

The Advent
REVIEW *and Sabbath*
HERALD
GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS



Ewing Galloway

Hundreds of These Picturesque Cottages Are to Be Found Along the Palm-fringed Shores of the Philippine Islands. Our Colporteurs Faithfully Visit These Humble Dwellings Even When Found in the Most Isolated Places

Missionary Bookmen Enter Sulu Islands

By R. L. ODOM

"We came, we sowed, we conquered!" This message, a modern version of Caesar's famous phrase, has just been received from two triumphant missionary bookmen who recently finished canvassing, for the first time in our denominational history, every island inhabited by civilized people in the Sulu Archipelago of the Philippines.

This word thrills us beyond ability to express it, because it took faith and courage of the unusual sort for the undertaking. Jolo, the principal island of the Sulu group, lies six degrees north of the equator. It has long been known as an almost impenetrable stronghold of Islam, its inhabitants fiercely resisting every effort of Protestant and Roman Catholic missionaries to introduce Christianity among them. The Philippine Government often has found it quite difficult to cope with the rampant lawlessness in some

sectors. The other islands have known practically no other religion than that of Islam.

Two young men, Honorio Espanola and Abednego Javero, went to Jolo in August of 1950, and during the first four days took orders for \$1,093.75 worth of books. Extending their efforts from there by boat, they went as far as the island of Sitankai, near the shores of British North Borneo. Brother Javero alone ventured westward to Cagayan Sulu, the lonely isle, a little distance to the north of Borneo and about halfway between Jolo and Palawan.

"In less than two hundred hours we finished the entire Sulu Archipelago," writes Brother Espanola. "I praise Brother Javero for his courage in going even to Cagayan Sulu. We have finished every island that is populated by civilized people. We have

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The Religious World



[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.]

► Religion on Television

Testimony presented to the Federal Communications Commission in Washington, D.C., revealed that religion was accorded only one per cent of the total broadcast time on the seven New York television stations during a surveyed week. The results showed that 10 per cent of the program time on the air during the surveyed period was devoted to adult crime drama. Information, science, and travelogs were accorded three per cent of the time, and no time whatever was given to architecture, sculpture, economics, child care, or American history.

► Plea for Religion in Education

A fundamental reorientation of every college subject and course to enable religion to assume its proper role in education was proposed in Atlantic City, New Jersey, by a seminary head. Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, made the plea to the 37th annual meeting of the Association of American Colleges. He said that learning which does not confess God as its foundation “is false learning, however impressive its achievements and pretentious its claims.”

► Methodists Plan Television Program

A new television network program, America for Christ, Inc., was announced in Denver, Colorado, at the annual meeting of the Methodist Church's General Board of Evangelism. Organized by laymen as a nonprofit evangelistic enterprise, the program will be televised weekly by the American Broadcasting Company, starting March 5. Dr. Hamilton P. Fox, Methodist district superintendent at Wilmington, Delaware, who made the announcement, said that the program would be interdenominational in theme.

► Churches Conduct School of Politics

A School of Practical Politics was launched in Philadelphia, Pennsylvania, jointly by the Philadelphia Council of Churches and the Committee of Seventy, a nonpartisan citizens' group for political reform. It marked the first time that the local church council has taken an active step to promote the interest of church congregations in political action, according to the Reverend Dr. George Peters, Presbyterian, chairman of the project.

► Protestants Give Billion to Churches

For the second successive year members of 53 Protestant denominations in the United States and Canada contributed more than a billion dollars for local church expenses and benevolence causes, a stewardship official of the National Council of Churches announced in New York. Of the 1950 total 48 American denominations gave \$1,104,577,184, whereas five Canadian bodies contributed \$32,977,082. This was the first time that the United States churches by themselves exceeded the billion-dollar mark. But, though total contributions have increased every year since 1937, Dr. Myers said, “The increase in giving is not as great as the increase in income.”

► “Sermons by Telephone”

An average of 200 Philadelphians a day, seven days a week, get capsule “sermons by telephone.” The work is carried on by Mrs. Helen Hall, 43, aided by volunteers from the Philadelphia School of the Bible and the Bible Institute of Pennsylvania. Volunteer contributions pay for a small office and the salaries of six full-time and seven part-time workers. The telephone sermon project was started in December, 1949, by the Reverend James Jefferson Davis Hall, retired Episcopal clergyman, who is now sponsoring a similar work in New York.

God Calls for the Whole of Life

By LOUIS K. DICKSON

Someone said during the last world war: "If Christianity is to survive or be worth surviving, it must match the consecration of totalitarianism. It must become rigidly insistent; it must demand the whole of life or nothing."

Is this not the Lord's own desire for the Laodicean church as voiced by John on Patmos: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"? Rev. 3:15, 16.

"The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teachings of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you."—*Testimonies*, vol. 6, p. 408.

A wholehearted return to the Lord on the part of the remnant church is of supreme and first importance. Everything that has to do with the finishing of the work and the ushering in of the second coming of Christ is contingent on a revival of true godliness in the church.

We have come to the most critical moment in the life of the Advent Movement. This calls for the full impact of the church in universal action. Nothing less will at all measure with the present need and God's summons to finish His work.

We now face the necessity of bringing to bear upon the advancing enemy all the resources, both spiritual and material, that God has placed at our command. It is very clear that we have reached the time when Satan would seek by distraction, deception, and compromise to weaken the life and vitality of the church. Every means at his command is being mustered to take the field in his last mighty assault against God.

There needs to come into the life of every one of us now an arousalment and a turning toward God that will make it possible for Him to put new and more powerful life into the Advent Movement.

Our Chief Business

Such a determination on our part to move into a closer relationship to God will bring us to the consideration of the question: "What is our chief business, our first concern, at this fateful hour?"

Given a church like ours, with its divine origin, its history, its doctrines and wide expansion in the world, its multiplied races and languages, its relations with all classes, its unity and efficient organization, its youth, its

sense of God's call, its prophecies and vision of the times—given such a church, "What is now our chief concern, our main business?"

Given a world like the world of today, war torn, in hateful ferment, economic revolution, national and international storm; a world whose races have all been thrown into turmoil, whose religions have been mixed up as never before, whose classes are in fierce strife with one another; a world with new national hatreds and ambitions; a world with its youth being destroyed by war and uncertainty; a world seeking peace yet preparing for more terrible war, longing for a new hope, which fails to appear—given a world like this, "What is our chief concern at this hour?"

Given a time like this; a time of con-

fusion and bewilderment; a time of uncertainty and fear in the hearts of men everywhere; a time requiring the manifestation of strong faith, the possession of that which is real in religion; a time of resentment against all authority; a time of unbelief in the old and the tried; a time of materialism and recklessness; a time of social and religious ferment above anything in all past ages—given such a time as this, "What should be our chief concern, our first business?"

Demonstration of Power Needed

Is this not the very hour to which God has called His people? Are we not summoned of God now to possess a character and a power of life that will withstand every assault and that will demonstrate the mighty saving power of our God to a world that is black with despair?

Then let us enter into such a revival of primitive godliness as the church has not seen since Pentecost. Will you not, fellow believer, turn to the Lord with all your heart and mind and strength and seek and find those hidden springs of power and refreshment that lie in the very presence of God alone? Shall we not, as a people, unitedly turn unto our God with full hearts of believing faith that His great and precious promises may be fulfilled to each one of us?

Great Revival Coming

There is coming a great revival, but in the midst of persecution and great trouble. We read:

"When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. . . . Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. The love of Christ, the love of the brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Ibid.*, p. 401.

Why do we wait for trouble to come before we seek our God? Shall we not at this time "come, and return unto the Lord"?

A Prayer for Spiritual Revival

By Adlai Albert Esteb

**O Father of our human race,
Grant us the grace**

To frankly face

Our problems, born of time and chance,

Our problems forged by circumstance,

Deep-rooted in our earthen sod.

O God of right,

Send forth Thy light

To penetrate man's moral night

And show us in one sweeping glance

The challenge of earth's vast expanse

Of human need—the men who plod.

O God of light,

Give us insight

To see and understand earth's plight,

Discerning man's intolerance,

The selfish, haughty arrogance

Of each conceited demigod.

O God of peace,

Give us release

From cruel wars! Cause them to cease

Around the world and thus enhance

Man's forlorn hope for one last chance

Of freedom from the tyrant's rod.

O God above,

Give us Thy love,

The Spirit of the heavenly dove

To thrill our souls with real romance;

Evangelism must advance

And bear the torch of truth abroad.

O God of power,

In time's last hour

Send us the Pentecostal shower,

That, leaping forth in glad response,

We'll join the mighty renaissance,

And bring earth back to Thee, our God!

In Jesus' name. Amen.

Is 'Evolution' an "Established Fact"?

By Frank L. Marsh

The following item appeared in the November 1, 1950, edition of the *Michigan Daily*, the news publication of the University of Michigan, under the heading "On the Sixth Day . . . 'Biology Text Ignores Theory of Evolution.'"

"The 'missing link' may remain lost, as far as Seventh Day Adventist youth are concerned.

"Students in the Adventist schools will find nothing in their new biology text to indicate that man ever descended from anything, according to the announcement of the book at the denomination's general conference in Grand Rapids on Monday.

"The volume, claimed to be 'scientific in every respect,' will be the only biology text in America to give the Bible story of the creation, according to Lowell R. Rasmussen, associate secretary of the General Education Department of the church.

"Prof. A. Franklin Shull, on retirement furlough from the zoology department here, saw the book as 'a very blameworthy thing to do,' and hypothesized that it 'must have been written with tongue in cheek.' He emphasized that evolution is an established fact, and that 'religion must be reconciled with it.'

"Prof. Leslie A. White, chairman of the anthropology department, upon hearing of the publication, termed it 'odd, but understandable,' and pointed out that there is still an unwillingness in certain quarters to recognize the scientific facts of evolution.

"Prof. Russell C. Hussey of the geology department countered that 'they just don't seem to realize that science has its own particular place. The Bible can by no means be considered a textbook of science.'"

The book to which reference is here made is the new biology textbook prepared by Ernest S. Booth for use in Adventist academies. This news comment is of value to Adventists in that it reveals the present attitude of the scientific world in general toward the teachings of the Bible. The better we understand this attitude, the better we can meet its challenge.

Several items in this clipping are worth considering briefly here. First, A. Franklin Shull is quoted.

Second, Dr. Shull is said to have as-

serted that "evolution is an established fact."

Third, it is asserted that "religion must be reconciled with it [the "fact" of evolution]."

With regard to the first item Dr. Shull ranks high in the scientific world because of his contributions to the science of genetics. What he says about proof for evolution carries considerable weight not only outside but also inside scientific circles. Most of the thousands of students in attendance at the university in which he teaches will consider that his pronouncement here will utterly settle any question on this point. And it does seem that a man who has carefully studied the genetics of variation, as has Dr. Shull, should be aware of the possibility or impossibility of evolution of new basic types of animals.

Evolution Still a Theory

But the second item is the amazing one in this clipping. Dr. Shull is said to have asserted that evolution is an "established fact." Although many evolutionists make this assertion, still the truly accurate students of evolution never claim that evolution is other than a *theory*. In order to become an established fact, it would be necessary for the origin of new basic types of organisms to be demonstrated in the laboratory. All scientists who know the facts here are aware that the vast amount of experimental data available on this point shows that nothing basically new can be produced. All that is ever accomplished by any natural or artificial process, which may be employed, is merely the production of a new variety of a basic type of plant or animal which was already in existence.

In actuality, no theory of origins can be established in the scientific sense. The problem is one that lies outside the realm of science. The cautious student who makes an exhaustive study of this problem finds that every item of evidence set forth to prove evolution, be it from the fossils, from comparative anatomy, from embryology, from physiology, or from any other field, is purely persuasive in character. Coercive proofs are lacking.

The proof that water runs downhill or that life comes only from life is coercive in nature, and therefore must be accepted, because these are demonstrated facts. But all items of evidence advanced to prove evolution are capable of logical explanation from at least two different points of view, and are therefore *persuasive* in nature. This fact at once removes the proof of origins to the realm of philosophy, where nothing can be established in a scientific sense. In the light of this situation a man who asserts that evolution has been established is confused in his thinking. The pity is that the hundreds of thousands of open-minded youth in our land are not aware of this muddled thinking among many of our leaders in scientific thought.

