers; also the Medical Extension secretary.

Secretary of the War Service Commission.

Secretary of the Commission for Self-supporting Missionary Enterprises.

Secretary of the Press Bureau.

Associate secretary of the Colored Department.

Associate secretary of the Home Foreign Bureau.

Presidents of union conferences.

Chairman of General Conference institutional boards.

Members of the General Conference Committee representing institutions in North America.

Such other persons as may be named by the General Conference Committee.

"5. The Committee on Administration shall be responsible for fostering the following lines of work:

"a. The raising of funds for our great world mission program in cooperation with the General Conference Treasury, the Home Missionary Department, and the Sabbath School Department.

"b. Assisting in the placing of returned missionaries.

"c. Transfer of workers within the division.

"d. The work of the Home Foreign Bureau.

"e. The work of the Colored Department.

"f. Directing the work of the North American War Service Commission.

"g. Detailed promotion of evangelism and all lines of departmental work.

"h. The processing of ministerial internships as allotted by the General Conference Committee.

"i. Such other responsibilities as may be delegated to it from time to time by the General Conference Committee.

"6. That there be no governing or control of funds by the North American Committee on Administration, but that all financial requests be handled by the General Conference Committee; also, the setting of mission offering goals, the calling of workers for foreign service from North America, and the making of policies for the general conduct of the work in the North American Division shall be functions of the General Conference Committee.

"7. That this committee function between councils of the General Conference Committee. During the councils all matters pertaining to the North American Division work shall be considered by the General Conference Committee.

"8. That separate minutes be kept of the actions of the Committee on Administration for North America (including the actions passed at any Autumn or Spring Council pertaining only to the North American Division), and that copies of these be furnished to the General Conference Committee members resident in North America.

"9. That all actions of the committee must be in harmony with the policies of the General Conference Committee.

"10. That all actions of this committee be subject to review and revision by the General Conference Committee, but, unless revised, shall be considered final.

"11. That the second and fourth Autumn councils of the General Conference Committee following the regular General Conference sessions be considered largely North American councils.

"12. That a separate agenda be prepared for the annual councils listing all items pertaining to the North American Division, and a special time be allocated in the council for the consideration of such North American items.

"13. Any seven members of the North American Division Administrative Committee including an officer, shall, after due notice to available members, constitute a quorum, and

shall be empowered to transact such business as is in harmony with the general plans outlined by the committee at the designated place of meeting as hereinafter provided.

"14. All meetings of the North American Division Administrative Committee, except majority meetings, shall be held at the general headquarters, or at such other place as may be definitely arranged by a majority meeting of the committee, or by a quorum of at least seven members meeting in regular session at general headquarters.

"15. That these arrangements go into effect as from January 1, 1951."

Graduate Work in Colleges

The following recommendation was adopted with reference to graduate work in Seventh-day Adventist colleges for the purpose of helping these institutions to avoid unnecessary duplication in graduate offerings and to maintain proper standards of graduate work:

"1. That the following criteria, as prepared by the college presidents in their meeting in Colorado in 1949, be adopted as the basis for judging the fitness of a college to carry a graduate program:

"a. An adequate demand on the part of students with a qualifying undergraduate major.

"b. Adequate library facilities.

"c. An adequate faculty.

"d. Adequate laboratory and research facilities.

"e. Proved financial stability.

"f. Sustained approval by standard accrediting agencies.

"2. That the following be appointed as a committee to survey the needs of the denomination and of our young people for graduate work in our colleges, to evaluate the facilities for such work, to recommend which institutions qualify according to the criteria in paragraph 1 and should therefore be encouraged to offer graduate work in designated areas, and to report its findings and recommendations to the Committee on Graduate Work before the spring meeting of the General Conference Committee in 1951: K. J. Reynolds, W. B. Ochs, A. W. Johnson, T. R. Flaiz.

"3. That permission be granted to Walla Walla College to offer a fifth year to meet standards for a Master's degree with a major in education, with the understanding that at the end of two years of operation of the program its effectiveness shall be evaluated by the Department of Education of the General Conference, which shall then report its findings and recommendations to the Committee on Graduate Studies.

"4. That the requests from Pacific Union College, Union College, and Washington Missionary College to offer graduate work in nursing and nursing education, and the Pacific Union College request to offer a graduate minor in Bible (nine quarter hours in addition to present offerings) be referred to the special subcommittee previously named."

Delegates to the European Youth's Congress From North America

At the time of the General Conference session the Young People's Missionary Volunteer Department was authorized to hold a European youth's congress in Paris, in the month of July, 1951. As details of the plan were developed it was felt that a limited delegation of young people from North America would not only impart but also receive valuable inspiration and instruction by attending this meeting. It was, therefore, decided:

"1. That the delegation to be appointed from North America to this congress be on a limited token basis and be chosen from among our lay young people according to the following arrangement: one representative from among the students from each denominational college including junior colleges, and one additional Missionary Volunteer lay member from each union, these representatives to be chosen by the respective union conference committees.

"2. That in the case of Oakwood College and our colored constituency, one representative be chosen from the student body of the college and two Missionary Volunteer members from among the lay young people of the colored conferences, these three representatives to be chosen by the Oakwood Col-

lege board, the two latter on nomination from the colored conferences.

"3. That delegates be at least eighteen years of age. They shall be chosen because of their participation in soul-winning "Share Your Faith" endeavor and their ability to impart inspiration both to the Paris youth congress and later to the youth of the home field.

"4. That the Missionary Volunteer Societies of North America raise a European youth's congress fund amounting to \$30,000, and that this fund be raised between January 1, 1951, and July 1, 1951. Union conference quotas will be based on church membership and probable total delegate expense.

"5. That the \$30,000 be allocated as follows:

"a. \$20,000 be set apart to be used to assist in the expense of the European delegates.

"b. \$10,000 to be used in subsidizing the expense of North American delegates.

"6. That the Missionary Volunteer secretaries of the General Conference and the General Conference treasurers, with E. W. Dunbar as chairman, be a committee to work out details of the financial arrangements."

Revival and Evangelism

In view of the great spiritual blessing that has come to our people as a result of the revival work carried on since the recent General Conference session, and in harmony with the renewed conviction received at this Autumn Council, that revival work should continue until the church is prepared to receive the blessings of the latter rain, it was resolved:

"1. That the work of revival and reformation now in progress be continued until all our people in the conferences and institutions shall have been reached and given the opportunity of entering into this renewed experience under the outpouring of the Holy Spirit; and,

"2. That constant effort be put forth to implement the series of recommendations on evangelism adopted at the last General Conference session, to the end that the Advent message may be quickly carried to the uttermost part of the world."

Enlargement of Colporteur Evangelism

Without doubt the hearts of our people everywhere thrill with the possibility of doubling our church membership during the next four years, as suggested at the General Conference session in San Francisco. If our church members accept this challenge with sincere hearts, it is believed that many will respond to the call of our publishing men to dedicate their lives to the literature ministry. A goal was set by the council as a colporteur objective during this four-year period by the following recommendation:

"That throughout the world field earnest efforts be made between now and the year 1954 to double the present number of active colporteur evangelists and the number of souls now being won through their efforts."

Liberty Magazine

Great emphasis was placed on the importance of doing all in our power to place before men of influence the principles of religious freedom. This is a duty and privilege which will not be accepted lightly by those who are alert to the dangers that today threaten liberty of conscience. Inasmuch as the *Liberty* magazine has proved to be an effective means of reaching the clergy of other denominations, and influential men such as doctors, lawyers, and educators, it was decided:

"That while endeavoring to increase the circulation of *Liberty* magazine among our church members, we also place this important publication in the hands of as many of the influential people of this country as possible."

Reaching the Multitudes Through Television

From a special committee on television the following report was submitted and adopted:

"WHEREAS, Television promises to become an effective means of evangelization, which should be employed in reaching as many as possible with the judgment-hour message; and,

"WHEREAS, This method of presenting the message is entirely new and demands great skill, which can be acquired only through a period of experimentation and practice; and,

"WHEREAS, This experimentation will be very costly and a financial burden too heavy for individual unions and conferences to undertake alone;

"We recommend, 1. That for the years 1951 and 1952 all telecasting be sponsored only by the General Conference in the development of plans and programs in an effort to test out the effectiveness of this method of evangelization and to develop technique and methods for the production and release of televised programs.

"2. That the North American union and local conferences join with the General Conference in setting up a fund from which to pay station time and production costs.

"3. That we continue the television program in New York City.

"4. That arrangements be made for a second telecast to be conducted by the Voice of Prophecy Radio Corporation in the Los Angeles area.

"5. That we look forward to expanding the New York and western telecasts by coaxial and Vitapix cable in a plan to reach the large cities of both the East and the West, one station to be chosen in each union as the initial plan, in addition to the minimum network of the East.

"6. That a General Conference Television Commission be set up to care for the television programs and that the present Voice of Prophecy Board with the presidents of Greater New York and Southern California conferences and the telecasters in each program constitute the membership; that the vice-president for the North American Division be chairman of this commission, with a vice-chairman to be appointed by the full board; that the over-all control of the telecasting and allocation of stations and budgets be under the commission.

"7. That a fund be created to finance this television and the Voice of Prophecy work as follows:

"a. General Conference

Voice of Prophecy Radio	\$ 50,000	
Appropriation for Television	142,500	
		\$192,500

"b. Eight-fifteenths of one per cent of tithe from North America on the basis of the 1949 tithe receipts

Voice of Prophecy Radio	\$ 64,000	
Television	28,000	
		92,500

"c. Special Television Offering in North America

		89,478
Total provision for radio and television		\$374,478

"We recommend, That this television program begin as of December 1, 1950."

Continuous Teacher Appointment

In order to effect a more equitable tenure of service on the part of teachers in our colleges and obviate the high rate of turnover in the teaching personnel, with resulting inefficiency and slow professional growth, it was voted:

"1. That teachers who have given satisfactory evidence of their loyalty to denominational standards and teachings, who have given satisfactory proof of their ability as teachers, and who are in agreement with the college's prescribed conditions for continuous appointment may be considered for such appointment. It is to be understood that continuous appointment does not constitute an indeterminate contract.

"2. That the policy prevailing in the college for promotion in rank shall apply to the recommendation for continuous appointment.

"3. That teachers who have been appointed in the same

college for a minimum of five consecutive years, and whose service record is satisfactory, may be placed upon continuous appointment by action of the college board.

"4. That teachers who have served a minimum of seven consecutive years in one Seventh-day Adventist college may, upon transfer to another college, become eligible for recommendation for continuous appointment in the employing college after one year of service.

"5. a. That teachers on continuous appointment may be summarily dismissed for gross misconduct and/or disloyalty to the standards and teachings of the denomination.

"b. That teachers on continuous appointment who are dismissed for reasons other than those stated in paragraph 'a' shall receive their salary for not more than one year from the date of notification of dismissal, whether or not they are continued in their duties at the college.

"6. That the General Conference policy pertaining to calls from one institution or field to another shall apply to teachers, including those on continuous appointment.

"7. That should a teacher on continuous appointment desire to resign for personal reasons, he is to give notice in writing to the president of the college previous to the annual board meeting."