A Failure to Think Clearly

Concerning item three, that is, the assertion that "religion must be reconciled with it [evolution]," we again see a failure to think clearly. This assertion would be true if evolution actually were an established fact, along with gravitation and diffusion. But as we have just observed, the proofs for evolution are purely persuasive. To illustrate, the fossil horses, which are said to constitute some of the most convincing evidence for evolution, are very impressive when arranged in a glass case from the little *Eohippus* to the large *Equus*. But they never occur in the rocks in this order. To assemble such an exhibit, scientists have to bring the specimens together from various surface deposits over the western half of the United States. In their position in the rocks there is nothing that would prevent the student from making the assumption that they were all alive on the earth at the same time.

The evolutionist, upon his assumption of generalized or simple changing into specialized or complex, maintains that these horses prove evolution. The creationist, upon the statements of Genesis and in harmony with the theory of special creation, maintains that these horses were all living on the earth at the same time. There is nothing in this situation that is coercive in nature: therefore, neither point of view is established by the evidence. Rather, this evidence and all other evidence set forth to prove evolution favors or does not favor this theory, depending upon the personal persuasion of the student.



Creation Was Accomplished in Six Literal Days. To Crown It All God Blessed the Seventh Day and Sanctified It as a Memorial of His Creative Work. One Cannot Believe the Genesis Account of Creation and Still Hold to the Evolution Theory

Philosophical Evidence Only

In the light of these facts, we see that evidences for any theory of origins are philosophical in nature, and being philosophical, they fall into the same class to which religion belongs. In truth, evolutionism is a religion. It is supported by the same type of proofs used in religious persuasion, and, may we say, is propagated by the same type of overflowing and uncompromising zeal. Thus it becomes absurd to assert that "religion must be reconciled with it [evolution]."

The statement credited to Dr. Hussey contains a truth that evolutionists and creationists both accept, namely, "that science has its own particular place." Interestingly the comments in this news item, and the concern therein expressed, have arisen from a failure on the part of these named scientists to respect that "particular place" of science. By definition, science consists only of those facts that have been demonstrated in the laboratory. However, these men are represented as attempting to claim as science

that which is purely persuasive in quality and which thus properly belongs to philosophy. In the game of life they are playing entirely out of position because of failure to recognize where science ends and philosophy begins. Every Biblical statement of natural fact, which is susceptible to laboratory proof, is found to be in harmony with modern science. It is most reasonable to assume that its assertions on the subject of origins are likewise true. He who so chooses may be a believer in special creation, and at the same time be a first-class scientist.

There never need be any collision between science and religious philosophy, because they exist at distinctly different levels, science being concerned only with those natural things for which coercive evidence exists, and philosophy dealing only with those matters that are persuasive in quality. If we could but keep our science and our correct religious philosophy clearly demarked, we would find that they mutually assist and complement each other.

Our Church Organization—3

"I Will Build My Church"

By W. P. Bradley

In Old Testament times, when God was leading the Hebrew people from Egypt to the Promised Land, the chief burden of leadership was resting upon Moses and the load was more than he could bear. His time was taken up and his strength was spent in caring for routine administrative problems, hearing the complaints of the people, judging their differences, and explaining God's laws. Jethro, his father-in-law, observed his error, and gave him excellent counsel.

Jethro proposed that Moses lay the burdens of administration largely upon "able men, such as fear God, men of truth, hating covetousness"; and these were to be placed over the people "to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21. Moses would retain jurisdiction over the larger matters of the congregation. The reform was adopted, and the organization that was set up greatly expedited the task of directing the people during the journey into the land of Canaan.

The Advent Movement, or that portion of the movement which became the Seventh-day Adventist Church, was similarly blessed as progressive steps were taken to provide system and order in carrying on the work of the church. We have already mentioned three definite steps of progress made by the church up to the year 1861: The Seventh-day Adventist Publishing Association had been formed. The de-

nominal name had been chosen. A plan had been formulated and widely carried out for the organization of local churches. We now go back to that same year, to the same conference when the local church plans were set in motion, and trace the development of another important phase, the organization of local conferences. It was the logical and, in fact, necessary result of the steady growth of the movement.

Development of Local Conferences

In the earlier years, when believers were few, it was common for the people to come together in large conferences, which might be attended by interested persons from all parts of a State or from several States. At these conferences little was done in the nature of organized business; rather, the time was devoted to public sermons and lectures, prayer and testimony messages, and Bible classes. As the movement spread and its activities became more diversified, the business interests claimed attention. By 1861 the time had come for the churches to give attention to the interests that were common to all, or at least to groups of churches.

In the address to the believers, which grew out of the Battle Creek conference of April 26-29, 1861, and which had appeared in the REVIEW of June 11, the organizing of State conferences was advocated for several reasons: (1) to endorse accepted ministers, (2) to provide safe-

guards against false teachers, and (3) to benefit the churches by providing opportunities for social and public worship. In subsequent issues of the REVIEW such leading ministers as J. N. Andrews and J. H. Waggoner gave their approval to the proposal.

In Battle Creek, on October 4-6, 1861, took place the meeting that resulted in the organization of the first local conference of Seventh-day Adventists. A series of resolutions on the organization of the conference was drawn up, after which the conference was formed in harmony with the provision of the adopted plan. Officers were elected and a name was chosen: the Michigan Conference of Seventh-day Adventists. The officers consisted of a chairman, a clerk, and a standing committee of three. The conference was a representative body, composed of the ministers and of delegates from the churches. Authority was provided for the issuing of annual credentials to the ministers of the conference, signed by the chairman and the clerk.

The example of Michigan in organizing a conference was felt immediately within and without the State. As for the State itself, James White reported that unity had been achieved above anything that had been felt previously. (*Ibid.*, October 8.) Outside of Michigan the result was that conferences were formed where there were sufficient churches almost as rapidly as meetings could be called and the vote taken. During the year 1862 six local conferences were formed: Southern Iowa, March 16; Northern Iowa, May 10; Vermont, June 15; Illinois and Wisconsin, September 28; Minnesota, October 4; and New York, October 25. (See "Historical Summary" in *S.D.A. Yearbook*, 1913, p. 246.)

From 1871 until the present the organization of local conferences has taken place whenever and wherever the judgment of the brethren led them to feel that it was wise to move forward. There are now fifty-four local conferences in the United States and Canada, also seven missions, so called because of a certain degree of financial dependence upon the sister conferences. The number is not fixed; it may grow or not as the development of the work indicates and financial strength dictates.

A Very Significant Unit

The local conference has become a very significant unit in the Seventh-day Adventist Church. It has general responsibility for looking after the welfare of the churches. It issues credentials to all workers and assigns the ministers and other workers to their fields of duty. The conference has direct responsibility for the evangelizing of the areas where the truth has not been preached. It supervises the colporteurs and also the professional duties of the church school teachers. Its financial responsibilities are heavy. It re-

ceives the tithe from the churches and is responsible for administering the tithe and other conference funds. It promotes the various offerings taken up in the churches, and does much to assist and strengthen the local congregations in erecting church and school buildings.

The government of the local conference follows democratic principles in that it allows for the expression of the will of the people. "Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences."—*Testimonies*, vol. 8, p. 236.

The Process of Organization

All who have seen one of the conferences in the process of organization will recall how the principle of representation works out. The business to come before the conference is usually prepared in working committees, such as the committee on nominations, plans, licenses, and credentials. When these committees are set up the ideas of one man or one group are not allowed to prevail. The chairman,

usually the conference president, calls upon the churches to appoint one of their official delegates to sit as a member of a "large committee" to nominate the standing committees. In the matter of a few minutes, in the midst of the conference session, the delegates of each church gather together and quickly choose their representative to be on the large committee.

The names having been sent up to the secretary of the conference, they can then be announced, and the large committee can immediately meet and carefully make up lists of delegates to serve on the important standing committees. When the standing committees have finished their work and render their reports to the conference, every delegate has the privilege of expressing his conviction by word or vote or both.

It was not long after the organization of the first local conference that need was seen for an over-all organization that would unify the local conferences. J. H. Waggoner proposed to James White that "a General Conference . . . be convened.

. . . And that a General Conference Committee be appointed, with whom the State conferences may correspond, and through whom they shall present their requests for laborers."—*Review and Herald*, June 24, 1862.

At the meeting of the Michigan Conference in Monterey, October 4, 1862, a resolution was adopted, giving to the Michigan Conference the direction of the sending out of missionaries to other conferences. More far reaching in its effect, however, was another resolution: "*Resolved*, That we [Michigan] invite the several State Conferences to meet with us, by delegate, in general conference, at our next annual Conference."—*Ibid.*, Oct. 14, 1862.

Responding to the invitation from Michigan, twenty delegates from New York, Ohio, Michigan, Indiana, Wisconsin, Iowa, and Minnesota assembled in Battle Creek on May 20 and 21, 1863, "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists."—*Ibid.*, May 26, 1863.

To transact business, a temporary organization was effected, J. M. Aldrich being chosen chairman, and Uriah Smith, secretary. A constitution was adopted for the General Conference, and officers were elected as follows: president, John Byington; secretary, Uriah Smith; treasurer, E. S. Walker; other committee members: J. N. Andrews and G. W. Amadon. At the same meeting a constitution for State conferences was drawn up, which established the basis on which the State conferences would be represented in the General Conference; that is, on the basis of one delegate for each State conference plus one for every twenty members in the conference.

Thus came into existence eighty-seven years ago the General Conference of Seventh-day Adventists! It was made up of six local conferences with a total membership of about thirty-five hundred, which is approximately twice the size of the largest single church in the denomination today.

Still a Representative Body

Though the General Conference has been greatly enlarged and changed in certain ways, the principles that were embedded in its structure have endured. It is still a representative body; and when the forty-sixth session convened at San Francisco, California, in July, 1950, there were in attendance more than 900 delegates from the conferences, missions; and institutions, representing the 716,538 members throughout the world, each one there in his constitutional right to have a part in transacting essential business.

The messages of the first, second, and third angels have been bearing fruit through the years, and now the world

Questions From Youth

ANSWERED BY ARCH A. O. DART



What to Do With Jealousy

I am engaged to a very talented girl and think our lives could be happy together if I could convince her that I love her more than any other girl. She says she loves me so much she cannot bear to have me speak to other girls. Since our engagement I have been careful not to be with anyone else, and do not attend any social occasion if my fiancée cannot be there too. A few days ago she was called home on account of illness in her family. Upon her return to the college the first question she asked was with whom I had been while she was gone. When I replied that I had not been with anyone, she asked, "With whom did you march Saturday night?" I told her I had not even attended the march but had stayed right in my room and had worked on my history paper. Later I learned she had verified these statements by inquiring of some of my classmates. It hurts me to think she does not trust me or believe what I tell her. How can I prove to her that she is the only girl I care for in all the world?

You probably can't. This is not genuine love she has for you, but a burning desire to own you body and soul, so she can direct your every move. This is an abnormal form of jealousy that stems from a mental disorder or from deep-seated selfishness. You do not realize how very fortunate you are, young man, to discover this trait in her before you have bound yourself to her for life. The mental torture and galling humiliation through which one is compelled to go who is married to a jealous companion beggars description.

A jealous wife will neglect her children and her home duties to check and recheck on her husband's every move and act. The fact that she cannot find proof against his conduct does not quiet her suspicions or relieve her fears. She feels her husband has outwitted her, and therefore is compelled to be more diligent than ever in her search. Neighbors and friends are set to watch, people with whom he works are put on their guard, and police are sometimes notified. If still no evidence is forthcoming, she remains unconvinced.

The husband may decide that he will give her no cause for uneasiness by always being with her. He also becomes indifferent, even rude to other women. Common, courteous acts are misinterpreted and are enough to set off an explosion at the least expected time. The husband may decide to flaunt all restraint to the winds and let happen what may. The results may be tragic. At best, there is very little peace and happiness in store for a man or a woman who marries a jealous companion. Better break the engagement immediately and thank God for delivering you from a life of misery.

As far as the young woman is concerned, she is desperately in need of special help. If her jealousy is a form of selfishness, she needs a conversion and change of heart. If it is a mental illness, she needs the assistance of a Christian physician who is skilled in the art of handling mental disorders and who will give her the care she needs.

moves on to her fateful and dramatic climax. The signs of the approaching end are vivid and compelling in their witness to prophetic faith. The church has come to her appointed time, the time of her greatest fruitage, for which she was planted and nurtured. The heavenly man-

sions are waiting for the faithful, and only a brief space remains between this world and the next. Just now the Master is making up His jewels; He is numbering His saints; He is bringing to pass in glorious reality the prophecy: "I will build my church."

knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

The three manifestations of life are the intellect, the emotions, and the will. These are said to perish at death.

How do Job and Isaiah stress the loss of consciousness in death in respect to all earthly affairs and relationships?

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting." Isa. 63:16.