The World Budget for 1951

The work of the council reached a climax with the presentation of the report of the Budget Committee on the evening of the last day of the council. Though the requests from the world field were far in excess of the funds available, it is gratifying to report the largest amount ever to be appropriated for the support of the work in all the world—a total of more than seventeen million dollars made available through the sacrificial gifts of God's people throughout the world. This is over a million dollars more than the amount appropriated last year in St. Louis, which, according to the report, was "the largest amount ever to be appropriated by this denomination for the support of its work" to date.

By a rising vote the delegates adopted the budget for 1951. While they remained standing Elder Branson mentioned having attended the council in Minneapolis, Minnesota, when the first million-dollar budget was adopted. He then led the delegates in singing, "Praise God from whom all blessings flow."

After a few parting words of counsel and encouragement by the president, the 1950 Autumn Council was brought to a close with a note of brotherly love and unity as the delegates joined in singing, "Blest be the tie that binds our hearts in Christian love." The following is a summary of the appropriations that were voted:

Base Appropriations

Overseas Fields	\$7,626,250.00	
North American and General	2,779,218.00	
		\$10,405,468.00

Special Appropriations

Overseas Fields	\$ 595,737.33	
North American and General	1,299,000.00	
Evangelistic Fund for the World Field (G. C. offering)	137,500.00	
		2,032,237.33

Church Extension Funds

Overseas Fields	\$ 120,000.00	
North America	80,000.00	
		200,000.00

Estimated Revertible Funds

Overseas Fields	\$2,081,909.29	
North America	2,203,902.76	
Central Europe (offerings)	151,000.00	
		4,436,821.05

Total Appropriations for 1951, Including Reversions	\$17,074,517.38
---	-----------------

Spiritual Echoes From the Autumn Council

Excerpts From Devotional Studies on the Latter Rain

Results of the First Pentecost

EVER since the brethren asked me to lead out in the study this morning, I have been trying to prepare my heart and to think through all that might be said. The subject that we are speaking about is not some new doctrine. It may be, brethren, that it will be a new experience for us. We have met as a group of leaders. We have come here at great expense to the cause; and there isn't one of us, I believe, that would be in this work with all its details if he were not earnest and sincere.

In thinking of the subject for this hour, "The Results of the First Pentecost," I naturally turned to the book of Acts and began to read it anew. The book is really a postscript to Luke's Gospel. It completes the story, and he wrote it for a purpose. "All that Jesus began both to do and teach" Luke and the disciples were still carrying on in the Acts of the Apostles. Chapter 1 of the Acts of the Apostles sets the scene for all that follows, and in this first chapter we have the Lord giving the promise of the coming of the Spirit to His disciples. And then very briefly we are led to the scene of the ascension. Luke adds the thought in his Gospel that the disciples returned to Jerusalem with great joy in their hearts.

There was a time of heart searching. Then came Pentecost, and Pentecost made all the difference to them. It was not only what happened on the day of Pentecost but what happened to them during the preparation for that

day. I'd like to refresh our minds on some things we all know so well. What I shall bring to you are several definite ways in which the Spirit of God affected those men.

They were of one accord; fellowship became a passion in their lives. There were no critics, no hinderers, no disturbers; in fact, we read that in every one of them was the evidence of the blessing of God. Every Christian saw in his brother a revelation of divine love and benevolence. These men were bound together by the ties that were unbreakable. Their solidarity made possible their victory.

But the Spirit did more. He enlightened their minds. You'll remember that on one occasion their enemies spoke of them as unlearned and ignorant men. But now they were no longer ignorant and uncultured. The weakest of them was ennobled. The Spirit of God made up their deficiencies. Oh, that the Spirit of God would do that for us today!

"God . . . in a miraculous manner supplied the deficiencies of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. . . . From this time forth the language of the disciples was pure," whether they spoke in the native tongue or in a foreign language. What wonderful things the Spirit of God did for these men! It changed them. It gave them courage. It also brought a heavenly illumination to them, and truths they could not understand while Christ was with them were now unfolded. The Scriptures

became a new revelation in their hands, and with a faith and assurance they had never known before they accepted and proclaimed the teachings of the Sacred Word.

Reality of the Living Christ

No longer was it a matter of faith with them that Christ was the Son of God. It was not a doctrine; it was an experience with them. He was not only reigning on the throne but living in their hearts, and they knew it. That gave them an assurance and a positiveness in their proclamation of truth. Their messages lived, because Jesus was living in their messages.

Even their outward countenance was different; the Spirit animated them and spoke through them. The peace of Christ shone from their faces, and their very features bore evidence of the surrender they had made. Brethren, they looked different. They not only spoke differently but looked like a different group of men.

The Spirit of God gave them power in their lives; it gave them victory in their personal experience; and how they needed it, because they had to meet the accumulated evil of centuries. It could be resisted only by the power of the Holy Spirit. And the Spirit of God warmed their hearts—I like that thought—warmed their hearts and made their lips eloquent. Brethren, that's how we can resist the tide of evil—with warm hearts and tongues made eloquent and pure by the grace of God and by the power of the Spirit. That is what we need.

This experience at Pentecost was not only for a few, a sort of spiritual aristocracy among them. Oh, no, it was for every believer. That experience brought new life to the church, and it stirred up the world, and the world persecuted the church. But the persecution started a layman's movement that sent the church to the ends of the earth. The numbers of converts increased. In the fifth chapter and the fourteenth verse we see that there were added to the Lord multitudes of men and women. And in the sixth chapter and the seventh verse we read, "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

May the hammer of God's Word strike us during these days as it did the early believers, so that from our innermost beings there will pour forth a river of living water, which is the only wealth the world really knows and really needs.

R. A. ANDERSON.

Fruitage of the Latter Rain

I CHOOSE as my text Joel 2:21-24: "Fear not, O land, be glad and rejoice: for the Lord will do great things. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

We have already learned that the prophecy of Joel 2, with its wonderful promise to the church, was fulfilled in part on the day of Pentecost and during the early days of the Christian church. But it is to reach its final fulfillment in these days in which you and I are living.

Now let us see what the fruitage of the outpouring of the Holy Spirit will be. The verses I read as my opening text state that "the floors shall be full of wheat, and the fats shall overflow with wine and oil." I believe that this refers both to spiritual and to temporal food. I believe that it refers to an abundance of means that will flow into our treasury with which to prosecute the work.

There are many in the church today who have long manifested a spirit of sacrifice. They have been faithful;

they have given their tithes; they have given their offerings. But I am sure too that there are many who have not been so faithful. We know that this is true. Many have not felt the importance of giving to God that which belongs to Him, have not felt the burden to sacrifice for the support of the cause of God throughout the world. But it is my conviction that as the Spirit of God comes in a fuller measure and grips the hearts of His people we shall see a new spirit of sacrifice. Surely this is what we need in this day of great opportunity.

According to the text that I read in Joel, it seems too that God has promised that when this latter rain is poured out there will be an enlargement of vision. I am not talking this morning about whether or not there is to be another manifestation of the Spirit of prophecy in our midst as we had it through Sister White, but I believe that text means more than simply that. I believe that it is always true that when the Spirit of God comes in a rich measure upon men and women it does enlarge their vision.

Rich Physical and Mental Endowments

We have a statement that reads as follows: "All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power." This promise suggests further fruitage as the Spirit falls upon us.

There was a time, we are told, when there were no sick among them. Might that not be true again in these last days, that God will give us such an endowment of physical power that we can rejoice in perfect health and go forth in great strength of mind, body, and spirit to finish the work of God?

"The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit. The life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. In co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

I thank God for such promises. So the Lord has promised us an endowment of physical and mental strength, clarity of vision, and increased means to carry on the work of God. Then He has also promised spiritual power, a new experience among the people of God themselves.

Here is another wonderful promise:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought. The sick will be healed. And signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

I am not so sure, brethren and sisters, but that we have been almost afraid in the past to lend our influence or in any way think it possible that we should see miracles in our midst. We are almost ready to designate as fanatical those people who believe in the manifestation of these miracles in our midst. And yet here is promise that there will be miracles wrought. And I am waiting for the time, brethren. The sick will be healed. Yes, we have seen men and women healed as we have prayed. But how often have we not as ministers felt our helplessness as brethren and sisters have come to us earnestly requesting prayer for healing. We have prayed, yes. Sometimes we have witnessed the healing, but more often not. I cannot help believing that when God pours out the latter rain upon this people we are going to see great miracles wrought in healing among us. Signs and wonders will follow the believers. May God hasten the day.

A. V. OLSON.

Entering Into the Experience

JESUS came to this world to deliver the captives from prison, from the prison house of sin and despair. In His first sermon after His call to public ministry He used as His text the prophecy of Isaiah:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:18-21.

He bids us carry forward as His ambassadors that same loving ministry, and fulfill the great commission of Matthew 28:19, 20. The question comes to us now, How are we to implement this; how are we to secure that power? How are we to finish this great gospel work?

There are five points that I want to emphasize in this message today. First of all, the preacher himself must *know* that God has cleansed his life and has set him free from sin. We must know the reality of salvation, and be able to tell of it from a personal experience. The apostles testified what Jesus meant to them. There was no doubt in their minds what Christ would do and had done for them.

In the book *The Shepherd-Evangelist*, page 426, the author makes this observation:

"The loud cry of the third angel that ushers in the church's final evangelistic advance will doubtless come largely from a new study and a clear understanding of righteousness by faith. That which gave Pentecostal power to the apostles was their new understanding of Jesus. And the messenger of God for this hour needs the same clear concept of Christ."

The second point of my message is that in order to receive this power of the Holy Spirit we must depend more upon Christ, moving forward by faith with less reliance upon human machinery and the mere momentum of the church organization. Jesus says, "I am the vine, ye are the branches." In the book *Evangelism*, pages 158 and 159, is this statement:

"As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do His bidding, to go wheresoever His providence leads them, and speak the words He gives them. And if they are what God desires they shall be, if they are imbued with His Holy Spirit, they co-operate with heavenly agencies and are indeed laborers together with God."

Guarding the Senses

The third point is this: In order to receive the Spirit of God now, we must also guard the avenues of the soul, or the avenues of the senses, lest Satan gain victory over them. We are exhorted to guard the avenues of the soul in order to receive the mighty power of the Spirit of God. We must guard the senses of taste, touch, smell, sight, and hearing if we would think and act in harmony with the mind of the Spirit.

Point four that I want to leave with you is that in order to ensure the reception of the Spirit we must have genuine repentance and reformation. F. M. Wilcox, in the October 26 issue of the *REVIEW AND HERALD*, wrote as follows: "A true revival and reformation must embrace in its scope a return to the instruction that has been given to this church in every line."

It will embrace, among other things, a reformation in the physical life. It will lead to a reform in dress and a reform in diet, and to the abandonment of every health-destroying practice.

That brings me to my fifth point. To obtain the blessings of the Holy Spirit, we must clear the way so that

the Spirit can work within our being His precious fruits of love, patience, gentleness, meekness, understanding. Thank God that through the great provisions of the gospel He has made it possible for all these fruits to be worked out in us and for every evil to be destroyed. The cross of Jesus Christ blots out our sin. God forgives those very things that robbed us of the strength of our ministry, the fruits of our ministry. We are enabled to enter into a rich and fruitful personal experience through the power of the Holy Spirit.

M. K. ECKENROTH.

[Excerpts from other studies will follow in later issues.—EDITOR.]

Atheism in Current Literature

By Ernest Lloyd

ATHEISM and moral delinquency are among the chief characteristics of our materialistic generation. Atheism is fostered, not only among many educational and religious groups, but also in the popular and attractive current literature that constantly increases in circulation among both old and young.

It is noticeable to observing minds, in turning over the pages of recent books, to see that much in modern literature is tainted with the essence of atheism. Atheism rarely appears in these times in the old revolting forms, but in the far more dangerous disguise of a "sweet, humanitarian philosophy," a religion of science and nature, a sort of Christianized paganism.

This atheistic tendency is not confined to books that treat only on religious topics, but it pervades, in a greater or less degree, every department of modern literature.

It is the general tone that does the evil work. A New York paper editorially expressed it, "One feels, without being able to say exactly how, that somehow his faith has received a wound, as from a weapon tainted with subtle poison."

It is this characteristic that contains the great danger of much of the literature of the times. Open arguments against the Christian religion and its Book can be met and refuted, as they have been met and refuted a thousand times. But how shall this undercurrent of insinuation be met? Its presence is often hardly perceptible before its evil work has been accomplished.

This is especially true of books intended for the youth. Under the attractive garb of a story well told and beautifully illustrated, there is often taught a spurious morality that sets aside the teachings of the Bible and insinuates doubts that culminate in a form of atheism. Let no one underestimate the extent of this danger.

It requires no strength of intellect to doubt, and life is too short for either a youth or an adult to be doubting when he ought to be believing, and to be hesitating when he ought to be acting. Of what avail too is all the experience and wisdom of the past if we are to receive nothing as certain, nothing as sacred; if all the great fundamental principles of Bible teaching and Christian living are to be cast into the crucible of doubt, and untold millions spend life in guessing and doubting.

He who made the human mind intended that it should never be at peace and rest until it was in a state of belief. Be assured that the healthy, happy mental condition is one of belief, confidence, and trust. Unbelief contains no satisfying anchorage. Unbelief is the cause of world confusion and distress today. Unbelief leads to disaster and ruin, and keeps millions from rising, through the redemption provided by our Lord Jesus Christ, to the heights of peace and enduring satisfaction. Blessed are they who believe. Blessed, too, are the publishers and readers of literature that builds belief and faith in God—a literature of righteousness.

Hunger for Beauty

By Irma Dovey

[This article and Comments on Choice Quotations appear in the REVIEW through the cooperation of the Parent and Home Education Section of the General Conference Department of Education.—EDITOR.]

DEAN had been bringing red poppies to the summer-school class. Every few days he came in with another of these gorgeous flowers. Miss Corwith was happy to have them, for they were so gloriously colorful. One gay red poppy in a bowl of white and yellow blossoms made an attractive showing.

Dean spoke a dozen times a day of the poppy he had brought.

"See, Miss Corwith, it's opening out now!"

"Look! Look at the poppy now!"

"See my poppy? It's getting bigger."

The blossom, it seemed, was more to him than a flower which would soon wilt. It was an expression of beauty. Dean was a sturdy, vigorous boy, at times almost rowdyish, so it was surprising to find him manifesting keen interest in anything as aesthetic as the beauty of flowers.

Each poppy had meant so much to him that Miss Corwith was sad indeed when it was brought to her attention that Dean had been taking the poppies from a neighbor's garden. He did not deny it.

"Didn't you *know* that I wouldn't want flowers that were not your own?" Miss Corwith asked.

Dean did not know, or had not stopped to think. He himself was exceptionally generous and affectionate, and he was eager for approval. He had no flowers at home to bring, although his was a home that supplied good food and clothes, the best children's magazines, and other evidences of thoughtful parental care.

Dean Pays for His Flowers

At recess, on the day she had learned of Dean's wrongdoing, Miss Corwith made two telephone calls—one to Mr. Stone, the neighbor whose garden had been invaded, and one to the boy's parents. It was agreed that Dean should return the poppy he had taken that morning.

Mr. Stone had been inclined to show annoyance when the subject was first mentioned, but his irritation subsided when the teacher praised his flowers and described Dean's delight in them.

When talking with Dean's parents, Miss Corwith made much of their son's appreciation of the beautiful and urged that he be given an opportunity to have a garden of his own. Later, his parents, who had no ground that could be used for gardening, tried to locate a small plot elsewhere, but nothing suitable was to be found. The best they could do was to secure the promise of a small corner garden bed for the following year.

Dean returned the last-picked blossom to Mr. Stone, who accepted it gravely. "I think you should pay for the other poppies you took," he said.

"All right," answered Dean rather weakly, thinking of his very small allowance and wondering how long it would take him to do this.

"Suppose you help me with my weeding for fifteen minutes after school for as many days as you helped yourself to my flowers," he suggested.

"In this garden?" asked Dean quickly, his eyes big with wonder and delight.

"No, in the vegetable garden," was the grim response. Then, after a moment's silence he continued, "But when you've paid for the poppies, we might do some weeding here, if you wish. For that work, a few of the flowers would be rightfully yours."

A little more than a week later another flaming red poppy appeared on Miss Corwith's desk. Dean gazed at it ecstatically. "This one is really mine," he confided. "I earned it."—National Kindergarten Association.

Comments on Choice Quotations

"Words of Hope"

By Neal C. Wilson

"Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer."—Steps to Christ, p. 125.

So often in life we are apt to talk about our difficulties and misfortunes. Much precious time is consumed in expressions of dissatisfaction. We elaborate upon the reasons why we cannot be a greater success and do more for others and for the Lord.

These feelings are not pleasing to God, and their expression has a stifling effect upon the spiritual experience of others. Such an attitude must give way to a spirit of appreciation and gratitude to God for the blessings He bestows, and for the opportunity we have to tell others of His goodness.

Some months ago I saw enacted an object lesson that brought this fact most vividly to my attention. I was traveling in Upper Egypt, and was impressed by the lovely green wheat fields in a certain area. I recognized immediately that these fields were watered with special care. It was not long before I had the full story.

The boys to whom I spoke pointed to a man who was coming down the narrow path that ran alongside the main irrigation canal. As I watched it seemed that he was feeling out the path in front of him with his feet. At certain intervals he would stoop down and feel around for one of the openings from the main canal into the smaller canals that led the water onto the beautiful fields. When he succeeded in finding one of these openings, he would carefully step into the water, reach down, and pull away the mud and palm leaves that acted as the valve for opening up and shutting off the water. This done, he would continue on his way to the next, still laboriously groping for the path before him. Presently a happy song burst from his lips—a song which expressed the inward satisfaction and joy that he found in his work.

I was scarcely prepared for the revelation that this cheerful individual was absolutely blind, even though I had watched his groping progress. But such contentment, such industry, and such optimism—how could it be? "I know mine is a menial task," he said; "but by pulling away the mud and palm leaves I am allowing the water to flow and the wheat to grow, and that means bread and life for someone."

Wishing him well, I passed on. What a rebuke! I thought to myself. He has abundant cause for complaint and ample reason to be dissatisfied, but he utters not "one word of doubt or discouragement."

Yes, friend, all about you are thirsty hearts and parched souls. They need the cooling "water of life" in their experience. Be assured that as you engage in service for the Master you will find true joy and lasting satisfaction in the opportunity to "brighten the life of others . . . by words of hope and holy cheer."

Peter the Prevaricator

By Martha E. Warner

I MET Peter for the first time one afternoon at the home of a mutual friend. And because so many grownups were around, and so much visiting was going on, there was no chance really to get acquainted with him.

Yet from time to time I found myself watching him, wondering why he did not mind when his mother told him to sit down and be quiet, wondering what he meant by hunting in corners, under chairs, under the couch, and by repeating, "Where is that baby? I want to find that baby."

Not being able to figure it out by myself, I asked my friend what the child meant.

"Oh!" she replied, "it's like this. His mother left him alone in the house while she went down to the corner and mailed a letter. When she came back she found he had taken a box of powder that she had bought the day before, and spilled it over everything—the bed, the dresser, the chairs, the rug. And when asked what had happened he told her a baby had done it."

And Peter, who had stopped his hunting to listen, affirmed, "A baby did spill that powder. I want to find that baby so I can tie his hands up with this string," and off he went again.

Turning to the mother, I asked, "Is there a baby in your family?"

"No, indeed," she replied. "That is just one of Peter's stories. He says his father brought the baby home in the night, but he knows that is not true. His father is off on a boat. He is a Navy man, and I don't know where he is. I cannot understand it, but Peter lies so I cannot believe a word he says. If they were little lies it would be bad enough. But he makes up the weirdest stories and insists that they are the truth."

"He must have a big bump of imagination," I told the mother. "Have you tried to make him understand the difference between a real and an imaginary story?"

"Yes, I have tried, but it does no good. I am ashamed of him. To think a great big boy of four will tell such stories!"

And there the subject was dropped, but while the women visited I continued to watch Peter and tried to keep count of the number of times his mother told him to keep quiet or she would take him home. But Peter did not keep quiet—he was hunting for the baby.

Then, even at the risk of displeasing the mother and my friend by meddling with something that did not

concern me, I thought I would try my hand, so I said, "Peter, I see the hands that spilled mother's powder."

"Where are they?" asked Peter.

"I am looking right at them," I told him. "Bring the string to me, and I will tie them up."

Immediately Peter came and handed me the string, "Now, where are the hands?" he asked again.

Holding out my hand, I said, "Give me the hand that spilled the powder." Slowly one of Peter's hands was laid in mine. "Now the other one," I told him, and it followed. Taking the string, I tied up his hands and told him that when he thought they could be good hands he should come to me, and I would untie them.

Peter looked at his hands, looked at me, then went and curled up in a chair. After a time he came and said he was ready to have them untied, so I slowly unwound the string, at the same time telling him that his hands were his own, to do with exactly as he pleased. He could make them be good hands or bad hands. If he told them to spill the powder, they would mind him, and they would also mind him if he told them not to spill the powder. But when they did do something he knew they ought not to do, then he should be a brave boy and go and tell mother at once just how it happened. Brave men were honest men, men who told the truth.

Without a word Peter took the string and went back to his seat in the chair; neither did he speak again until his mother took him home. Then he said, "Good-by."

Teaching Honesty From the Start

After they had gone and my friend and I were alone, I said, "It seems a pity that Peter's mother didn't begin years ago to teach him to tell the truth."

"Oh, that's nothing," she replied. "He is only a baby. I tell his mother not to worry; he will outgrow it."

But will he, and did he?

A year passed, and again Peter and I met at the home of this friend. He was five now, and so tall and straight.

He was out on the back porch sailing a boat in a pan of water when the mishap came. It seems there was something in the house he wanted, so he opened the screen door with a bang, which sent the water and pan flying.

"Now see what you have done!" his mother exclaimed.

"A dog did it," he replied; then seeing me, he stopped a minute and said, "The door hit the pan."

"That's right, Peter, so it did," I told him. "But you opened the door so wide it could not help hitting it."

I have not seen Peter since that day, but I often think of him and wonder whether the little episode of the hands had anything to do with his changing his statement from, "A dog did it," to, "The door hit the pan."