"Thou prevailest for ever against him, and he passeth. . . . His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job. 14:20, 21.

How may we know that the righteous dead are not in heaven, but are resting unconscious in their graves?

"David is not ascended into the heavens." Acts 2:34.

"David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36.

What is the truth about immortality?

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:6, 7.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

"The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:52, 53.

This chain of texts proves that only God has immortality. Man is now seeking for immortality; he finds it revealed in the gospel; he will actually come into possession of it at the resurrection when he comes forth from the grave.

How may we obtain the hope of immortality?

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

We should realize and confess our hopeless condition, and by accepting and depending wholly upon Jesus, beget in ourselves a lively hope of a part in the first resurrection and immortality conferred upon us when our Lord shall return to reward His people.

Ten Minutes With Your Bible

BY J. C. H. COLLETT

The Hope of Immortality

How did Jesus teach that death is the exact opposite of life?

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25.

Jesus is here contrasting life and death. If by human life we mean conscious existence, death must be the complete cessation of such existence.

Which of Jesus' statements indicates that consciousness is completely and absolutely lost in death? In what sense did He say that God is the God of Abraham, Isaac, and Jacob?

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke 20:37, 38.

If God is not the God of the dead, then obviously the dead have lost all consciousness. God declared that He is the God of Abraham, Isaac, and Jacob in the sense of their being alive, not absolutely, but relatively to Him, because He has the power and the will to raise them from the dead. Because of this power and will God speaks of the dead, who are declared not to exist, as if they do exist.

How do two other inspired writers say in effect what Jesus says; namely, that God is not the God of the dead but of the living only?

"The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord." Ps. 115:17, 18.

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. 38:18, 19.

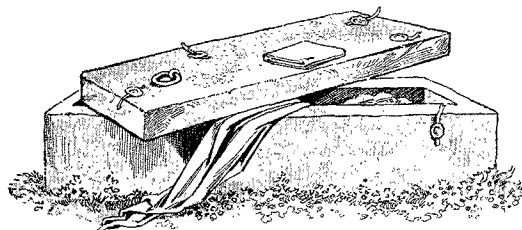
How was man created?

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

A living soul came into existence when breath and body were brought together. There was no living soul before the union took place; once the union ceases, as in death, the life of consciousness must cease too.

How do the Scriptures plainly declare that such is actually the case?

"Put not your trust in princes, nor in the son of man, in whom there is no



help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Verse four above is a parallel with Genesis 2:7, and represents the reverse of the process that took place at the time of creation.

What three generally recognized elements of the "living soul" are said to perish when the change called death occurs?

"The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor

So You Adopted a Baby Too!

By Marjorie Grant Burns

Adopting children is becoming more and more common, and that is as it should be, especially among Seventh-day Adventists. It is one way to help save souls for God's glorious kingdom. And the happiness that is experienced by both parents and children is beyond computation. Many an empty, lonely life has been made full and joyous with the coming of a baby—an adopted baby; and many a child destined to loss of affection and security finds them in a new home. Thus each gains and gives.

Yet on the threshold of this happy experience there is the possibility of heart-breaking tragedy—tragedy that has ruined many a life and rendered fruitless all the years of love and devotion that should have meant so much. It isn't a new story; we all have heard it. Mary comes home, informed by the neighbors that she is adopted. Stoutly she has denied it. She doesn't understand what adopted means; but whatever it is, surely her own mother would have told her if it were so. Therefore it can't be true.

When the Results Are Bitter

The parents are staggered by the discovery she has made. They are devoted to her, and had hoped that she would never know. But now the secret must be confessed; neither the child nor the parents are ready for it, and the results are bitter and often fatal. Mary becomes a problem child, bold, unloving, defiant. Her foster parents watch her, deeply hurt but helpless; they had no idea she could react this way. Usually the damage is irreparable, generally because the parents frantically blunder along with increasing errors, until no amount of repair can heal the breach. What heartache for all, and so needless!

The time to start telling a child that he or she is adopted (and this may surprise you) is the very moment baby is at home with you. That is true even though the child is just a few weeks old. Because, dear parent, the problem of adoption does not even exist in the mind of a child; it exists only in the mind of the parent, and is transferred to the child either by delay or by the parent's own conduct. So the problem should first be eliminated from the mind of the parent. In fact, if the parent goes at it right, there will be no problem built up in his own mind. Beginning to tell the story when baby doesn't understand gives the parent courage and practice, and thus keeps time from building a barrier that some parents are later unable to hurdle properly.

My mother told me from the very start that I was adopted, and I was just nine months old when I came into the family.

My only memory of the entire matter is of a feeling that adoption is something very special. As the years went by I understood it more and more. It was just like a lovely flower opening, not added to by anything new that mother said, for she told the same story for a number of years, but added to by my own mind as understanding and comprehension grew.

Proud of Being Adopted

The first time that a playmate twitted me with being adopted, she found that I knew twice as much as she about it; and one child even went home, after my glowing story, to demand that her parents adopt her! I have actually been proud of the fact that I am adopted; as a child I loved to tell about it. To me it was a special and high privilege, and it will be the same to your child if you will not deceive him, but tell him plainly and fairly. Hiding the fact adds stigma and brings nothing but grief to you and your child.

So, if you are going to adopt a baby or if you have adopted one, start now to build up a fascinating story—and then tell it. Make it short and as simple as possible, and tell it often. But if your child is four or five years old and you have not told him, you are well on your way to trouble. However, you can still save yourself and him if you will. Pick a day and make it special for the child. Let it be a happy day with lots of little surprises; let him see your love and care all through the day. Then in the evening, with mother nearby and peace and comfort all about, begin on this wise:

"Billy, come sit by daddy, for I want to tell you the nicest story. One day when I was a young man I saw the prettiest

girl, and I thought she was so nice. We got better and better acquainted. We went on picnics and long walks, and had so much fun together. I loved her so much I wanted her for my very own. Do you know who that girl was? It was mommy. So I told her that I loved her and asked her to marry me and be mine forever and ever. And do you know? She said she would! So we were married, and she came to live with me; and I love her, and she loves me. And we have been so happy. But you know, by and by we began to wish that we had something more than just our love for each other. What do you think we wanted? We wanted a baby.

"So we asked Jesus to send us one. We felt sure that He would send us one right to our house. But we waited and waited, and no baby came. Mommy cried, and said she wished that Jesus would remember to send us one. And then I said, 'Perhaps our baby was left somewhere else, and we must go and find it.' So mommy clapped her hands and said, 'Oh, let's do go and look!' So we went and looked and looked. We came to a big hospital where there were lots of babies, and mommy said, 'Oh, look at that pretty one over there! That is the one we want. Do look, Daddy!' And I looked, and sure enough, there was just the baby we wanted.

"We were so happy. We asked the woman who cared for the baby if we could have it and take it home with us. She said, 'Will you feed him and give him baths, and keep him warm and love him lots and lots?' And we said, 'Oh, yes, we will love him lots and lots, and feed him and bathe him and keep him ever so warm. Please, may we have him?' So she got a little paper, and she said, 'You may have him if you will put your names on this paper.' So I put my name on the paper, and mommy put her name on the paper, so that everyone would

Adopting Such a Child as This One and Teaching Him to Pray Is One Way to Help Save Souls for God's Glorious Kingdom



Milton Murray

know that we had the baby and that he belonged to us. That is called adopting a baby.

"And, Billy, when you adopt a baby no one can ever take that baby away; you can keep him for your very own, always. Isn't that nice? So we brought the baby home, and we bathed him and fed him and kept him nice and warm, and loved him ever so much. And no one can ever take him away from mommy and me, because we adopted him. Can you guess who that baby was? Yes, sir, it was Billy. And now you belong to me, and I belong to you; and you belong to mommy, and mommy belongs to you. And I belong to mommy, and mommy belongs to me; we all belong to one another, always and always. Aren't you glad that Jesus helped us to find you? We must remember to thank Him often that we all found one another."

For a very practical-minded child it is well to prepare a little adoption paper, and show him the names on it. Then let him sign it too, to show that he belongs. He will cherish it and ask to see it often.

Now let us suppose you have waited until the child is ten. The situation becomes more difficult as the years go by, but delay won't help; so think carefully and prayerfully; then plunge in and get it done.

For a Ten-year-old

"Billy, did you know that we are all adopted children? No? Well, you remember in your Bible stories how Jesus died for all of us, so that His Father could adopt us into His heavenly family. And you know, people can adopt children too. Sometimes when a man and a woman live together a long time, and they have no baby, they get very lonesome for one. So they look until they find the one they want, and sign an adoption paper, and then they can keep the child always and always. Being adopted is a very special thing, and sometimes it costs lots of money. Mother and I didn't have a baby, and we wanted one very much; so we saved and saved our money, and finally we were able to get you. And we have always felt that you were the best baby in the world, because we picked you out as the very one that we wanted. Some children don't understand what adoption means, but we have told you so that you can know all about it. Then if any of your friends don't understand it, you can explain it to them. We are so proud of you and love you so much we want you to understand things; and when you don't, just ask us, and we will always tell you."

In such a case the child may be quiet about it for some time, thinking it through. But ere long he will ask many questions, which are to be answered frankly and with confidence.

However, let us suppose that Billy rushes in all red and excited, having been informed by someone else: "Mother,

am I adopted? Don't I really belong to the family?"

Now don't stagger, and don't look shocked. If you must get your composure, be busy a moment, and then answer calmly. Remember that the problem has been created by a child's telling him in a wrong way—that is all. And the barrier in your mind is the result of your own delaying. Say easily: "Why, yes, dear. Adoption is very simple, and has nothing to do with whether or not you belong. Loving you makes you belong. Johnny just doesn't understand, because no one has ever told him." If at all possible, sit down immediately and talk with him;

don't let trouble brew between the discovery and the explanation.

So far it isn't too difficult; but with the teen-ager comes the hardest situation, and the one that can bring the saddest results unless carefully handled. Your own fumbling can make it seem insincere, and your child, now nearly grown, will side against you. Let us suppose you have an adopted daughter in her early teens. If she trusts you completely and confides in you, you should be able to tell her quite easily. But if she is rather distant to begin with, then you must be more careful.

Choose a time and place in which you

A Story for the Children

BY ARTHUR W. SPALDING



All Her Precious Things

There was a little girl a hundred years ago, named Ellen Harmon, whom Jesus chose to be a messenger for Him. She had been a happy little girl until an accident made her very sick and weak. Then she grew sad, and she was afraid God did not love her and that she would lose eternal life.

Many a night, while her twin sister Elizabeth slept calmly on, Ellen would rise from bed, and kneel upon the cold floor, praying that God would forgive her sins and make her happy again.

One night she dreamed that a bright angel came to her, and said, "Ellen, do you love Jesus?"

"Yes, I do," she said.

"Would you like to see Him?"

"Yes, oh, yes!"

"Then gather together all your precious things, and come with me."

So Ellen dreamed that she gathered together all her treasured trinkets, wrapped them up, and went with the angel out of doors and down the street until they came to a tall building. There was a steep stairway, and the angel went up those stairs. Ellen followed him, panting from the climb, and at the top the angel paused and asked again, "Ellen, do you love Jesus?"

"Yes, oh, yes, I do," she said.

"Then leave your precious things here, for you cannot see Him if you have earthly treasure in your heart."

Ellen gladly laid down her bundle of treasures, and as the angel opened the door she followed him in. They came into a room where all was light. And there, coming toward her, she saw Jesus. She knew it was Jesus, because no one else could be so lovely and so good. He smiled upon her, and He laid His hand on her head, and He talked to her of all the desires that were in her heart. Her fears were taken away. She knew her sins were forgiven. And she was happy.

Then the angel took her back through the door to the top of the stairs. There was the

bundle of her precious things that she had laid down to see Jesus.

"Now," said the angel, "you may take them up again, for since you have given them up for Jesus, Jesus will use them by your hand." So she took up her precious things, but, oh, what greater treasure she carried with them! For sweeter than all the gifts and gleanings she had before received was the sure promise of Jesus that He would be with her and make her His own.

Ellen and all her family and all her people were looking then for the Lord Jesus to come in glory. They thought He would come at a certain day in a certain year. But the year came, and the day came, and Jesus did not come. They were all downcast, for this had been their greatest hope and joy. Their grief was as great as the disciples' grief when Jesus was crucified on Calvary.

But Ellen and her friends prayed, and trusted the Lord to tell them why He had not come. And it was only a few weeks afterward that Ellen, while in prayer in a circle of her friends, was given a vision that explained their disappointment. And soon another vision was given, which added more light. As the months and years went on, more visions followed, to guide her and her people in the way God would have them go.