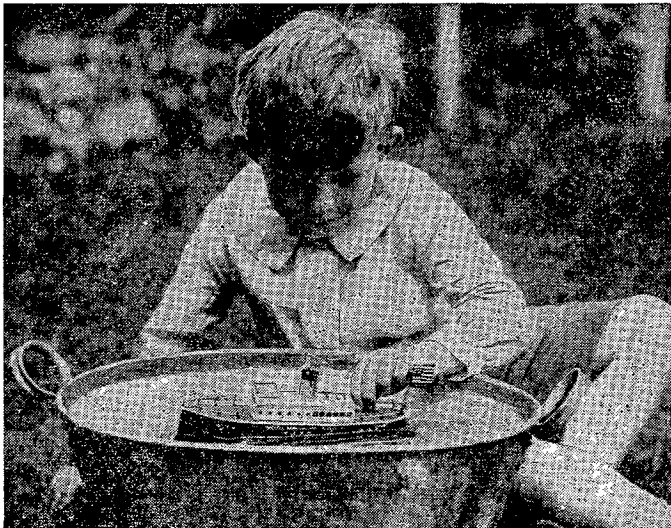
When I last visited my friend she told me Peter was seven now and in school, but he worried his mother because he told so many lies.

And why? Why does Peter lie?

Not knowing anything of Peter's early training, I would find it hard to answer that question. But I do believe that if the matter could be traced back, it would be found that it had its beginnings in Peter's mother. In some way she failed. In some way she had taught Peter to be untruthful.

Maybe she was the kind of mother who tried to scare him into obeying her by telling him if she did not do thus and so, she would call the policeman or the boggy man. Perhaps she had bribed him by promising to take him to the zoo or for a ride, and then failed to keep her promise.

Oh! it is so hard to make parents believe that they, by their own teaching and example, make liars out of their innocent children; nevertheless, it is true, and I feel sorry for the children and especially sorry for Peter.



He Was Sailing a Boat in a Pan of Water

Voice of Prophecy in Great Britain

By J. A. McMillan, *Radio Secretary,
British Union*

IT WILL be of interest to our believers throughout the world to know that the British Union some months ago voted to establish and equip a recording studio at the British Union headquarters. This has now been operating for six months, and already Radio Luxembourg has broadcast twenty-four recordings that were made in this studio.

More than twenty-eight thousand students have been enrolled in our Voice of Prophecy Bible Correspondence School, and there has been a steady development and growth in the number of these students who have been baptized. Up to the end of 1947, twenty students of our school had gone through the waters of baptism. In 1948, ninety-nine were baptized, representing 25 per cent of all the baptisms throughout the field, and in 1949, one hundred and thirty-seven, or 33 per cent of the total baptisms, were reported, and already for this year for the first seven months, some ninety of our students have been accepted into church fellowship.

Typical Experience

A number of experiences have been recorded which demonstrate that the Spirit of God is working mightily in the hearts of men and women. Here are one or two typical experiences. On January 1, 1948, a woman wrote in to us stating that she had listened for three weeks to the Voice of Prophecy program, and asked us to send her our Bible lessons. In January, 1949, this woman and her husband were baptized. Shortly after that her son, in the Royal Navy, began to study the lessons, and in December of that year he took his stand. Recently this young man was baptized. At the same baptism was a young soldier, a bandsman in one of His Majesty's military bands, who had taken a courageous stand for the Lord and His Sabbath.

At the same time also a young married couple were baptized, the husband being a civil servant. This young man obtained permission to get the Sabbath off and was given a temporary five-day-week position. He has sold his house, and he and his wife are now in our missionary training college, preparing for service in the cause of God. Another young woman at this baptism who took the Voice of Prophecy lessons is the wife of an atheist.

In another part of the British Union, in the North England Conference, a number of men bought *The Bible Speaks* from one of our colporteurs. Several years later they purchased some of our small literature and began to study the Voice of Prophecy lessons. Then they heard the radio message, and simultaneously three or four of these men began to keep the Sabbath. They met our local members, and the conference worker began to hold cottage meetings in the district. Recently a number of these interested students were baptized.

In the British Union the Voice of Prophecy has gathered its enrollments from many sources. The radio has contributed its quota of interested students. Then we have had students from coupons, which are carried in all our bound books, periodicals, and magazines. For instance, 298 students were enrolled from our magazines in 1949 and 16 of these were baptized.

Recently we have ventured into one of the large daily newspapers, which carries a circulation of 1,600,000. The response from this advertisement has been gratifying.

Our programs are now broadcast twice a week from Radio Luxembourg, and the reception varies considerably from place to place throughout the country. In some places it is good. In others it is poor, and in still others it is completely nonexistent.

A committee has been sitting throughout this year to consider the development and charter of the British Broadcasting Corporation, which has a monopoly of all broadcasting in the British Isles. It has been indicated that one of the recommendations that will be made by this committee to Parliament in the early part of 1951 will be that one of the wave lengths controlled by the B.B.C. should be given over to sponsored programs. If this should become part of the policy of the B.B.C., it may well be that this would be God's way of opening up this very powerful instrumentality for the preaching of the third angel's message.

We would earnestly appeal to all our members to make this a matter of special prayer, for should we gain a place in the sponsored programming of any one of the wave lengths controlled by the B.B.C. we would then be in direct contact with between twenty and thirty-five million of the population of the British Isles, and untold possibilities would open up for the preaching of the Word and the rapid extension of the Bible correspondence school.

We praise the Lord for the fruitage that has appeared, and we pray that in His providence and mercy He will greatly enrich these modern facilities of radio service and Bible correspondence courses to bring the knowledge of salvation to millions hitherto untouched by our work.

News of the Work in Sinkiang

By E. L. Longway

TWO years ago, on September 16, Brethren Wang Tsi-tuan and Wang Shu-teh left Lanchow to set alight the torch of truth in China's westernmost province of Sinkiang. After a short stay in Hami (now Qomul), where Brethren Tseng Hsiang-pu and Beh Chin-kien lost their lives so many years ago, these brethren continued on to Tihwa (Urumchi), and there made contact with a few Chinese believers who have settled there. During the year and a half that they worked in Tihwa they were able to raise up a company of thirty-five Sabbathkeepers. After the liberation of Sinkiang these brethren continued their work unmolested, and eventually decided that Wang Shu-teh, the younger of the two brethren, should try to get through to Kuldja, on the Ili River, on the far western border of the province.

Recently we have had letters from Brother Wang, and also from a group of Sabbathkeeping Russian people in Ili. Brother Wang reports that he has been able to sell some of our literature—enough to make his living—and that he has been blessed of God in being able to visit with our Russian believers in that faraway outpost.

The Russian believers there have sent a letter to us at Shanghai, a translation of which follows:

"Peace unto all our brothers and sisters in Christ in Shang-

hai. We, your brothers and sisters in Christ here in Kuldja, are ever witnessing for Jesus Christ, and the law of God is our guide to keep the Sabbath of God. We have a small meeting house, in which we gather for worship four times during each week: on Tuesday evening, Friday evening, and Sabbath morning and evening. We thank God that Brother Wang Shu-teh is with us. There are four Russian families in Kuldja keeping the Sabbath, seventeen persons in all. We shall be very grateful if you can send us some Russian literature and songbooks."

Since this letter was received in Shanghai the Russian church has sent on a few songbooks and a small amount of Russian literature to these pioneer Sabbathkeepers in faraway Kuldja. Surely the day is coming when the light of these fires of gospel truth will encircle the globe. Many of them we may never know about until the kingdom comes. Let us thank God for this good news from Kuldja and continue to remember Brethren Wang Tsi-tuan and Wang Shu-teh in our prayers.

Converting Power of Our Literature

By H. A. B. Robinson

MAY the Lord continue to bless the faithful work of the colporteurs," writes our Bible instructor in the East Cuba Conference, Ana Rosa Alvarado, as she expresses her great appreciation for the one who brought *The Great Controversy* to the home of one of her neighbors thirty-five years ago. She tells the interesting story thus:

"I was a Roman Catholic, daughter of Mary, and preparing to be a nun. I liked to read good books. A neighbor, who had bought a copy of *The Great Controversy*, thinking it was a novel, loaned it to me. I was delighted with its contents from the start; but seeing that it affected my regular studies, my mother returned the book to the neighbor. I was convinced that the Roman Church was in error, and the Bible alone was of God. I tried to get a Bible, and finally a Baptist minister sold me one, although before that I had only horror for anything Protestant, not even daring to pass by the street where they had a church.

"As I began to study the Bible I was convinced that we should keep the Sabbath, and told the minister so with enthusiasm, but he said that it was the old Mosaic law, and it would be better to read only the psalms, and Proverbs, and the New Testament. There I found what Christ said about the law in Matthew 5:17, and determined to keep it until earth and heaven passed away. I began to keep the Sabbath as best I knew how, thinking I was the only one in the world doing so.



Ana Rosa Alvarado, Now a Bible Instructor in East Cuba Conference, Who Tells the Story of Her Conversion

"One day a cousin bought a small book, thinking it treated of the world war, but it fell in the mud, so he gave it to me. I dried it out, and then began to read. To my great joy I found a chapter on the Sabbath, and discovered that there were others in the world keeping it as I was, and that they were in North America, for I saw that the little book was printed in Mountain View, California. A little time later a friend brought me a paper *El Centinela*, which he had bought in the same town in which the little book had been sold, and I read with

joy one of the articles 'Why I Am a Seventh-day Adventist.'

"I was then sure that that was my church, and so began to look for it. I asked Methodists, Baptists, and others for the Sabbath church, but they did not know or seem interested. In no large city where I inquired did they know of this church, so I wrote a letter to the town where the paper as well as the small book had been sold, addressing it only to the pastor of the Adventist church. Within ten days I had a reply from the worker there, Pedro Cruz, and it seemed to me as if it had come direct from the hands of God.

"The following week he came to see me and gave me a *Sabbath School Lesson Quarterly*. Two women colporteurs visited me later on and sold me some small books. I then attended the small church and became a member, after having looked for it for so many years. I am truly thankful for the way the Lord led me into this marvelous truth by means of our good books and these faithful and sacrificing colporteurs."

May we all be more faithful in giving out our literature to those still in darkness, for many are waiting "just to be gathered in."

Editors Are Our Friends

By W. A. Townend, *Press Relations Secretary*,
South New Zealand Conference

[Here is a report that every church press secretary should read. Elder Townend knows whereof he speaks. He has had excellent success in dealing with newspapers in a country where much prejudice has existed.—EDITORS.]

THERE were some vigorous protests in this office when Adventist news stories first appeared in our paper." Thus spoke the news editor of the *New Zealand Nelson Evening Mail* when we called on him recently.

This newsman then went on to tell us that on his staff were several ardent churchmen of various denominations, including a leading lay preacher. He added that after the protest "both the editor and I decided that the Adventist stuff was newsworthy. It was well written and properly presented, so we told the complainers that we were going to carry on running these stories." Then, with a broad smile on his face, he told us, "The editor and I won. For not only have these men ceased to protest but they now pass favorable comment on your contributions to our paper."

The day before this particular interview we had called on another editor friend of ours in a neighboring province. "I have had churchmen in this town ask me if the Adventists have some special arrangements with my paper," he stated. Then he told us that his reply had been, "If your church will operate a news service as the Adventists are doing, your church too will get into my paper." Then to make his friendliness even more friendly, he further encouraged us by stating, "You Adventists are running the best and only complete church news service in the country. I wish that other larger denominations would follow your lead."

The third press relations contact during the same itinerary was with the editor of the *Westport News* published on south New Zealand's strongly pro-Catholic west coast. We thanked him for continuing to run our stories. This drew from him the observation that after thirty-six years in journalism he was able to assure me that editors were the most open-minded and unbiased of any professional group. "Keep sending us your stories," requested this editor as we left his office.

After regularly calling on every daily newspaper editor in south New Zealand for almost three years, and after writing several hundred news stories for them, I am of the opinion that editors are easy to approach and they appreciate an efficient news service such as our workers everywhere could give.

Joys of Mission Service

By D. J. Clarke

ALMOST a year has passed since we left the shores of England for a second term on the Gold Coast in West Africa. Six months of the time has been spent in Northern Nigeria at our Jengre Station. The time spent there was of special interest to us. It was an entirely new experience among a different but lovable and friendly people. The inhabitants there are far more primitive, the raw heathen wearing little if any clothing.

Some of the tribes deck themselves with ornaments of metal. Heavy earrings and headbands are worn. Cycle wheel spokes are hung in perforations of the upper lip, and waggle strangely as the women talk. The ear lobes are pierced and stretched with neatly made plugs of clay. Colorful beads are inserted into holes made in the sides of the nose. Assorted rings for neck, arms, wrists, and ankles add to the over-all weight. The hair is cut to different designs, and the skin of the face and other parts of the body is patterned and marked.

The foregoing description is mainly of the local pagan tribes. The Fulah are the cattlemen and as a rule they are well dressed. The women braid their hair with metal interlacing, and wear rings on their arms and fingers as well as on their ears and neck. They are a tall tribe and well built, though lithe, and they really do wander. Their nomadic habit discourages the building of decent houses, even by local standards—small domelike shacks of sticks and grass seem to satisfy their need. They spend their lives in constant search of grass and water for their cattle, which represent their wealth. More thought and care are taken of these than of their women.

Work of the Medical Missionary

Northern Nigeria is a part of the Sudan, and has a large population of Hausas, who are mostly Mohammedan, and are the traders. Hausa is the main language, though there are many dialects spoken; and Dr. J. A. Hyde, whom I was relieving, speaks it like a native. The people love him and know him well, because he was there when a boy. The Jengre Station is in the northern tip of the Plateau Province, which places it in close proximity to three great Mohammedan provinces—Zaria, Kano, and Bauchi—in which Christian mission work is strictly controlled.

Medical work seems to be the only avenue of approach; and Dr. Hyde's medical skill, backed by his kindly, personal interest in these people, bids fair to smash the wall of prejudice and drive home the wedge held by the right arm of the message. A newly built hospital unit will soon augment the dispensary in preparing the way for a stronger work.

There is also a school of some seventy children and three teachers. One of the teachers is a first fruit of the work in this lone station. Several years ago, when he first accepted the message, he was forced to flee from his home and hide in the rocks for several months till his heathen father's anger abated. During this time faithful members who lived near the rocky fastnesses supplied him with food, and at nightfall he repaired to their homes for rest and protection from the wild animals. This gallant young man doggedly persevered till he completed his elementary schooling and is now back teaching for a year and saving his money to pay the fees for further training at our Nigerian Training College at Ibie. He wants to be a better worker for God, and seems to be made of the stuff of which the martyrs of old were made. Please pray for him. He still faces trouble from his home folks, who are heathen and whom he is quietly working to save.

The village of Jengre is one mile from the mission. There is a light railway connecting Jengre with Jos to the southeast, and with Zaria to the northwest. One day soon after train time two lads turned up on the mission compound. They were strangers and carried all their possessions on their heads in a rather small box. They had been attending a small boarding school, which had now closed its doors because of lack of pupils. These two boys had heard of the Seventh-day Adventist mission school, and so packed their few belongings and spent their last few pence to buy a ticket to take them sixty miles away.

When questioned they said that they had come to school and were prepared to work for their education. In counsel with the teachers and church members the inevitable answer was given. They could stay. Who could deny such ardent youth the privilege of working for their schooling, even though it meant making work? And those boys were conscientious. There was no slacking. One of them tackled a job that three men had refused because of the hardness of the task. With another boy to haul up the buckets of earth he dug a well, through rocklike soil, twenty-two feet deep, and found water—and he is only fourteen years old.

One of the joyful things that has given us courage is the knowledge that the boy who served us well on our last tour has been baptized and is teaching in one of the village schools. On week ends he traveled to his own village and preached till he won his own mother and father, who also were baptized. Recently seventeen others were added to the church. When he came to us he had no knowledge of the Seventh-day Adventist mission, though he had attended the school of another mission unit. Next year he hopes to attend the school at Bekwai to train for fuller service.



Church Dedication, Garden Grove, California

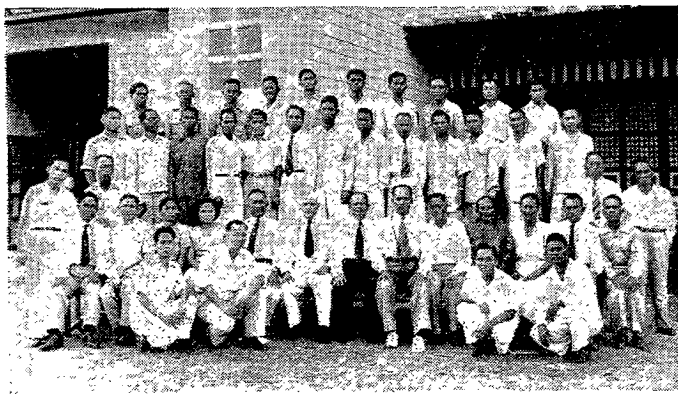
Sabbath, September 16, was a happy day for our people in Garden Grove, the occasion being the dedication of their lovely new church. The old church was destroyed by fire five years ago. Since that time they have been meeting in rented quarters. They were thankful to God to be able to dedicate their new church free from all indebtedness.

C. L. Bauer delivered the dedicatory sermon, and the writer offered the dedicatory prayer. J. N. Brown and Floyd Mohr, former pastors, were present for the occasion, as was E. A. Schmidt, secretary-treasurer of the conference.

Robert Wheatley, pastor of the church, had everything in perfect order for the service. Excellent music was furnished for the occasion, and the church was filled with flowers.

This is a day long to be remembered by our believers there. We ask an interest in your prayers that God will greatly bless and strengthen the work in Garden Grove.

H. H. HICKS, President,
Southeastern California Conference.



Lay Evangelism in the Philippines

Hundreds of our lay preachers and lay Bible men and women have received instruction in soul winning through lay preachers' institutes and rallies held successively in different missions and districts conducted by the Philippine Union home missionary department headed by P. R. Diaz. Our picture presents a group of successful soul winners of the East Visayan Mission gathered in an institute for lay preachers held at East Visayan Academy in April, 1950.

Our lay workers are on fire for Christ. Hundreds of our lay evangelists are augmenting the work of the ministry in the speedy finishing of our task in this part of the world field. May God hold them humble, faithful, loyal, and zealous to increase His flock within the fold.

FLORENCIO M. ARROGANTE,
*Secretary, Home Missionary Department,
Southern Mindanao Mission.*

Indian Camp Meeting, Arizona

By G. H. Rustad
President, Arizona Conference

AN INTERESTING camp meeting was held for the Indians of southern Arizona, October 13-15, at the Maricopa Reservation. There were representatives of twelve different tribes at this meeting, namely, the Blackfoot, Cherokee, Chickasaw, Hopi, Maricopa, Mayo, Navajo, Papago, Pawnee, Pima, Yaqui, and Yavapai.

We appreciate greatly the help that E. J. Lorntz, from the bureau of home missions, gave us, as well as the timely studies that came to us from W. R. French, pastor of the Tempe, Arizona, church; E. W. Storing, the home missionary secretary of the Arizona Conference; George Smith, principal of the Arizona Academy; and Dr. Arzoo, who was a missionary to Persia for twenty-one years and is now in Government service in the Indian hospital at Sacaton.

Special meetings were prepared for children under the direction of Mrs. Myrtle Evans. These meetings were held in the schoolhouse, where Ira Stahl and his wife have been conducting an Indian school.

We appreciate the good work Orno Follett has been doing for the Indians in Arizona. We are happy to report that two Indian brethren made their decision to unite with the remnant church during these meetings, at which it was my privilege to be in attendance.

We invite the prayers of all who read the REVIEW, that the work among the Indians will prosper. It has been my experience that the Indians respond to the good old Advent message as quickly as any other people when they have the opportunity to do so. Several representatives from the tribes that were present have been attending our Navajo mission school at Holbrook, where seventy-five boys and girls are enrolled. Many of these are preparing to go back and do missionary work among their own people.

NOVEMBER 30, 1950

"Adventist to the Bone"

By C. G. Cross, *Secretary, Publishing Department,
Southern European Division*

THE priest remarked, "So you are an Adventist!" "Yes," said the colporteur evangelist, "I am an Adventist to the bone!" R. Grabner, publishing department secretary of the Austrian Union Conference, was explaining to the twenty-five colporteur evangelists assembled in Vienna that God expects His workers to be proud that they are Seventh-day Adventists. Then he told them this story of how one colporteur answered a certain priest.

Practically all of Austria is Catholic. There would be little point at this time in causing people to drive us out of the territory, when we need yet to accomplish so much there. But when our Austrian colporteur evangelists think it best to declare that they are Adventists, they certainly do not hesitate to do so. And this one man's remark about being "an Adventist to the bone" is characteristic of their fervor.

I wish you could have met with us during this eight-day annual institute. The program was well planned. Brother Stronegger, publishing department secretary of the Alpine Conference, gave evidence of developing. It is a joy to see our younger men modestly bear responsibilities in the movement.

One colporteur evangelist said, "I began to speak about the Bible. The woman said, 'Oh, I have a book that reads the way you speak. I have waited twenty-nine years for someone to come to talk like my book.'" Then she gave the colporteur a Bible study! She got her precious book and showed it to our worker. It was one of our own books sold by some good colporteur evangelist a long time ago. I wish we knew who that colporteur was. There is a wonderful surprise awaiting him now!

Austria Still Suffers From the War

Many Austrian hearts still bleed as a result of the last horrible war. Even yet, here and there, in railway stations and in other places, we see posters, cards, letters, signs of different kinds advertising for information about loved ones. I stood and read such signs for about fifteen minutes one day. Brother and Sister Grabner lost their only son during the war.

Austria is poor. Her people are poor. Many have tuberculosis. Austria needs help physically, and she needs a new awakening to life spiritually. During the war it was necessary to place the Austrian publishing house in the hands of a private person. Cautiously we have tried to get the titles back into the hands of our denomination. Within the next few days our publishing house in Vienna will be retitled and will become the Wegweiser Verlag. It is difficult to translate this, but it means literally "Sign Post Publishing House."

The colporteur evangelists express their thankfulness for the interest of R. Ueberbacher, the publishing house manager, in their work. One said, "We have only joy in our relationship with the publishing house. Our brethren do their work promptly and carefully."

In November of this year Sisters Ernst and Reisner will celebrate twenty-five years of working together. Before 1925 Sister Ernst canvassed in Hungary and won many souls. These sisters have their own home. Sister Reisner sells our literature and either finds or creates the interest, then turns it over to Sister Ernst. The latter is now giving studies to twenty people. During World War II these sisters brought forty souls into the church.

During the war many complications prevented the brethren from starting the literature work again. Only

two years ago were they able to start the first recruiting of colporteurs and the first printing. The literature ministry is growing rapidly now. L. Schneebauer, union president, and J. Lackner, treasurer, are eager to see the work expand.