When she was grown she married a young minister named James White. And ever since she has been known as Mrs. Ellen G. White. For seventy years thereafter she worked for Jesus and for the salvation of men. And God gave her more precious things by far than the trinkets that as a little girl in her dream she had laid down; for thousands and ten thousands of souls were saved to Jesus as Ellen went on to write and teach and labor for men and women and children, and these were more precious to her than rubies and diamonds and fine gold.

Now Ellen rests in the grave, awaiting the soon coming of Jesus, who shall call His beloved from the tomb, and give them an everlasting reward in His kingdom of heaven.

can feel most at ease, and think of a good opening question—one that will draw your child in your direction and not fortify her against you. With teen-agers it is always best to come immediately to the point. Be straight from the shoulder with them always. Perhaps you might say, "Mary, has anyone ever said anything to you about the fact that you are adopted?"

Mary will probably reply in a very startled manner, "Me, Mother; you mean me? Why didn't you tell me before?"

"Well, dear, I guess it was because we wanted to wait until you were old enough to understand. I am telling you now because it is such an interesting story that I am sure you will enjoy hearing all about it. You know, when you adopt a baby you can look around and pick out exactly what you want. It really is an advantage. So you see, as far as we are concerned, you are something very special, and daddy and I are very proud of you. But let me tell you all about it."

Pray for Guidance

From there on tell how you got her in as interesting a way as possible. She will be on your side, because you are telling her yourself of your own accord. She knows more about it than anyone else who might mention it later, and she will make an interesting story of it when she tells it to her chums. Pray for guidance, and God will make it just that easy.

But if you have waited through the years until Mary is older, she is almost bound to rush in one day, self-informed. She is furious and defiant, says she will leave home, and all the rest of it. Don't blame the child; this is all the fault of unwise foster parents. But now use wisdom if you can, and you may yet save the day. Again, get the young person on your side with a statement that will draw her in and shut out the rest of the world. "Why, yes, Mary, you are adopted. Whose business is it if we wanted to take you and have you for our very own? I think that is something that should be just for you and daddy and me. I don't think anyone else need be concerned. Let me tell you how it happened, and I think you will agree."

This will work with most; but if it does not, just take it all quietly—don't reproach or scold. Let it "cool off" a bit while you get some outside help. A friend may do more good here than you can do. And be especially good to the child at this point—not in a lavish, fawning way, but treat her as an equal. Take her on a shopping trip with you, and get something extra nice for her—but let her make the final selection herself. It will be a most current object lesson of your love for her to think about while you collect your forces and try again. A friend who is good at handling young people and one whom your child admires can be called upon for aid. Let the friend get

as close to Mary as possible. If Mary is angry with you, she will welcome this outside friend and will gravitate toward her—and eventually will tell this friend her troubles. Then the friend, without personalities' being involved, can help Mary to see what a simple matter it is and lead her to love you for what you have done, instead of hating you for "fooling" her.

It may take time, but tying her devotion to a trusted friend will keep her safe till the storm blows over. And it will blow over if you pray enough for wisdom to act just right in every instance. God never leaves us with something we cannot handle; He will help us if we only ask. He is saddened, I am sure, by our lack of good judgment in waiting so long, but He will never forsake us.

Another situation that can occur is that of already having a child or children in the family and then adopting another, or after adopting one you are made happy by one of your own. In the first instance, let us suppose that you have an older girl and you have adopted a little boy. You didn't start in the infant stage when you should have, but waited till he was four or five years old before telling him. I would suggest the following approach:

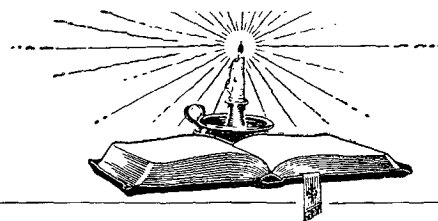
"Billy, do you know that a long time ago I didn't have mother at all? She didn't live with me; she didn't even know me. I was lonesome, so one day after I had come to know her and love her so much that I wanted her for my very own, I asked her if she would come and live with me. And what do you think? She

said yes. So we were married, and now she is called by my name, and she belongs to me. And after a year or two what do you think happened? Jesus sent a little girl right to our house! We were so happy, and we called her Betty Jones. You see, she has my name too, so she belongs to mother and to me. Then after some time we wanted a baby boy too, and we asked Jesus to send one right to our house. We waited and waited, but no baby boy came. Betty cried and said she wanted a baby brother, and mother cried and said she wanted a baby boy, and I got so anxious because our little boy didn't come. So I said, 'I think Jesus has left a little boy for us at some other place, and we must go and find him.'

"And, Billy, that's just what we did. We got into the car, and we went and looked and looked. And one day we finally found you. The woman that was caring for you asked us to sign a paper saying you were now our little boy. We named you Billy Jones, and you belonged to us. Nobody could ever take you away, because we had adopted you and given you our name, and now you were our own little boy. So we took you home, and mother was happy, and Betty was happy, and I was happiest of all, because now we had our baby boy. Aren't you glad mother and I adopted you, and gave you our name, so you could be our boy? And someday, when you get big, people will call you Mr. Jones, just as they do me, because you have my name. Isn't that nice? I am so glad that I could name you Billy Jones."

Lighted Texts

BY ERNEST LLOYD



Singing in the Dark

"At midnight Paul and Silas . . . sang."
Acts 16:25.

Paul and Silas, though suffering from their inflicted pains, sang a hymn of praise to God in their dark prison cell at midnight, "and the prisoners heard them." You know the story. We are told that "a sanctifying influence diffused itself among the inmates of the prison, and the minds of all were opened to listen to the truths spoken by the apostles."—*Acts of the Apostles*, p. 217.

Paul and Silas were genuinely converted men. Three things gave them victory over the fear of men and prisons. First, a clear conscience. That man or woman who, in an emergency, can honestly say, "I have been true to the light," will rise above frightening fears. It is usually the troubled conscience that weakens the powers that make for courage. Second, they had not only a clear conscience but a sense of conviction. Their hearts burned with a great purpose. Conviction and purpose build a bulwark against the assaults

of fear. Third, Paul and Silas had a sense of divine companionship, and wherever they were, on the open road or in the prison cell, they knew that their Lord was with them. And they sang to the glory of God. Singing souls are God's best helpers.

"The world will never be won by our wails. If faultfinding and complaining about the brethren and the church would win the world, then long ago would we have entered the kingdom of heaven. It is the good news of the gospel, sung by the hearts that have a daily experience of God's grace, that will warn and win the people, and usher in the kingdom of God."

Jesus had a singing soul, and He is our great example. "With a song, Jesus . . . met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*Education*, p. 166.

In the second case, with one of your own coming after one is adopted, it is a little easier—if you are a wise and impartial parent. For the adopted child is already well established and knows he is loved, and he is told that the new baby will belong to him as well as to mother and daddy. If you have already taken care of the adoption story, you have nothing to worry about.

He may ask whether you will adopt the new baby. Just tell him that since Jesus is sending the baby right to your house it will already have your name, and you won't have to adopt it. No one

else can take it when it has your name. He will accept that easily. If you have not told him, and the new baby comes, and you wait and wait—well, just don't do it! It will cost you too much to wait. So don't delay a day longer; get it done right away.

Adopting a child can be one of the greatest adventures of your life, and if you handle it wisely and tactfully, it can bring only joyful fulfillment to you and to your children.

[This article appears in the REVIEW through the cooperation of the Parent and Home Education Section of the General Conference Department of Education.—EDITORS.]

ESPECIALLY for YOUTH

The Mystery of Mysteries

By Glenn Fillman

In Yosemite National Park are found a number of beautiful waterfalls. Among them is one called Vernal Falls. It is very popular with tourists, since it is within easy hiking distance from Yosemite Valley, and there are steps that go up beside it, making it possible to view it from above. In fact, there is a metal railing that permits one to walk safely to the water's edge above the falls, and to observe the water as it plunges 320 feet to the rocks below!

One day as a number of visitors were watching this beautiful sight from above, a boy about twelve years of age decided to fill his canteen with the cold, sparkling water. To do this, he found it necessary to crawl through the railing. He felt perfectly safe, because he was about fifty feet above the falls, and the water was not very deep there.

Somehow he dropped the canteen, and it floated out into the stream. He kicked off his shoes and waded after it. Very soon, however, he discovered that the water was swift and the rock bottom was slippery. He tried to go back to the edge, and realizing his danger, frantically called for help.

A young sailor saw what was happening and rushed to the rescue. He overtook the boy and started struggling to pull him back to shore. However, the water was altogether too swift, and gradually but surely they were both swept closer and closer to the precipice. The boy's father and others watched with horror as the two disappeared in the cascade and plunged to destruction.

It is a real mystery that led this sailor to give his life, attempting to save a boy who was a complete stranger to him. And still, we can understand it, because no red-blooded young man could stand and watch someone go to his death if there was a fighting chance to save him.

And speaking of a mystery, the dictionary says that it is something that is unexplainable, something that is beyond human comprehension.

Now, we want to consider the mystery of mysteries. In Ephesians 3:19 we read of the "love of Christ, which passeth knowledge." It is beyond human comprehension. We cannot understand this love. But why? Do we not see love manifested in daily life? Do we not hear frequently of the love of a mother? Why, then, speak of the love of God as a mystery?

Jesus helps us to see how God's love is greater than mere human love. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:43, 44.

Not Like Human Love

Does this sound like human love? Listen again. While suffering on the cross Jesus prayed for His tormentors, "Father, forgive them; for they know not what they do." Certainly this is not the normal way for a person to respond to such treatment.

The mystery deepens as we consider what Jesus left behind when He volunteered to descend to this earth to redeem fallen men. There is nothing in this world that compares with the position He held with His Father in heaven. He was the Creator of this world and of all others. He had infinite power. Millions of angels would go and come at His bidding. Yet He came to save us. Jesus realized that the fate of sinners was dependent upon Him. So without hesitation the decision was made, and at the appointed time He left the throne of the universe and carried out the plan of redemption.

Recently I had the pleasure of talking with Frank Steunenberg, Jr., the son of an ex-governor of the State of Idaho. It was a thrill to hear again from his lips the story of Harry Orchard.

Mr. Orchard had been reared a Christian, but after his marriage he began to live a life of sin. One thing led to another until he became a thief, a drunkard, and a murderer. He sank so low that he made his living as the "trigger man" for a gang of criminals.

Governor Steunenberg learned of foul play in one section of the State. There had been lawlessness and willful destruction of property. He insisted that those responsible be brought to justice. Some of the guilty ones escaped, however, and swore revenge.

A few years later they employed Harry Orchard to kill the ex-governor. He obtained a room in the city where Mr. Steunenberg lived, and methodically prepared to carry out the awful deed. He made a deadly bomb and placed it at the gate in front of the victim's house just before he arrived home.

The family was awaiting the arrival of the companion and father that evening when suddenly there was a deafening explosion that shattered the windows of the house. Mr. Steunenberg's broken body was found near the shattered gate.

Immediately an investigation was started, and the murderer was apprehended. Harry Orchard would admit nothing. He refused to talk.

Love That Forgives

One day he was handed a little book to read. "This is from the widow of the man you murdered," he was told. At first he was angry, and refused even to look at the copy of *Steps to Christ*, which had been sent to him by the Christian woman. Still he could not dismiss from his mind the fact that the one who should hate him most was interested in his salvation.

He picked up the book and started to read. As he studied the various steps necessary to be a Christian his heart was broken. He longed once more to have peace of mind and heart.

At the first opportunity he said he was ready to talk. He would tell all he knew. Regardless of the consequences, he confessed everything. As far as it was possible he made things right with men and God.

Harry Orchard was sentenced to life imprisonment. But what a different man he had become! He read his Bible regularly, and studied it with other prisoners. He joined the Seventh-day Adventist Church and did all he could to help others see the light of truth.

Everyone knew that he was a changed man. It is reported that the warden stated that his influence for good was even greater than that of the chaplain!

Truly the love of God is the mystery of all mysteries!

EDITORIALS



A Time for Reflection

On February 22, 1732, George Washington was born near Fredericksburg, Virginia. Personal freedom and human liberties were not widely recognized in the world upon which he opened his eyes. Today, February 22, 1951, the philosophy of individual liberty and security is looked upon with general approval and favor throughout the world, in spite of the fact that different governments may interpret human rights in different ways. It is widely recognized that the function of government is to protect these rights.