The fine Bogenhofen training school for Austrian youth opened last year. Prof. F. Pieringer is eager to train the young people for work in the cause. The school will send workers into the literature ranks. In turn we shall send many youth to Bogenhofen via colporteur scholarships.

There are many hard days and obstacles yet ahead for Austria, but the spirit of "Yes, sir, I am an Adventist to the bone" will guide our people through. May God bless our workers and believers in that "pearl of Europe."

Conference Display at the Eastern States Exposition

By Carl P. Anderson, Secretary, Home Missionary Department, Southern New England Conference

THE Southern New England Conference sponsored a booth at the Eastern States Exposition in Springfield, Massachusetts, September 17-23. In the picture of this display you will notice that the name of the Seventh-day Adventist church is clearly portrayed. At first the people were timid about coming to the booth, but many came to inspect our display, ask questions, and buy literature. Up to this writing forty people have sent in cards to enroll in the Bible correspondence course.

Thirty-seven thousand pieces of literature were passed out during the week, including ten thousand 20th Century Bible Course application cards. What cannot be measured is the influence our display had on the minds of those who passed by, or the influence created by the twelve thousand contacts that were made. Our exhibition, in the Industrial Arts Building, must have been seen by at least three hundred thousand people, for it is estimated that from two to five thousand people entered the building every hour.

At one time two Catholic young women stopped in and asked questions on the authenticity of the Bible. It was explained to them why we believe the entire Scriptures and why we do not use the books of the Apocrypha. They became very much interested, and when introduced to the Bible course were glad for the opportunity to enroll as students.

A woman from Springfield came into the booth and said, "I am anxious to know about Seventh-day Advent-

ists." She seemed very sincere, and went on to tell how some time ago her sister in Fitchburg had contacts with an Adventist who had explained that he could not do business on Saturday, or Sabbath. They had talked about the incident, and this woman had wondered about Adventists ever since. She inquired at certain libraries, but without success, and then, walking through the Industrial Arts Building, she saw the name across the booth. She was so happy! She enrolled for the Bible course and was anxious to receive our literature. As she left she shook hands and said again how happy she was to have found us, and that she would pray for us, and asked our prayers in her behalf.

A woman was heard to say to her husband as they went past the booth, "That's what I want. You remember what I told you about the book of Revelation." Later they returned, and the woman came in. They had been discussing the name Seventh-day Adventist, and the woman explained that she was looking for something on the second coming of Christ. "It seems," she said, "that Seventh-day Adventists are the only people who teach what I believe." A copy of the book *The Return of Jesus* was given her, and other relevant literature. The 20th Century Bible Course was explained to her. She was thrilled, and remarked that it was exactly what she wanted.

One thing that has challenged us is the fact that many people have never heard of our church. A number of people coming to our booth said, "Seventh-day Adventists? I have never heard of them." We have been in existence for 106 years, and many have never heard of us. May God stir our hearts and inspire us to do a greater work in bringing this last warning message to a dying world.

Revival Services in Atlanta, Georgia

By Fenton E. Froom

NOT often does a young minister have the privilege of participating in a father-and-son revival service as I had recently in the Beverly Road church in Atlanta. L. E. Froom, field secretary of the General Conference, brought us messages of courage and challenge from September 30 through October 7. During the first five evenings he presented a thrilling résumé of the high points of his last seventeen years of research work in the field of prophetic interpretation.

Eager and enthusiastic members and many friends and visitors came night after night to hear of God's divine providences through the centuries. It was startling to learn that men in every age had studied the prophecies, had recognized their intent, had understood their fulfillment, and as a result have left their record of study and understanding for posterity. Today we stand upon the threshold of eternity with the historic heritage of the ages as our immovable foundation.

Hundreds came to the altar the last Sabbath morning in an earnest seeking for the fullness of Christ through the gift of the Holy Spirit in the life.

Our closing service that afternoon saw an overflow attendance gathered to hear the thrilling story of the transformation of Harry Orchard from archcriminal to ardent Christian. This man who had killed twenty-one men was changed by the grace of God, and has for forty years been a faithful Seventh-day Adventist.

Members and friends in Atlanta will long remember this feast of good things. Many not of our faith have shown a marked interest in the church. We are praying that this revival will be only the beginning of greater things for God in the city of Atlanta, the heart of the South.



Southern New England Conference Display at the Eastern States Exposition in West Springfield, Massachusetts

Display at the Los Angeles County Fair

By D. V. Pond

Public Relations Director, the Voice of Prophecy

THE Seventh-day Adventist booth at the recent Los Angeles County Fair at Pomona, California, was a huge success. Everyone who had anything to do with the display is thoroughly convinced that it paid to present our work as a whole to the public.

Joining in the double-sized display booth, made possible by the Southern California Conference and two of our missionary-minded doctors, were the Southern California Conference, the Review and Herald Publishing Association, and the Voice of Prophecy, represented by D. R. Schierman, Emanuel Remsen, and the writer, respectively. You will note in the accompanying photograph that all lines of endeavor carried on by Seventh-day Adventists were presented—evangelistic, publishing, medical, educational, and radio.

Friendly Attitude Toward Adventists

More than a million people attended the fair within seventeen days, most of whom passed by our booth at one time or another. Thousands stopped, looked, and in one way or another were impressed by what they saw. The great majority gave evidence of a friendly attitude toward some phase of our denominational work.

More than fifty thousand pieces of literature were handed out or picked up from the display tables. Magazines and papers were given only to those who stopped and showed some interest.

A Catholic woman accepted some magazines. After looking over our display and seeing the name, The Voice of Prophecy, she said she had accidentally tuned in on our radio program back in 1941, then lost track of it until one day a woman on the bus invited her to go hear one of our evangelists. She did so, and enjoyed it very much. When she saw our display she asked whether there was any connection between those lectures and the Voice of Prophecy. We visited with her for nearly two hours, answering one question after another. As soon as she finished one subject she began on another. With her eyes shining, she kept repeating, "Oh, how wonderful this is! Just what I have been looking for all my life. This is the truth, and I am going to be a Seventh-day Adventist. I want to get a Bible."

When she came back another day we had a Bible for her. On the last Sunday of the fair she returned and

heard the Voice of Prophecy broadcasting group as they presented nearly an hour's program in the radio and television auditorium on the fairgrounds. She was thrilled to hear the King's Heralds and to meet personally Elder and Mrs. H. M. S. Richards, Miss Del Delker, and others whom she had heard on the Voice of Prophecy broadcast many times. Now this woman is planning to take the Bible correspondence course. Much seed sowing has been done during this display.

Escape to Pusan

(Continued from page 1)

the stream of refugees that were going south. The believers also scattered, some going east and others going south. The roads were crowded with refugees.

"My husband carried our few belongings on his back. I took my two-year-old child on my back and the four-year-old boy by the hand as we set out for Pusan. For fifteen days we walked over mountains, through valleys, and across swollen rivers. To keep ahead of the swiftly moving armies, we walked day and night.

"Although we had nothing to eat we went forward courageously for the first ten days. But as the heat increased we became so famished that we drank from the streams along the way, and as a result we all developed intestinal troubles. We became so weak that it seemed impossible for us to take another step. We feared that we would have to drop out by the side of the road. The baby seemed to be at the point of death, and as a last resort we called upon the Lord. He graciously spared the life of our little one.

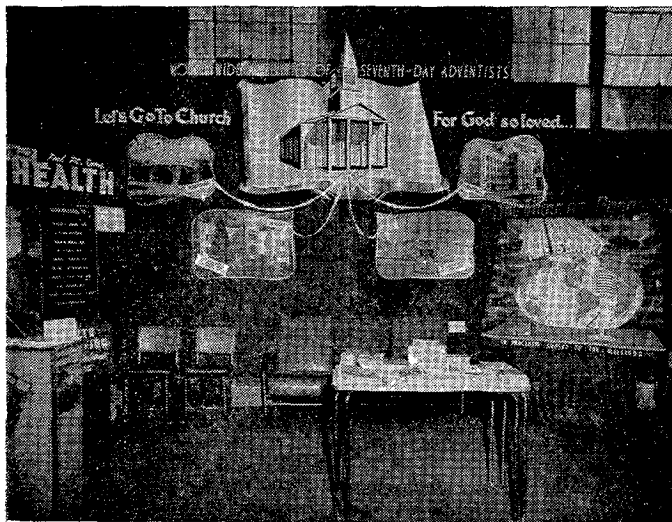
"I Cannot Take Another Step"

"Whenever our four-year-old child heard the terrible bombings his body would be bathed in perspiration. Exposure to the rays of the sun resulted in severe sunburns, and the skin began to peel off in patches. His feet were so sore that it seemed impossible to take another step. He suffered greatly for lack of food, and his little abdomen became so bloated. With tears streaming down his cheeks he cried, 'Father, Mother, I cannot take another step!'

"You can well imagine how our hearts ached for our little one. But since it was dangerous to halt for even a moment, we again took hold of his hand and urged him to go forward. Later we divided the baggage that my husband had been carrying. Some of it was placed on my head. With one hand I tried to balance the load and with the other to steady the child on my back. My husband then took the older child on his back, and we continued on our way. By the time that we reached Pusan all our clothes were in shreds.

"As we think of the sights that met us along the way—of the little ones that were left by the side of the road, of the many families that had become separated, and of the aged who were left to die alone in the mountains because they were unable to keep up with the fleeing refugees—we realize anew that God's protection was over us in a special way. Although the body that God had created for us became weak, the life He gave us was spared. When we met with our believers in Pusan we knelt together in prayer and gave thanks unto God.

"We think of other believers who have suffered. And as we think of our relatives that were left in Seoul—a brother out at the school and a sister at the sanitarium—we are wondering about them. The food situation has been a serious one, and we fear that our loved ones have suffered. We pray that God may quickly bring this terrible war to a close, so that we can go forward with the work of God."



Display at the Los Angeles County Fair

NORTH AMERICAN SPOT NEWS

From Our Special Correspondents

Atlantic Union

● "A SHARE YOUR FAITH" rally was held at the Ephesus church in New York City, November 24-26, for the Northeastern Conference churches in the vicinity. Though this was a youth rally, it included a rededication of the whole congregation to the task of missionary endeavor, as demonstrated by an afternoon of "Operation Doorbell."

● At the Maine State Teachers' Convention many teachers and school superintendents became interested in our character-building books which were on display, as well as *Life and Health* magazine. Besides representatives from the conference office, Mrs. Grace Clifford Howard was present to acquaint the teachers with *Listen* magazine and temperance activities.

● MRS. MILDRED E. HAWKINS, of Portland, Maine, has joined the Northern New England Conference staff as office secretary.

● MEMBERS of the New England Sanitarium church are raising money for their new church building by selling *Our Times* on the streets of Boston.

Canadian Union

● BROTHER AND SISTER ALEX CHOBAN, who have been connected with the Canadian Watchman Press for the past 10 years, have accepted a call to the Sentinel Publishing Company, Cape Town, South Africa, where Brother Choban will serve as production manager.

● L. E. SMART, Canadian Union Missionary Volunteer and educational secretary, reports a full attendance at the Maritime teachers' institute, which was held in Moncton, New Brunswick, October 28-30.