The peoples of the United Nations through their representatives at the time of the conference on international organization in San Francisco, California, six years ago, set up a charter in which they reaffirmed their faith "in fundamental human rights, in the dignity and worth of the human person, in the equal right of men and women and of nations large and small." Thus the world has come to prize the precious boon of personal freedom. It is recognized that security comes to the individual only as these rights are guaranteed by civil government.

The Blessing of Freedom

We do well on the 219th anniversary of the birth of George Washington to meditate upon the blessing of freedom. This great man and his contemporaries were responsible under God for the establishment of a great republic where human rights and personal liberties were recognized and protected by law. It would be good for each of us to sit down and read some reputable biography of Washington. The memory of the great statesman and his contemporaries should never grow dim. But while we cherish the very names of these historical figures, we cherish more the principles for which they lived and which still live.

The early founding fathers of this nation purchased liberty for themselves and for us at the risk of life itself. Many died to obtain freedom. The liberty we enjoy today was won for us by the noble sacrifice of these patriots. This we must never forget.

Today, when freedom is more widely exercised, it is exposed to more danger. We take it too much for granted. Quite forgotten in many minds are the battles fought to win it and the lives lost to preserve it for posterity.

We do well to remind ourselves that according to the prophecies of Revelation 13 the time will come when such phases of freedom as the right to worship God according to the dictates of conscience will not be protected by law. Indeed, laws will be passed compromising the principle of the separation of church and state. Laws will be enacted that will infringe on our conscientious regard for the seventh-day Sabbath.

A religious dictatorship will seek to exercise its authority in a democratic land. That time is hastening on apace. We see signs of fulfilling prophecies in the daily newspapers and the news periodicals. As lovers of freedom we should pray that the principle of the separation of church and state will continue to be a principle respected by our government and reflected in its laws.

The month of February, which gave to America its two greatest characters—Washington and Lincoln—is a perti-

nent time for us to do some careful thinking about religious freedom. We need also to clearly understand freedom in all its aspects, civil and religious. Indeed, we need to understand liberty in its relation to every life. We should apply the principle to the practical problem of life in the home, the church, and the community, as well as in the nation and the world.

If someone asked you to define liberty, could you define it? Are you alert enough to detect where and when liberty becomes license? Can you discern the twilight zone that separates liberty from coercion?

Do we rightly understand the place that liberty should occupy in the home, in the local church, on conference committees, and in our denominational institutions? We should understand that liberty comprehends more than *our* rights. Others are entitled to the benefits of those same rights.

Valuable Source Material

Seventh-day Adventists through the years have been the advocates of freedom for all men. The denomination maintains a Religious Liberty Department, which publishes quarterly the world's finest journal on religious liberty. As you know, this magazine, *Liberty*, offers the best source material on the subject. We should read it regularly and educate ourselves in the principles of freedom and their application to specific problems.

There is other source material besides this excellent journal. The writings of the Spirit of prophecy and particularly the Bible are apropos. The words of Moses, "Proclaim liberty throughout the land unto all the inhabitants thereof," and the words of our Lord Himself, who said, "Ye shall know the truth, and the truth shall make you free," are foundation statements for arriving at a correct understanding of the very rudiments of human freedom.

To know the truth on this subject is to be free indeed. Seventh-day Adventists, by precept, example, and gracious living ought to be the best-informed advocates of freedom. Are we? God help us to sense our personal responsibility in this regard.

D. A. D.

"The Hell Bomb"—2

The Scientists' Lament—Part 1

Last week we reviewed an amazing book entitled *The Hell Bomb*, which discussed the work being done on the hydrogen bomb, which, if it proves successful, will provide the world with an explosive vastly more destructive than the atomic bomb. We referred to the fact that a group of atomic scientists were so appalled at the thought of the evil possibilities in the hydrogen bomb that they took the unprecedented step of drafting a statement, which all of them signed, in which they declared that the bomb ought never to be used in warfare, because it was "a means of extermination of whole populations. Its use would be a betrayal of morality and of Christian civilization itself."

Their statement is unprecedented, not so much because of what it reveals of the power of the bomb, but of what it reveals of the fears and disillusionment of the scientists. In fact, that manifesto, so quickly buried and forgotten

amid all the news pouring out of the pages of daily papers, may rightly be considered a historic document marking sharply and forever the end of an era.

For generations the world has been increasingly under the spell of the pleasing idea that the world is growing better, progress is constantly being made, and that in due time, and not too long a time at that, we shall have a kind of heaven on earth. Ignorance and poverty will be banished, and with them will depart vice and crime.

Marvelous Scientific Developments

Most prominent of the reasons why this bewitching idea of progress took ever increasing hold upon its willing victims was the marvelous development in the field of science. Men could see with their literal eyes how, as a result of scientific inventions and discoveries, they were securing a mastery over nature. Epidemics and other dread scourges of the human race were being subdued as a result of marvelous discoveries in the medical laboratory. Material comforts were being increased because of what machinery could produce at low cost for multitudes. It became the custom to observe that an ordinary workman today has more comforts in his home than Queen Elizabeth had in her castle in the sixteenth century.

Indeed, science came to be looked upon with such awe that it almost acquired the quality of a god in the eyes of many. Certainly the nonreligious ascribed to it qualities we ascribe to God, and looked to it for hope and help as we would look to God. After discussing the advance of scientific discovery concerning the forces of nature and their immediate relationship to our lives, one prominent writer of a bygone day declares:

"Thus has gradually grown up, without our confessing it, a kind of scientific polytheism—one great Jehovah, perhaps, but with many agents or subgods, each independent, efficient, and doing all the real work in his own domain. The names of these, our gods, are gravity, light, heat, electricity, magnetism, chemical affinity, etc., and we are practically saying: 'These be your gods, O Israel, which brought you out of the land of Egyptian darkness and ignorance. These be the only gods ye need fear, and serve, and study the ways of.'"—JOSEPH LE CONTE, *Evolution and Its Relation to Religious Thought*, p. 298.

Science became so much a synonym for all things great and powerful and progressive and provable, that critics of the Bible and all things supernatural felt that they needed only to remark that science does not support such and such a belief in order to close the argument.

But something strange has been happening to the moods of men. To that fact we have made reference at times in these columns. But it is so far reaching in its effects, so significantly related to the Adventist view of the world, that it is worth further comment here. The idea that man is progressing onward and upward has been quite fully exploded as a result of two world wars, very particularly the second world war with its climax of the atomic bomb. It was evident to all men that the advances in science were the chief explanation for the advances in deadliness and destructiveness of warfare. And now comes the hydrogen bomb, which apparently seems destined, thanks to scientific discovery, to transform this world, not into a heaven, but into a hell.

Fallacies of False Theory Exposed

Nothing could more clearly reveal the fallacy of the idea that the mastery of nature's mysteries assures progress and happiness to the human race. The very opposite seems to be more definitely true. Nothing could more clearly reveal that there was a mistake in the preaching of those who insisted that man is essentially a good-hearted creature, at least capable of thus becoming, and that it is only his bad environment and his lack of oppor-

tunity that prevents him from developing into a kind of embryo angel. Science has removed ignorance, given multitudes of men more opportunity and more power to advance, and lifted multitudes from illiteracy up to the status of well-educated men.

But man is not more holy because of all this. Rather, the opposite. In other words, the hydrogen bomb forcefully reveals that man's failure to live uprightly must be explained on some other ground than ignorance, bad environment, or lack of opportunity, and that something more powerful than science is needed if man's nature is to be transformed. In other words, the dread developments of the very present day provide new and stronger proof than ever before for the primary Scriptural declaration that man is essentially evil and that the acquirement of a new heart and a new spirit is possible only as a result of the supernatural action of God.

Where the Emphasis Should Lie

If we are wise in our promotion of the Advent message, we will make capital of this fact. We are certainly failing to capitalize as we should on the developments of our day, when we focus only on the increasingly destructive power of the atomic, and now the hydrogen, bomb. True, the increasing destructiveness is a fact that is significant in refuting the idea that the world is progressing and in supporting the glorious truth that the only escape from a shattered world is the Advent of our Lord.

But, as we have just noted, the developments of science, climaxing in the hydrogen bomb, throw light on the inner recesses of men's hearts, making transparently clear that there is something basically wrong with human nature, and revealing that nothing that man possesses is capable of remedying this condition. It is only when men sense this most primary and melancholy fact about themselves that they are in a mood to listen attentively to that which must ever be the center of all our preaching, the saving of men from sin.

Let us never forget that we are engaged in the task, not simply of warning men that the day of the Lord is near at hand, but of preparing men for that day. The wrath of man will be caused to praise God if we employ the evidence from sinister scientific developments to support our preaching that man's only hope lies in securing a new heart and a new spirit, and thus making ready for the day of the Lord.

F. D. N.



Brief Biographies

She was a native of Denmark, and in 1893 came to the United States with a sister who had made her acquainted with the Seventh-day Adventist faith. For a time she acted as matron of South Lancaster Academy, and later came to Washington, D.C. Here she finished her nurses' training, being a member of the first class to graduate from the Washington Sanitarium. It was here also

that she became impressed to enter missionary service in China. Receiving an appointment to that field, she arrived in Shanghai in 1908. For thirty-two years this was the center of her labor of love and devotion to the Chinese people. Speaking their language, she entered the homes of rich and poor, young and old, and taught them to know Christ and the third angel's message. Her work included many itinerary trips near and far from the home base. War conditions finally caused her to leave her beloved field of labor and return to the United States, and her remaining days were spent in Ohio. What was her name? To identify, see page 23.

Evil Fruitage of Sin

Moses, that mighty man of God, "whom the Lord knew face to face," committed one sin, which shut him out of the Promised Land. He had borne long and patiently with the complainings of the children of Israel. It was only by God's grace that he had been enabled to do this. When it seemed that his people would die from thirst Moses was commanded of God to smite a great rock, and waters gushed forth abundantly. (See Ex. 17:1-7.) Later in their journey there came to them again great need for water. On this occasion Moses was directed to speak to the rock.

Moses disregarded the divine instructions. "Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." Num. 20:10, 11.

For his disobedience, for taking glory to himself, for speaking "unadvisedly with his lips" (Ps. 106:33), this great man of God was debarred from leading Israel over the Jordan into the Land of Promise.

"By his rash act, Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time, it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock, the significance of this beautiful figure of Christ was destroyed.

"More than this, Moses and Aaron had assumed power that belongs only to God. The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in his power and goodness. When they angrily cried, 'Must we fetch you water out of this rock?' they put themselves in God's place, as though the power lay with themselves, men possessing human frailties and passions. Wearing with the continual murmuring and rebellion of the people, Moses had lost sight of his Almighty Helper, and without the divine strength he had been left to mar his record by an exhibition of human weakness. The man who might have stood pure, firm, and unselfish to the close of his work, had been overcome at last. God had been dishonored before the congregation of Israel, when He should have been magnified and exalted."—*Patriarchs and Prophets*, p. 418.

How comforting it is to know that God forgave the sin of His faithful servant. He died, but later was resurrected and taken above to be with his Lord. (See Jude 9; Matt. 17:1-5.)

In our homes, in all our association with others, let us pray God to keep us from speaking unadvisedly. By our words we shall be justified, and by our words we shall be condemned.

The Sins of Envy and Jealousy

"Saul eyed David from that day and forward." This eyeing was not one of love but of envy, jealousy, resulting finally in deadly hate. (See 1 Sam. 18:6-9.)

Saul sought by every means in his power to bring about the death of the one he counted his rival. God in a miraculous manner preserved the life of David. Saul came to a tragic and ungodly end. David, a man after God's own heart, became king of Israel.

We quote this statement from *Testimonies*, volume 5, page 56:

"Envy is not merely a perverseness of temper, but a distemper,

which disorders all the faculties. It began with Satan. He desired to be first in heaven, and because he could not have all the power and glory he sought, he rebelled against the government of God. He envied our first parents and tempted them to sin and thus ruined them and all the human race. . . .

"The envious man diffuses poison wherever he goes, alienating friends and stirring up hatred and rebellion against God and man. He seeks to be thought best and greatest, not by putting forth heroic, self-denying efforts to reach the goal of excellence himself, but by standing where he is and diminishing the merit due to the efforts of others."

Let us avoid envy. It originated in heaven itself in the wicked jealousy of Satan. He seeks to inspire this spirit in each one of us. We need to resist his efforts constantly.

F. M. W.

One-Talent Service

It is sometimes most inspiring to see how earnest believers devise unusual ways of seeking to win souls to Christ. There was the aged brother of South Dakota, originally from southern Russia, who had a burden to return and sow the gospel seed in the land of his birth. We had no work in that part then. His brethren tried to dissuade him. He had an impediment in his speech. "Why should he go there to do missionary work?" some said, not so unreasonably. But the good brother got there and into the Crimea. Now, how will he go to work? One of our old records says:

"He is old, and can't see very well, and on market days he will go up to a man with some of our tracts,—and he knows what to pick out, too—and he says to the man, 'Now, I have something here; will you be kind enough to read it for me?' And the man reads a few sentences. Then the old man will say, 'Now, isn't that good?'—'Yes, that is.' 'Well, you can have it.'"—*Review and Herald*, April 4, 1893.

So he worked, and people became interested. Soon the priests wanted to have him stopped. They were laughed at. "But you are not afraid of a simple old man like that, are you?" the people said to the priests. The brother's weakness was his strength and shield. Soon Sabbathkeepers were calling for us to send a preacher into the Crimea.

An Early Tamil Effort

The Tamil language is spoken by millions in southern India. The only work we had round about Bangalore at first was that of a young woman colporteur, Miss Anna Orr. She was an all-round missionary—colporteur, teacher, nurse, preacher—but she knew only English. She wrote to the Mission Board of a helper she had found: "Mrs. Ottman is blind, but speaks Tamil. I can't speak Tamil, so we combine our forces. I am eyes to her, and she is tongue to me. I read the Scriptures in English, and she translates into Tamil."

On one of my visits to Manchuria, a province of Northern China, touching Siberia, I found two Chinese lay brethren making a report of their work. One brother was blind. He could not get about freely. The other brother was dumb. He could see all right, but he could not speak. So these two men, having the love of Christ and of souls in their hearts, had formed a partnership. The dumb brother could see where people were. He led his comrade to places where he might speak to one person or to a group. Then the blind brother would preach the message. They were enthusiastic about their work. They had a number of converts to report. I do not have the number in my notes.

I thought, "If a blind man and a dumb man can go out together and win souls to Christ like that, surely we who have all the natural faculties ought to be alert to help others find the Saviour and the truth as it is in Jesus."

W. A. S.



News From the World Field

Progress in Great Britain

By W. W. Armstrong, *President, British Union*

[Extract from report rendered to the recent Northern European Division council, held at Copenhagen, Denmark.—EDITORS.]

In the two months since the call to union leadership I have made several visits to all the fields within the British Union. This briefly is what I found.

In Scotland, so exclusive in religious matters, a young worker, K. Lacey, is having good success. He is laboring in Dundee. Already fifty to sixty are keeping the Sabbath, and our brother and his two associates are keeping before them the objective of a large baptism. This, I believe, is the best response to our endeavors ever seen in Scotland. Recently a splendid church has been purchased for our headquarters church at Edinburgh.

The workers in Wales have caught the evangelistic spirit of their leader, J. M. Howard, with the result that in the last four years there has been a 50 per cent increase in baptisms. In Cardiff a fine

church building has been purchased, which will not only accommodate the local church but will serve for conference gatherings.

In the south of Ireland a small medical center has been established in Dublin. We are expecting this medical work to be a strong evangelical agent. The leader of the field, A. J. Mustard, has instituted a Bible correspondence school, which is already responsible for obtaining interests in parts of Ireland where no previous interests had been aroused before.

The missionary spirit of the people in north England is shown by an average of approximately eighteen dollars for each member in the Ingathering campaign. There are some fine young men here conducting good evangelical campaigns. These workers should be encouraged and helped, so that they can take greater responsibilities.

In south England the plan of evangelist and pastor working together has been followed the last few years, and includes as many younger workers as has been possible to appoint. Good results have been seen. In the last four years there have been 697 baptisms, an increase of 94 over the previous quadrennium.

Church school work died during the war. Four such schools have now been reopened.

A fine spirit exists at our college, and it is a joy to visit the young people in training. Good cooperation between faculty and students exists. A few years ago there was a great dearth of new workers; today we have difficulty in placing all graduates, because the college is having record graduations. Last year twenty-four young people graduated from Newbold Missionary College.

Although many similar institutions today are experiencing a decline in sales, the Stanborough Press these last three years has been having record sales. We believe the addition of two publishing department secretaries since 1948 is largely responsible, for it has made possible more individual attention.

Up to 1950 the Granose Foods, Ltd., had experienced excellent success, but for some months the institution suffered on account of general business depression. We rejoice, however, to know that the turn for the better has taken place, and a profit is expected by the end of this year.

The Stanboroughs Hydro

The Stanboroughs Hydro was taken over by the military powers during the war, and for some time afterward much had to be done in the way of rehabilitation and reconstruction. We are profoundly grateful that we have the service of Dr. A. H. Williams, who has proved to be a good manager as well as a Christian doctor. A loss of several thousand pounds has been considerably reduced this year, and it is hoped that soon this institution will become a profit-earning one.

Our tithes for 1946-49 totaled about \$824,000, an increase of 30 per cent over the previous quadrennium. Our offerings for 1946-49, except Ingathering, totaled \$183,682 approximately, or 7 per cent increase over the previous quadrennium. The increase in cost of living in comparison to increase of wages reduces the ability of people to give, but not to work, as shown by Ingathering figures.

Ingathering from 1946 to 1949 totaled \$349,265, or an increase of 43 per cent



Annual Ohio Colporteur Institute

The colporteurs of the Ohio Conference assembled for the first meeting of the annual colporteur institute on Sunday evening, December 31, in the Akron, Ohio, church. This institute lasted until Sabbath, January 6. The president of the conference, M. E. Loewen, was the speaker at the first meeting, and spoke again the next morning.

From the Review and Herald Publishing house the following speakers were in attendance: D. A. Delafield, J. M. Jackson, and D. A. Bailey. From the local field there were

George Liscombe, home missionary secretary, and W. J. Keith, who is pastor of the Akron church. J. F. Kent, publishing secretary of the Columbia Union, brought strong instruction throughout this annual meeting in the art of Christian salesmanship. He was assisted by the local publishing secretaries and Book and Bible House manager.

Twenty-nine souls were baptized as a result of the first contacts that these colporteurs made during 1950. For these loyal colporteurs we thank God.

J. A. JARRY.

over the previous quadrennium. The total for 1950 was \$96,322.50, a wonderful total for 6,500 members, an average of \$15 a member. The Voice of Prophecy is only three years old and had enrolled 22,000 students by the end of 1949. Today there are 25,000 enrolled. There have been 300 baptisms from this correspondence school, and last year one third of the baptisms in the union came from Voice of Prophecy interests.

The Challenge of Evangelism

In the years 1946-49 there was added a total of 1,376 to the church. Forty-seven per cent of this number was lost through apostasy, mostly because of war conditions and evacuations in particular. Another 40 per cent was lost through death. Our membership is now 6,493.

Before Great Britain is a tremendous responsibility to evangelize its 52,000,000 people. This is a total greater than the other unions in our division combined. As one goes through the Midlands he finds great towns strung together, giving shelter

to millions. London and its suburbs alone have 10,000,000 people, and of this total more than 3,000,000 have never yet had opportunity to hear this message. There are more than 500 towns of 10,000 inhabitants or over in which no work has been done by our church. It is a tremendous challenge, and one we feel we cannot accomplish alone. We need considerable help from outside.

The burden of our millions rests heavily upon our members and ministers. Our evangelists are keen and capable, and are giving faithful service. Four large tracts (four pages each) called "Good News" have been printed by the scores of thousands and distributed week by week in the area where our campaigns are to be conducted. At the close of the visitation solicitations are personally made for the people to sign up for the Voice of Prophecy Bible Correspondence School. This has provided a large number of interests for our workers. We are praying for the outpouring of God's Spirit upon His faithful people in the British Union.

consideration of the problem. However, after some days they sent word to our missionary that they were willing to leave the boy at the mission, inasmuch as he seemed determined to stay in school and become an Adventist.

This small boy is happy and busy in the mission school, and is preparing for baptism. It cheers one to find strength of character and deep conviction in the heart of a village boy who has so recently learned the story of Jesus.

Seeking for the People of God

Recently two very fine appearing young men came to our church one Sabbath morning in Port Moresby, Papua, and stated that for a very long time they had been looking for our church. "We have heard from friends of your mission work in various parts of Papua, and we have been inquiring as to where we could find your work, and now we are happy to be with you. Our home is several days' walk from here," the young men told our missionary.

After worshiping with our people this Sabbath morning, the young men expressed a deep desire to stop at one of our mission schools, to learn to read, and to better understand the teaching of our church. They were especially anxious to learn the Bible teaching regarding the soon coming of Jesus and the story of the Saviour's life and love. They were asked whether there were many people in their village, to which they replied, "Yes, our village is a very large one, and we want to be able to teach and instruct our people in the true way of God."

We are happy to report that these two boys are now at one of our Papuan mission schools, and are diligently studying the Bible and learning to read. We are conscious that God is impressing men's hearts in remote places, and is directing them in a wonderful way.

Overcoming Difficulties in Papua

One of our native evangelists, Kila, was recently traveling on foot from village to village in order to find a suitable place to hold public meetings. The part of the field where he was visiting was new to him, and the people were rather suspicious of his intentions. One evening, tired and hungry, our native evangelist came to a large central village where he desired to spend the night. Brother Mitchell gives us the following interesting story regarding Kila's visit to this village:

"On entering the village Kila went to the native policeman and asked whether he could stay overnight in the resthouse. 'Who are you?' inquired the policeman. 'I am a Seventh-day Adventist missionary,' said Kila. 'No, you cannot stay. We do not have any Adventists here. The first thing we know you will be having worship with the people, and that will make trouble, so you cannot sleep in this village.'

The Holy Spirit at Work in Papua

By N. C. Wilson, *President, Australasian Division*

Papua is the southeastern part of the great island of New Guinea, and is a most interesting mission field. From a recent report made by the president, C. E. Mitchell, we learn that this large field has a coast line of more than one thousand miles, with great plains, and in the background the famous Owen Stanley mountain range. There are many large villages scattered over this territory, and the opportunities for mission service have never before been so urgent and hopeful. We are told that whereas last year was the best year on record for baptisms in Papua, it is felt that the present year will be even much better.

We quote an interesting experience from Brother Mitchell's report:

"We have an active evangelistic campaign in operation in Papua. Elwyn Martin went one hundred miles up the Vailala River and held two meetings a day for several days in a village where there were eighty families. All the men and many women and children attended. When Brother Martin first went there the men said, 'We want to hear this story, but we have no food. How can we sit here day after day and listen to these good things when our families need food?'

"Brother Martin replied, 'I will give you a day and a half to gather your food.' So they went out and gathered sago and other food, and then returned to attend the meetings. After the truth of God's Word had been quite fully presented, and the call made for consecration of their hearts to God, and to give up their betel

nut and other harmful habits, only two men remained in their seats. The village is now clean, and has been wonderfully transformed. The people are bright and clean, and they are trying to remove the stains of betel nut from their mouths. They seem to be a very earnest Christian group, and God has done a great work in their midst."

A Small Boy's Loyalty to God

A small boy about twelve years of age, in one of the delta villages of Papua, was determined to attend school at our mission station. The people of his village decided that he should remain a heathen and stay in the village. The boy was told by his people, "If you persist in staying at the mission, we will come and take strong measures against you; we will break your legs, and then you will not be able to walk to the mission." The little fellow replied, "You are big men, and you could easily break my legs, but when my legs heal I will then return to the mission."

One night our missionary at the school heard loud talking and someone crying in the boys' dormitory. The missionary hurried to the dormitory to see what was happening, and to his astonishment, found that several people had come in a canoe from the boy's village, ninety miles away, to take the boy home with them. After lengthy negotiations with the village men the missionary was successful in persuading them to return home and leave the boy at the mission for a time. In a few weeks the men were to return for further

"The Lord gave Kila wonderful discretion, and he answered the policeman: 'All right. If you do not wish me to stay here, I will go away and sleep. It is coming on to rain, and if I get sick and die, someone will be asking about me and why I did not stay in the resthouse.' The policeman decided he would go and consult his counselors. 'Here is a Seventh-day Adventist,' he said, 'who wants to sleep in our village.' The counselors agreed, 'We cannot have that, for we do not want Adventist missionaries here, nor any other missionaries.' 'Yes, that is true, but rain is coming,' said the policeman, 'and if Kila gets sick, he might die.' So they went to see this queer Adventist.

"Kila talked about many things in general, but did not mention religion. After they had talked for a while the people decided to let him stay. 'He is one of us—he is a Papuan,' they said. So the police-

man took Kila to his house and gave him some food. After the meal Kila read from the Bible, and the family became interested. Some of the counselors came in, and they too were interested. Finally the policeman called the whole village together, and they had a meeting till midnight.