● RUSSELL SPANGLER, publishing department secretary of the Manitoba-Saskatchewan Conference, reports, "This year was our best year yet for student colporteurs." In spite of hail and early frosts Manitoba-Saskatchewan reports \$37,000 in orders for the month of August.

Central Union

● E. E. HAGEN, Sabbath school and home missionary secretary of the Nebraska Conference, has accepted a call to the Kansas Conference to fill the vacancy created by LeRoy J. Leiske's accepting a call to the Sabbath school and home missionary department in the Colorado Conference.

● On October 18, 150 students and teachers of Enterprise Academy, Enterprise, Kansas, covered an area of more than 2,000 square miles in their annual Ingathering field day. A total of \$1,345.50 was solicited in less than 24 hours.

● ARTHUR LICKY, who is holding Sunday night meetings, following up his tent effort held earlier in the fall, baptized two persons, and received one on profession of faith, October 14, at Poplar Bluff, Missouri. This brings the total up to 22 for his Poplar Bluff effort.

● UNION COLLEGE received a blessing during its week of prayer, October 13-21. The call to victorious living was sounded by Melvin K. Eckenroth, of the Ministerial Association of the General Conference. During the week hundreds sought counsel and guidance from Elder Eckenroth and faculty advisers, and more than six hundred testimonies on the closing Friday night gave evidence of the power of the Holy Spirit.

Columbia Union

● H. E. METCALFE began an evangelistic campaign in Morgantown, West Virginia, September 17. W. M. Buckman

and S. R. Jayne are conducting meetings in their churches in Huntington and Charleston, West Virginia, respectively.

● ARTHUR PATZER, East Pennsylvania Conference Missionary Volunteer and educational secretary, baptized eight persons in the Norristown church on October 7. These accessions to the faith resulted from a series of meetings held last year in Fairview Village, the Sanatoga evangelistic campaign, and the personal work of the members in the church.

● E. H. SCHNEIDER, of the Ohio Conference, has accepted a call to the pastorate of the Tampa, Florida, church. His work as leader of the Cincinnati district has now been assumed by C. J. Dornburg.

● FIFTEEN persons were baptized November 4 as a result of meetings conducted in Richwood, West Virginia, this past summer by W. H. Schomburg, assisted by Mary Bierly and J. H. Tegler.

Lake Union

● THE Illinois Conference is making plans for a large evangelistic effort to be conducted in the city of Chicago by R. M. Whitsett and Bradford Braley, to begin sometime in December or January. On Sabbath afternoon, October 28, a rally was held in Orchestra Hall, in which W. B. Ochs, M. K. Eckenroth, L. E. Lenheim, and J. L. McConaughy participated. About 1,400 persons were present, including the Illinois workers and church members representing the churches in the Chicago area. A large offering was taken, and many pledges were received for the support of this anticipated effort.

● RECENTLY F. L. Bland, president of the Central States Mission, was guest speaker for the Sabbath service at the Shiloh church in Chicago.

North Pacific Union

● LAURELWOOD ACADEMY at Gaston, Oregon, reports an enrollment of 426 students, the largest in its history.

● EVANGELISM in the Montana Conference includes the following efforts already in progress or being planned for in the immediate future: L. L. Grand Pré, public meetings and radio work in Missoula; R. L. Badgley and Evert Kuester, effort in Choteau; E. G. Fresk and Paul Johnson, effort in Hardin (Elder Fresk also broadcasts regularly in Billings); R. A. Lodahl, effort in Kalispell; K. Eldon Baker, effort in Helena.

● O. T. GARNER, president of the Montana Conference, states that large numbers of people through the conference are studying the 20th Century Bible Course. The work of the correspondence school constitutes their largest evangelistic endeavor.

● THE Washington Conference shows an 8 per cent increase over a year ago in the enrollment of the church schools. T. W. Walters, educational superintendent, reports an aggregate total of 800 students distributed among 24 schools employing 50 teachers.

● THE five-year teacher-training curriculum leading to the Master of Arts degree with a major in education, being offered for the first time at Walla Walla College this year, was approved by the General Conference in Autumn Council at Grand Rapids, Michigan. Courses leading to the M.A. degree will be offered in the summer sessions for the convenience of academy and church school teachers.

Pacific Union

● THERE are 75 Indian children attending the Navajo Mission school at Holbrook, Arizona—a capacity enrollment.

● THE first baptism of the effort at Hilo, Hawaii, included 13 new converts. Ralph S. Larson, who is conducting the effort, reports a continued interest and excellent attendance.

● THE Arizona Conference reports a 14 per cent increase in tithe receipts for the first nine months of this year as compared with that of the same period in 1949.



Just for Today

By D. A. DELAFIELD

*Is the way so rough, O pilgrim—
Is the journey wild and steep?*

If so, here again for the procession of days in 1951 has been prepared 365 rations of spiritual sustenance for the Christian pilgrimage. The idea of spending a few minutes each morning on a page of daily guidance in spiritual contemplation has caught fire in thousands of Adventist homes. "Just for Today" is another golden link in the chain of Morning Watch commentaries that we began in 1945 and that are annually increasing in popular demand.

From hundreds of sources and out of a rich experience in the Christian ministry Elder D. A. Delafield has gathered a brilliant array of daily comment on texts that are vital to a glowing faith. Each month's texts were chosen as they related to a specific theme, such as "Enduring Love," "Purity and Godliness," "Struggle and Sacrifice," "Vision and Service," "Trial and Trust," "Courage and Valor," etc. It is a treasury of good things you will want to keep. It is a book of blessing you will want to give.

Cloth \$1.00 De luxe \$1.50

ADD SALES TAX WHERE NECESSARY
PRICES HIGHER IN CANADA

**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

Review & Herald Publishing Assn.
Washington 12, D.C.

WHAT WOULD YOU DO?



If YOU were told that your church was closed, your pastor banished, and your faith outlawed, would you give up your convictions?

Or would you show the courage of the high-spirited Scottish Covenanters of three hundred years ago, who held to their faith under fire, and worshiped in the fields and woods? Youth like Gris-sell Hume, daughter of a nobleman, played their part, too. When soldiers hunted her father, she found ways to hide him and supply him with food, often at the risk of her life. Sent on a dangerous mission to a Covenanter and his son in Tolbooth dungeon, she formed a friendship with the son which was to culminate in marriage after thirteen years more of distress. Yet, "all through her life she had a song in her heart."

The story of these and other brave souls shows how men and women of God lived and died for their faith, and is recorded in this new book—

"SCOTTISH HEROES" by H. W. Lowe

If you like adventure you will enjoy this volume

Special holiday price, **\$1.80** until December 25, 1950.

Slightly higher in Canada. Add sales tax where necessary.



Order from your BOOK AND BIBLE HOUSE

Pacific Press Publishing Association, Mountain View, California

REVIEW AND HERALD

OBITUARIES

GRAF.—Otto Julius Graf, born in Good Thunder, Minn., April 5, 1879; died at Loma Linda, Calif., Oct. 11, 1950. His parents accepted the Advent message when he was five years old, and his father entered the ministry. After attending the State normal school Otto Graf was converted while teaching public school. He then attended Union College, spending his summers in colporteur work, until he received his B.A. degree. He received his Master's degree from the University of Nebraska, after which he served one year in the Northern Union Conference as educational secretary. He was then called to Union College to teach in the history department, where he remained one year. It was during this year that he married Roberta Andrews, daughter of Elder and Mrs. R. F. Andrews, pioneers of the Advent message. In 1908 he was called to the presidency of Emmanuel Missionary College, where he, his wife, and his sister, Alma Graf, served for more than nine years. Failing health caused him to resign and move to Loma Linda in 1918. When his health improved he was able to serve on the academy school board and on the local conference committee. Mrs. Roberta Graf died in 1933. In 1937 he was married to Catherine Nickel, who survives him, as does also his brother, Carl.

MILLER.—Marie Elizabeth Iverson Miller, born in Clinton, Iowa, May 8, 1884; died at Mt. Vernon, Ohio, Oct. 9, 1950. She accepted the faith while quite young and attended South Lancaster Academy, later taking nurses' training at the Washington Sanitarium. In 1907 she was married to Dr. Harry W. Miller, and they went to China. When Dr. Miller was called to establish the first training school in Central China she undertook the strenuous trip into central Honan with two small children, traveling by oxcart and living in primitive native houses. In 1912 they came back to the States. In 1925 they returned to China, where they served until the country became involved in World War II. In 1949 they once more returned to China, but were able to stay only a few months this time because of unsettled conditions. She is survived by her husband, two daughters, Mrs. Maude Wolfe and Mrs. Ethel Marie Shoup; two sons, Willis Miller and Clarence Miller; six grandchildren; one brother, Iver Iverson; and one sister, Mrs. Minnie Lee.

RIFFEL.—Jacob Riffel, born in Eckheim, Russia, March 22, 1868; died at Walla Walla, Wash., Sept. 30, 1950. He was baptized into the Advent faith in 1885. In 1891 he was united in marriage to Mary Meyer, of which union five sons and three daughters were born. Elder Riffel received his education at Battle Creek and Union colleges between the years 1885 and 1895. In 1896 he entered the ministry in the Missouri Conference, and afterward labored in the Kansas and Texas conferences. In 1911 he moved with his family to College Place, Wash., laboring in the Montana, Idaho, and Upper Columbia conferences.

HARTZELL.—Harry Wallace Hartzell, born Oct. 1, 1880, at Millpoint, W. Va.; died Sept. 25, 1950, at National City, Calif. While farming in Nebraska he accepted the third angel's message and was an ardent personal worker through the years. After selling his farm he went to Battle Creek College, where he took his premedical work and completed the first year of medicine. After continuing his studies at the University of Nebraska he completed the medical course at the University of Illinois. Dr. Hartzell began his practice in Roscoe, Ill., later joining the staff of the sanitarium in Chamberlain, S. Dak. After several years of service there he connected with the Boulder-Colorado Sanitarium, where he subsequently established an eye, ear, nose, and throat department. After more than six years at Boulder he was invited to take charge of the eye, ear, nose, and throat department of the Battle Creek Sanitarium. From Battle Creek he went to the Paradise Valley Sanitarium, where he continued his specialized practice for twelve years, until opening an office in National City for private practice only nine months ago. He is survived by his wife, Edna Marston Hartzell; one son, Dr. Milton Kern Hartzell; four grandchildren; and three brothers.

HUNTLEY.—Ernest Howard Huntley, born at Marine Mills, Minn., June 26, 1870; died at Loma Linda, Calif., Aug. 24, 1950. In early childhood he gave his heart to the Lord, and as a young man dedicated his life to the service of God. Shortly after his marriage to Anna Olbekson he entered the colporteur ministry in Manitoba, Canada. Later he entered the gospel ministry in the United States, where he labored faithfully in the Minnesota, North Dakota, Washington, Louisiana, and Kentucky conferences for more than a quarter century. He leaves his widow, three brothers, and one sister.

WRIGHT.—Marie Jensen Christofferson Wright, born in Aarbus, Denmark, May 9, 1879; died in Mountain View, Calif., Oct. 10, 1950. She and her mother came to the States when she was 19 and she was later married to S. A. Wright, an employee at the Pacific Press. Later Mrs. Wright also connected with the press, where she labored for 17 years, part of this time having charge of the mailing department. She is survived by her husband and one son.