"Next day the people said to Kila, 'You must have worship with us before you go.' So he had two good meetings with them. When he left, the chief invited him to come back, saying, 'Bring your Picture Roll and your Bible, and come and stay with us as long as you can. We want to hear some more.'"

God has many ways of helping to solve our problems from day to day. How good it is to know that He is caring for the many interests of the work in Papua, and in all parts of the world, and that He is helping His people in so many ways!

conducted on successive days by C. L. Bauer, H. H. Hicks, and Edward Heppenstall.

The Loma Linda Food Company of Arlington, California, has purchased the International Nutrition Laboratory, Inc., of Mount Vernon, Ohio, together with the good will of the soy products division of the plant.

Distribution of all Loma Linda foods from both Eastern and Western plants will now be centered at Mount Vernon for all States east of the Mississippi. It is assured that the sales organization, promotion, and service will be strengthened by this move.

A Growing Work in East Punjab Mission

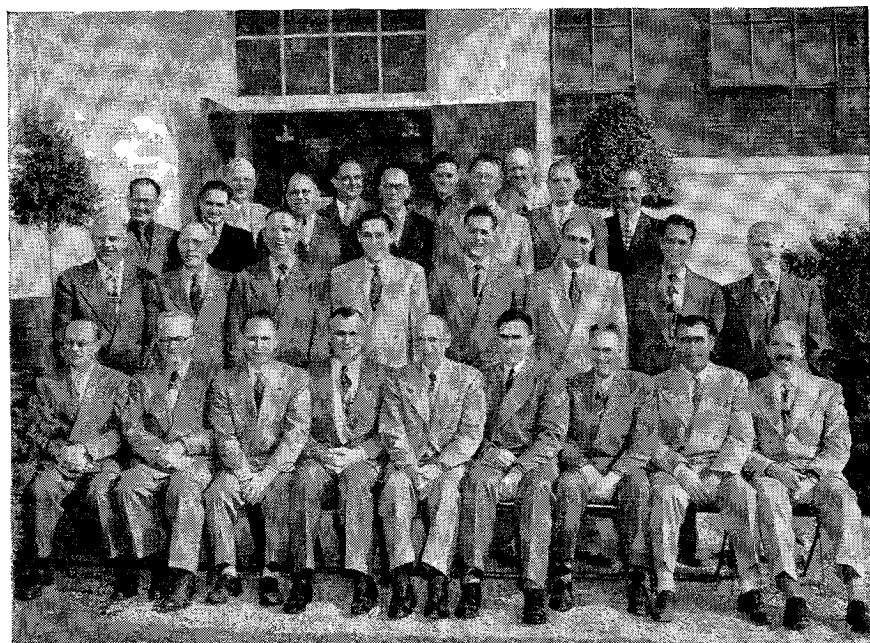
By Ray L. Kimble, *President Northwest India Union Mission*

Soon after the independence of India and Pakistan was established in August, 1947, the East Punjab Mission was organized. It is the youngest in the family of mission fields in the Northwest India Union of the Southern Asia Division. Its territory borders the newly established Moslem state of West Pakistan. This part of the union was dangerously disturbed during the months of 1947. Densely populated with thousands of villages this frontier mission field extends up into the Himalaya Mountains on one side, borders the troubled country of Kashmir to the north, and reaches westward to the great Rajputana desert lands.

East Punjab Organized

It is now about two and one-half years since East Punjab was organized into a mission. Under the leadership of its president, Faqir Chand, and a small staff of workers, a strong mission program was launched. From the very beginning encouraging reports have come from this new field. In this short period of time the gospel has reached thousands. In addition to the permanent work, calls are coming to the mission office in Jullundur from distant villages and towns asking that teachers and preachers be sent them for Bible instruction.

A few months ago, just before leaving India, my wife and I were in a meeting in a small village on the banks of the Beas River. Faqir Chand and M. C. Singh were present when a man with outstretched hands pleaded that someone be sent to his people across the river, where those living in three villages were waiting to hear this wonderful Bible truth. A few days later in another village, twenty-five persons raised their hands in answer to a call to surrender and follow the Lord Jesus. It was not difficult to believe the sincerity of those earnest people as we looked into their faces. At the time of this visit nearly one thousand Sabbath school members were enrolled.



Sales Group of the Loma Linda Food Company Meeting in Annual Sales Convention, December 26-28, 1950, at La Sierra, California

Loma Linda Food Company

By Werner E. Carlson

Under the general direction of sales manager D. E. Reck, salesmen of the Loma Linda Food Company convened December 26-28 at La Sierra for their annual sales convention. District managers and salesmen from the Pacific Coast were joined for the three-day session by Loma Linda sales representatives from Arizona, Texas, Michigan, and Washington, D.C.

G. T. Chapman, general manager, stated in his address of welcome to the salesmen: "God has truly blessed our best endeavors and has crowned them with success that records the highest sales and net earnings in the company's history. Thank you one and all for what you have done."

The increasing popularity of Loma Linda Foods, which are now well received in food stores and grocery chains, bespeaks devoted salesmanship ever alert to the challenge of present-day food marketing. The convention afforded an opportunity for sales personnel to learn how more effectively to sell and merchandise the wide variety of Loma Linda foods.

Although much time was spent in discussing ways and means of securing increased sales, all were aware that the Christian salesman has a constant responsibility of spreading the message of a soon-coming Saviour. Each day's session opened with a timely devotional study

In a letter received a short time ago Brother Chand writes:

"The Amritsar evangelistic effort was concluded with five being baptized and many more preparing for baptism. As a result of this effort a call came to us from twenty-three villages. We answered that call and held a series of meetings in that section. From these meetings fifty-six families have accepted the truth and are preparing for baptism. At this place the Sabbath school membership is around two hundred. We have begun meetings in another village where the people express a desire to know more about this new-found faith.

"We are now planning for another meeting in this district, and probably there will be about one thousand people attending.

"At the end of this quarter we shall be adding some five hundred people to our Sabbath school department in the East Punjab Mission. And by the grace of God

we shall add at least fifty to our church membership. Our working force is small, so we are using more lay members than regular mission workers."

And in a more recent letter Elder Chand writes:

"We are laying a strong program of public evangelism for 1951. Our division president, R. H. Pierson, is one hundred per cent for evangelism. He is placing emphasis on this vital subject all the time. Our hearts were inspired when he gave a talk a few days ago at New Delhi. The time is short, and we have much to do these few remaining critical days. Please remember us before the throne of grace."

Surely the Lord is greatly blessing the work in this new mission field. The church membership is more than two hundred, and the Sabbath school membership is over one thousand. The gospel moves rapidly onward. Let us remember this part of the harvest field in our prayers as we press forward in the work of God.

New Medical and Welfare Center, Washington, D.C.

By Mable Hinkhouse Towery

A venture in faith came to fruition, and a long-felt need was realized on the last day of the old year, 1950, when a group of members from sixteen Seventh-day Adventist churches in the Washington area gathered for the inauguration of a newly acquired medical missionary center on Sixth Street, near the heart of the nation's capital. A large sign over the front of the tall building proclaimed, "Seventh-day Adventist Medical and Welfare Center."

Many people accepted the open-house invitation, and looked through the building before the meeting began. Each room throughout the three floors was neatly labeled with printed signs. Three whole floors are being utilized to the full. The ground floor had been allocated to a reading room for display and sale of denominational literature, with a small prayer room in the back. The second floor will constitute a clinic and treatment rooms for the use of doctors and

dentists. The Dorcas sisters have the third floor for a welfare depot. Large quantities of clothing had already been collected.

A strong educational program has been planned. Health lectures will be conducted on personal and home hygiene, and instruction will be given in first aid and home nursing.

There are about sixty-five Adventist physicians and dentists in the Washington area. Many of them are cooperating with the venture in one way or another. Some have pledged time, and some have pledged money. This group is responsible for the salary of a "social secretary," who will serve also as a Bible instructor.

At the inaugural ceremony an interesting program of music and speeches had been arranged by J. Lee Neil, pastor of the Pennsylvania Avenue church.

Speakers at the opening service included D. A. Ochs, president of the Columbia Union; T. R. Flaiz, M. D., secretary of the General Conference Medical Department; W. N. Wittenberg, home missionary secretary of the Potomac Conference; T. L. Oswald, secretary of the General Conference Home Missionary Department; W. A. Butler, secretary of the Commission on Self-supporting Missionary Enterprises; Dr. C. H. Wolohon, an Adventist physician in the city; and F. D. Nichol, editor of the REVIEW.

The center has recently been incorporated under the name Medical Ministry, Inc., with J. Lee Neil as president, C. H. Wolohon, M.D., as secretary, and John Bata, D.D.S., treasurer.

Milwaukee Evangelism

By Carl W. Guenther

On December 16, 1950, ten believers were baptized in the Milwaukee Central church, which brings the total of recent baptisms to twenty-nine. Four of this last group were the first fruits of a series of meetings that were held this past fall in the Memorial Hall in Racine, extending from September 10 to December 3. Henry Uhl remains in Racine to bind off the interest there. He has about twenty Bible studies and cottage meetings that he is holding each week, and many additional interests are developing that will soon terminate in studies. Brother Uhl is continuing to hold meetings in Racine.

On Sunday evening, January 7, I opened another series of meetings in the Milwaukee Central church. My heart was made glad to see the church auditorium filled when I entered the pulpit to preach. Merlin Foll, who recently came to Milwaukee from Emmanuel Missionary College, is assisting in these meetings as singing evangelist. Mrs. Merlin Foll, Mrs. Rhoda Werner, and Mrs. Isabelle Chester are also giving valuable help. Our laymen are lending a good hand, and we are happy to see the good prospects as we press forward in this great city.



New Medical and Welfare Center, Washington, D.C.



Gifts for Sanitarium Church

In a unique Christmas service held in the gymnasium at the New England Sanitarium and Hospital members of the sanitarium family and friends of the sanitarium contributed three thousand five hundred dollars as a portion of the goal for the erection of a church on the hospital grounds. The gifts, most of them in dollar bills, were hung on a fifteen-foot tree at the close of a program of Christmas music and pantomimes depicting Christmas in other lands.

Pictured from left to right are Howard Maxson, pastor and chairman of the finance committee; Albert Larson, business manager of the sanitarium and chairman of the building committee; Charles Brown, treasurer of the church. **ETHEL M. RANDALL.**

Our Church-supported Schools

By Milton Murray

The Seventh-day Adventist Church, its membership, its college faculties, and its student bodies will be particularly interested in a statement appearing in the October proceedings of the American College Public Relations Association convention. Nearly four hundred educators and public relations officers attended the Ann Arbor, Michigan, meeting last summer to discuss higher education and its public relations problems.

Among the seventy-seven seminars dealing with almost every topic in educational public relations was one pertaining to "Relations With Supporting Agencies." This seminar went on record with the following statement regarding church-related colleges and their financial support:

"A church college, in lieu of tax support, needs the generous support of a large and loyal constituency. It has been estimated that a minimum of 100,000 persons possessing average means and a willingness to share their means with their denominational college is necessary to the maintenance of a strong, fully accredited, church-related senior college."

Simple arithmetic tells us that each of the eight S.D.A. accredited senior colleges in the United States has a supporting membership of only 30,400, or one third of the "minimum" estimated by the national organization of educators. And that isn't the whole story. Besides such accredited senior colleges, the church's membership sponsors two other liberal arts colleges, a theological seminary, a medical educational center—not even attempted by other minority groups—and some sixty academies. This, of course, would also presuppose that the membership *does not* support any educational work elsewhere throughout the world, which it certainly does.

This statement can well assure the church membership that their investments in Christian education are being managed well. And administrators and educators may be confident that the church constituency is certainly confirming its belief in Christian education through unselfish giving.

Missionary Bookmen Enter Sulu Islands

(Continued from page 1)

taken no less than \$2,250 worth of orders. By the willingness of the people to buy medical books we conclude that a medical station would meet the full support and patronage of the inhabitants. There is not a single physician in these islands except on Jolo. What a great opportunity for gospel work! Jolo and the rest of the islands have been visited. God was with us, and we prospered. We came, we sowed, we conquered! Thank God!"

"The isles shall wait for his law," wrote the ancient seer. (Isa. 42:4.) The Sulu Archipelago has waited more than

a hundred years to hear the Advent message. At last it has been taken to the people of those islands, for with the medical books, so greatly appreciated, were sold many, many religious books. Public officials, schoolteachers, and other leading citizens in these areas bought liberally.