FOWLER.—Florence Rachael, born in Fulton, Calif., Jan. 1, 1888; died at Sanitarium, Calif., Sept. 5, 1950. She graduated as a nurse from the St. Helena Sanitarium in 1913, and the following year she and her husband sailed for Australia, where they did mission work. She leaves to mourn her loss: her husband, A. D. Fowler; one son, Dr. Mark W. Fowler, of Malamulo Mission, Nyasaland, Africa; a brother; and five sisters.

SNEAD.—Viola Theodora Snead died at Jacksonville, Fla., Sept. 24, 1950, aged 73 years. She had been a faithful church member since 1914. She is survived by her daughter, granddaughter, and five sisters.

HOLDER.—Minnie Holder, born Feb. 20, 1856, in Germany; died April 1, 1950, in Palo Alto, Calif. She was a faithful member of the Adventist church for over 60 years. She is survived by six daughters, four sons, 24 grandchildren, 21 great-grandchildren, and six great-great-grandchildren.

COON.—Ada Mae Starr Coon, born in Lake City, Minn., May 22, 1867; died in Ketchikan, Alaska, Sept. 25, 1950. She was a firm believer in the Advent message from early youth. She is survived by two sons, five grandchildren, six great-grandchildren, three sisters, and two brothers.

BOWEN.—Sarah Jane Stevenson Bowen, born Jan. 20, 1878; died in Jackson, Ohio, July 8, 1950. She was married to Alvin J. Bowen in 1909, and one daughter was born to this union.

MILLER.—Annie Miller, born May 30, 1877, near Luckey, Ohio; died July 23, 1950, at Toledo, Ohio. She became a church member in 1903, and remained faithful. Surviving are her two children, eight grandchildren, and seven great-grandchildren.

NARY.—Albert William Nary, born in Northfield, Vt., March 5, 1860; died at Loma Linda, Calif., Sept. 24, 1950. He became a Seventh-day Adventist when a young man. Surviving him are his four sons and four daughters, numerous grandchildren and great-grandchildren, and one sister.

MILLS.—Charles Mills, born in Waterville, Ohio, Feb. 2, 1866; died at Bowling Green, Ohio, Aug. 22, 1950. Those who mourn his passing are his wife, one daughter, three sons, eight grandchildren, and five great-grandchildren.

CONROY.—Edna Belle Conroy, born in Minot, Me., Feb. 28, 1865; died Oct. 19, 1950, at Lisbon, Me. She is survived by her companion of 63 years, her son, daughter, two grandchildren, one great-grandchild, and her brother.

RANDOLPH.—Wiley B. Randolph, born June 8, 1871, at Nevada, Mo.; died Sept. 29, 1950, at El Cajon, Calif. He was an ardent supporter of the church for nearly 50 years. He is survived by one daughter and three sons.

FROHMADER.—Louis A. Frohmader, born in Clifton, Wis., Dec. 31, 1873; died at Paw Paw, Mich., Oct. 3, 1950. He was baptized at the age of 12 and remained a faithful believer. He is survived by his wife, a son, a twin brother, and a sister.

BURNS.—Anna Judith Burns, born in Chambersburg, Pa., Dec. 27, 1885; died in Takoma Park, Md., Oct. 8, 1950. She accepted the faith of Seventh-day Adventists about 35 years ago. She is survived by her husband, one son, one daughter, four grandchildren, six sisters, and three brothers.

PECK.—Addie Peck, born Nov. 1, 1857, at Coldwater, Mich.; died Sept. 19, 1950, at Home Acres, Grand Rapids, Mich. She was a faithful member for many years, and was a Battle Creek Sanitarium nurse. She was cared for by her granddaughter in her sunset years.

WOLCOTT.—Amanda Victoria Halverson Wolcott, born in Milwaukee, Wis., Oct. 29, 1878; died at Clarksfield, Ohio, Aug. 20, 1950. She became a Seventh-day Adventist when about 18 years of age, and was among our pioneer teachers in the formative years of our church school work. She is survived by her husband, Oren A. Wolcott, seven children, 18 grandchildren, one sister, and one brother.

Request for Prayer

A REVIEW reader desires the prayers of God's people for her daughter, who is suffering ill-health and difficult circumstances.

CHURCH CALENDAR

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 work to which as Christians we are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ. But in order to accomplish this work, we must follow His example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence.—*Christ's Object Lessons*, p. 358.

THE REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

EDITOR - - - - - FRANCIS D. NICHOL
CONSULTING EDITOR - - - - - W. H. BRANSON
ASSOCIATE EDITORS - - - - - FREDERICK LEE, W. A. SPICER, F. M. WILCOX
ASSISTANT EDITOR - - - - - D. A. DELAFIELD
EDITORIAL SECRETARY - - - - - PROMISE KLOSS SHERMAN

SPECIAL CONTRIBUTORS

J. L. McELHANY, C. H. WATSON, E. D. DICK, C. L. TORREY, L. K. DICKSON,
R. R. FIGUHR, W. B. OCHS, A. V. OLSON, H. L. RUDY, PRESIDENTS
OF ALL DIVISIONS

SPOT NEWS SPECIAL CORRESPONDENTS

GENERAL CONFERENCE: ROGER ALTMAN; OVERSEAS: AUSTRALASIA: S. V. STRATFORD; EAST MEDITERRANEAN: - - - - -; FAR EASTERN: C. P. SORESENSEN; NORTH-
ERN EUROPE: E. B. RUDGE; INTER-AMERICA: MISS EFFIE A. JAMES; SOUTH
AMERICA: SANTIAGO SCHMIDT; SOUTHERN AFRICA: F. G. CLIFFORD; SOUTHERN
ASIA: E. M. MELEEN; SOUTHERN EUROPE: MARIUS FRIDLIN

NORTH AMERICAN UNIONS. ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS.
ESTHER DAVIS; CENTRAL: MISS AUDRA WOOD; COLUMBIA: WARREN ADAMS;
LAKE: MRS. MILDRED WADE; NORTHERN: A. R. SMOUSE; NORTH PACIFIC: MRS.
IONE MORGAN; PACIFIC: MISS ORAL STONE; SOUTHERN: MISS CLARA CRAWFORD;
SOUTHWESTERN: - - - - -

CIRCULATION MANAGER - - - - - R. J. CHRISTIAN

All communications relating to the Editorial Department and all manuscripts submitted for publication should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D.C.

	United States	Canada	Countries Where Extra Postage Is Required
One Year	\$3.75	\$3.90	\$4.25
Six Months	2.10	2.25	2.35

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both the old and new address.

Many Baptized in Gold Coast Mission

JESSE O. GIBSON, president of Gold Coast Seventh-day Adventist Mission, writes thus

concerning a recent itinerary in his field:

"I took over a 300-mile trip this last week end. I went up to the north, and am happy to report 108 baptisms. About 75 per cent of these were from villages where there were no baptized members before. By God's help we expect to go over our goal of 1,000 baptisms in 1950. This will nearly equal last year's total for the whole union. Plans are under way for a series of revival meetings in all churches."

Sabbath School Evangelism in Ontario

PORT PERRY, a few miles north of Oshawa, Ontario, is one of those many small

towns in which we can scarcely ever hope to conduct public evangelism. Some time ago some earnest laymen, imbued with soul-winning zeal, opened a branch Sabbath school in this small community. Beginning with just three members, the attendance has grown until the membership is now between twenty-five and thirty, reports A. W. Kaytor, Sabbath school secretary of the Ontario-Quebec Conference. Last year three of these members were baptized, and a few weeks later four or five others. This is fruitful evangelism through our Sabbath schools.

Calls for New Work in Eritrea

J. H. WOLLAN, superintendent of the Eritrea Mission, reports encouragingly concerning the work

in his field. The Spirit of God is moving on the hearts of the people, causing them to desire to hear and understand His message for this time. From all parts of the field calls are coming for evangelists, teachers, and medical workers. Many chiefs are earnestly pleading that our work be established among their people. Unfortunately, most of these calls have to remain unanswered because of lack of means and men. In the few places in which we are working, souls have responded to the call of God, and encouraging numbers have been baptized. Many are in baptismal classes. Brother and Sister Wollan, who for years have been our only European workers in the field, were recently greatly cheered by the arrival of a newly appointed mission couple from Northern Europe. Already plans are on foot for a larger work.

ERWIN E. ROENFELT.

Publicity for Adventist Biology Book

AUTUMN COUNCIL delegates at Grand Rapids, Michigan, were thrilled

with the announcement and description of the new scientifically prepared textbook on biology, by Dr. Ernest S. Booth, of Walla Walla College, now going into Seventh-day Adventist schools. Prof. Lowell R. Rasmussen gave this information to the conference at one of the last evening meetings. This news of an advance educational step in behalf of fundamentalist teaching has gone far and wide through the press. In the *Grand Rapids Press* a feature story that accompanied a picture of Professor Rasmussen holding up the new book includes these typical paragraphs:

"Every biology textbook used in American public

schools undermines the faith of American youth in the Bible,' Prof. Rasmussen said, 'because it denies the Bible creation story and teaches that men millions of years ago evolved from lower forms of life. . . . For forty years in our academies we have had to use and counteract the influence of such texts. Now we will not have to depend on books starting with the Darwinian theory.'

"Adventists,' Prof. Rasmussen declared, 'repudiate the unscientific dogma of evolution, and finally have been able to introduce into their educational system a scientifically prepared textbook based on creationism rather than evolution.'"

The story was eagerly received by the Associated Press, the United Press, and the Religious News Service, and many papers have carried it. The *Detroit Free Press* (circulation 650,000) ran it with a heavy caption under a bold heading—"No Monkey Business."

J. R. FERREN.

Lay Evangelism in Mexico

THIS paragraph is taken from a letter written by Donaldo J.

Thomann, home missionary secretary of the Mexican Union, to Wesley Amundsen.

"The lay brethren here in Mexico are doing a great work in winning souls. At the moment there are six public efforts being conducted in the Southeastern mission. A goodly number of Sabbath schools have also been established. Brother Cambrano has a Sabbath school of 28 members. Brother Juan Sanchez has an interest of some 50 people to whom he is giving Bible studies and who are also in the baptismal class. In the Southern mission the lay brethren are also doing a splendid work. There, too, we have six public efforts in motion at the present time. Brother Octavio Garcia, the man who translated the Bible in the Zoque dialect, has conducted a lay effort in Ocotepec, giving out 2,200 tracts and bringing in 39 new members into the Sabbath school, 11 of which are baptized. Brother Miguel Martinez has 60 people in his baptismal class."

Opening Lonely Outpost in New Guinea

WE have the following story from S. H. Gander, president of our work in

northwest New Guinea, where conditions are primitive and where the work has only recently been started.

"It is with joy that we report the setting up of a new mission station at Ambunti, 268 miles from the Sepik mouth. Brother and Sister O. L. Speck are in charge of this growing work among the primitive people in this isolated part of New Guinea. Their nearest white neighbor is a government officer's family, 190 miles down stream. Brother and Sister Speck are very happy in this location, and they are doing a wonderful work for God. Their isolation is forgotten in the busy mission activities of each day. They are living in a native structure, which is mosquitoproof, but we hope the day is not far distant when we can supply them with a better home. Their courage is good, and hearts are being transformed and people won to the church. We are expecting big things at Ambunti. The station is nicely elevated, and as one looks out across the large Sepik River one sees the roadway to the numerous villages from which we hope to obtain many souls for God's kingdom."

N. C. WILSON.