J. O. Bautista, president of the Southern Mindanao Mission, reports a great interest in our work among the Moslem population. Already branch Sabbath schools as well as companies of interested persons preparing for baptism have been organized by our missionary colporteurs. A church will be organized on Jolo when Brother Bautista goes over there to baptize a group now studying the truth.

The medical work begun for the Moslems around Dansalan, Lanao Province, in Mindanao, has prospered greatly since it was begun two years ago as a result of the Ingathering work. An ordained minister has joined the two doctors and the nurse stationed there. We have just printed for their use a health tract in the Maranao tongue, and the printing of religious tracts will follow shortly. This is the first literature that we have published in that tongue, and this is another language added to the list in which our denomination is printing. This health tract is printed in the Arabic script. The religious tracts will be printed in both the Arabic and the Romanized Maranao for this particular tribe.

The church in the Philippines is aflame with the spirit of evangelism. The number of baptisms for the year 1950 is the largest ever, and will be close to 5,000. Nearly 500 colporteurs are now distributing literature in the 13 languages in which the Philippine Publishing House is printing.

Press Relations Workshops

By E. R. Potter

During the latter part of October and first part of November the Michigan Conference was privileged to hold three of the General Conference-sponsored regional meetings of church press secretaries. Conference workers and other church officers also attended.

These meetings were held at Emmanuel Missionary College for the western and southern part of the State, one at Cedar Lake Academy for the central part, and one at the Adelpian Academy for the eastern part.

At these press relations workshops, as they were called, fifty-three of our one hundred churches within reach of these centers were represented by seventy-five persons who participated.

At each place J. R. Ferren, of the General Conference Press Bureau, led us into a most interesting study of the increasing opportunities for Seventh-day Adventists to obtain good-will publicity for the cause of Christ as conducted by our church.

North American Enrollment in Grades 1-16

Below is given a comparative picture of the total opening enrollment in all grades in our schools in the North American Division for the current 1950-51 school year as compared with the same time for the previous year.

	1949-50	1950-51
Elementary, grades 1-8	26,126	27,388
Intermediate, grades 9, 10	1,494	1,602
Academies, grades 9-12	8,918	9,416
Colleges, grades 13-16	7,030	6,847
Total enrollment, grades 1-16	43,568	45,253

Brief Current News



OVERSEAS

Southern European Division

- M. Lourinho was appointed president of the Angola Union Mission during the annual division council held at Rome, December 6-12, 1950. E. L. Jewell will serve as secretary-treasurer. For administrative reasons the Angola Union Mission as well as Portuguese East Africa, both of which formerly belonged to the Southern African Division, have been added to our field as of October 1, 1950.
- J. Zurcher, president of the Soaman-andrariny Seminary in Madagascar, announces that 22 students were baptized during the past school year.
- D. G. Rose, formerly director of European relief for the General Conference Famine Relief Committee, has accepted a call to serve as president of the Spanish Mission, and is already settled in Madrid.
- A letter from J. A. de Caenel, president of the French West and Equatorial African Union Mission, states that for the past few weeks he has been going from one bush village to another in the Cameroun, in order to baptize the converts who have been won to the truth by our native evangelists. About 125 former heathen were baptized within a short period.
- Some 150 were added to the church last year as a direct result of the Bible correspondence schools.

NORTH AMERICA

Atlantic Union

- L. O. Coon, from Jacksonville, Florida, is the new pastor of the Boston, Massachusetts, church.
- R. K. Cemer, pastor of the Manhattan church in New York City, has had two baptisms so far in his fall and winter evangelistic series in the Academy of Music. These baptisms included 41 individuals.
- The St. George's church, Bermuda, conducts a branch Sabbath school, and as many as 40 have met in the temporary shelter, which has been improvised for a Sabbath home in Shelly Bay. Southampton has a branch Sabbath school in Somerset.

Canadian Union

- Andre Rochat, who has been on leave of absence and in attendance at the Theological Seminary, has returned to the work among the French in Montreal. There are more than 3,000,000 French-speaking people in the province of Quebec, and approximately half this number live in the metropolitan area of Montreal.

- W. Bergey has already taken up his duties as the new publishing department secretary of the Manitoba-Saskatchewan Conference, replacing R. C. Spangler, who has recently accepted a call to the Maritime Conference.

Central Union

- Nebraska colporteurs enrolled 3,245 names in the 20th Century Bible Correspondence Course during 1950.
- Earl J. Gregg, secretary-treasurer of the Kansas Conference for the past six years, has answered a call to serve as secretary-treasurer in the Zambesi Union in Southern Rhodesia, Africa. Brother Gregg and Mrs. Gregg and their three sons expect to sail from New York in March.
- H. F. Roll, secretary-treasurer and Book and Bible House Manager of the Missouri Conference, has accepted a call to the Kansas Conference to serve as secretary-treasurer.

Columbia Union

- C. J. Dornburg, pastor of the Walnut Hills church, Cincinnati, Ohio, baptized 22 persons December 23.
- Eight persons were baptized in the Cape May Court House-Pleasantville, New Jersey, district December 30.
- Five persons were baptized in the Trenton, New Jersey, church December 23.
- The Hortons Summit church in Virginia was dedicated November 25, 1950.
- O. G. Carnes baptized five persons at Greenville, Pennsylvania, October 13, 1950, and nine more on December 29.
- The Cleveland Euclid Avenue Sabbath school, which has an average attendance of 160, gave a record missions offering of \$5,850 during 1950. Thirteenth Sabbath Offerings accounted for nearly half this total, the largest of which was the one received on the last Sabbath of the year, amounting to \$1,043.87.

Lake Union

- M. G. Hickman, who has been conducting the Prophecy and Christ Crusade in Superior, Wisconsin, held the first baptism on Sabbath afternoon, December 23. More than 100 attended this service in the Superior church, at which time eight persons were baptized.
- On Sunday night, January 14, R. M. Whitsett and his staff conducted the first meeting in Chicago's large evangelistic crusade. This is being held in the Schubert Theater in the heart of Chicago's Loop. About 2,000 persons were present for the occasion, and \$540 was received in the evening's offering.

- There were 751 members added to the churches in Michigan by baptism and profession of faith during the year 1950. This was an increase of 56 over 1949. During the month of December alone there were 125 baptisms.

- Three lay efforts have been held in the area of Reed City, Michigan, besides the public meetings in Marion conducted by the district leader, Lawrence Kagels, and the effort now being held in Reed City. Although the goal of 100 candidates for the year was not quite reached, 90 were baptized.

North Pacific Union

- After 12 weeks of continuous meetings in Normanna Hall the Roper-Fletcher evangelistic meetings in Everett, Washington, have been shifted to the Masonic Temple with a seating capacity of more than 500. Elder Roper has also opened a new series of lectures in the Grange Hall in Snohomish, with William Lowe, teacher of the Monroe church school, directing the music.
- As the result of giving a canvass to one person in Tacoma, Washington, Colporteur Harold Kaufmann took an order for a Bible and \$97 worth of our truth-filled books.
- Nearly 100 academy and church school teachers met at the Portland Union Academy on January 18 to organize a teachers' club for the teachers within 50 miles of Portland. Officers elected were as follows: president, Richard C. McCoy, of Laurelwood Academy; vice-president, Wendell Fleck, of Columbia Academy; secretary-treasurer, Miss Audrey Ashby, of Portland Union Academy.

Pacific Union

- The December 30, 1950, Thirteenth Sabbath Offering in the Southern California Conference amounted to \$25,000, the largest such offering in the history of the conference.
- State accreditation for teacher training has been awarded Pacific Union College by the California Department of Education. Accreditation includes the following credentials: General Elementary, General Secondary, Special Secondary Credential in Homemaking, grades one to fourteen; and for the same grades, Special Secondary Credential in Industrial Arts and in Music.
- Nine colporteurs united to spend five days working Hanford, California, and surrounding territory. They worked 400 hours, sold \$1,945.80 worth of literature, delivered 322 books, gave away 415 tracts, obtained 51 signers for correspondence courses, had prayer in 91 homes, and found six former church members.

Southern Union

- Walter Rea reports 13 baptized in the Fort Myers, Florida, district since camp meeting.
- J. M. Cox, of the Florida Sanitarium and Hospital, Orlando, Florida, reports that the Dorcas Society of the sanitarium church distributed more than \$11,000 worth of clothing, food, and other essentials to needy families this past year.



HEART TO HEART TALKS

By F. M. Wilcox

As former editor of the REVIEW for more than thirty-two years, Elder Wilcox draws from his rich experiences in counseling men and women how to escape the perennial pitfalls along the Christian's path. Readers are drawn closer to God and to their fellow men by this impelling book that plainly points the way to greater blessings and spiritual conquests.

Price \$2.50

HAPPY SABBATHS

By Miriam Hardinge

"What can our children do on Sabbath?" perplexed parents and teachers have asked for years. Here is the answer: a book that directs a child's interests and energies into spending happy Sabbath hours with fascinating Bible games, puzzles, and plans that keep restless fingers occupied. As educational as it is entertaining, *Happy Sabbaths* fills a real need of primary and junior boys and girls. Attractively illustrated.

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A BIBLE CHARACTER QUIZ GAME

By Florence Aiken Banks

Here is intellectual entertainment, designed particularly for youth and adults, that two to four people may play. Although each player should be an advanced Bible student, one may soon learn these interesting Bible facts by taking part in the game. Rules entail the use of forty-eight tokens and a time limit. The quiz is suitable for both evenings and Sabbath afternoons.

Price \$2.00

ABOUNDING ENERGY

By T. H. Biggs, M.D.

If you tire easily with mental or physical effort, *Abounding Energy* points out the causes of the tension and stress that are spoiling your efficiency. Learn how to gain freedom from the worry and strain of modern living. Here is a practical approach to the problem of how to restore and retain radiant health.

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YOUR HEART —ITS WORK AND CARE

By Lyle C. Shepard, M.D.

A practical treatise written in nontechnical language for the layman. Doubtless it is the most comprehensive explanation of heart disease symptoms and heart care that has been printed recently. Sufferers with heart ailments or those who care for heart patients will find this book of invaluable aid.

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THE COMING CRISIS

By F. M. Wilcox

The great religious conflicts of earth's last period and the stand Christians must make in these tremendous days are clearly portrayed in this thought-provoking volume. Quotations from Ellen G. White supplement each chapter of a book that will be often read and referred to.

Price \$1.50



HEALTH AND HOME NURSING

A manual that has been painstakingly prepared by competent denominational medical authorities for the guidance of the home nurse. Approved techniques are outlined in treating both common and acute ailments, and in cooperating with the family physician in the prevention and cure of disease. Devotional studies on health and reading lists for classes are convenient and helpful additions to the work. Well illustrated.

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Here are a few of the chapter topics:
"The Early Church and the Gospel Commission."

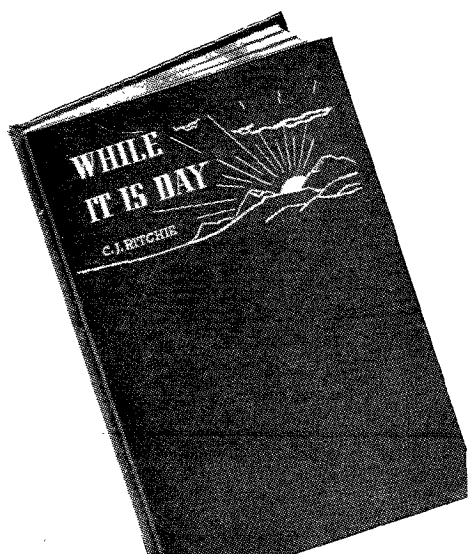
"The Gospel Commission Through the Centuries."

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Obituaries

HACKMAN.—Earl Fredrick Hackman, born May 5, 1898, in Pittsburgh, Pa.; died Jan. 20, 1951, at Glendale, Calif. He was the son of Harry K. and Louise Hackman. He early heard the call of God, and some time after attending a tent meeting conducted by N. S. Ashton and J. E. Veach, near his home, young Earl was baptized by F. H. Robbins.

Earl enrolled in Mount Vernon Academy, where his preparation for service began. Upon graduation in June, 1918, he joined the staff of the Ohio Conference for evangelistic and home missionary work. He then served in the Southeastern Union Conference as home missionary secretary from 1920 to 1924.

In 1922 Brother Hackman and his life companion, Esther Simmons, daughter of Judge and Mrs. Cyrus Simmons, were married. Their union was blessed with two daughters.

Brother Hackman was ordained in the summer of 1924 in Knoxville, Tennessee. In December of the same year he was called to serve in the Home Missionary Department of the General Conference, where he served until 1934, when he became president of the Southeastern California Conference, and in 1940 was called to the presidency of the Northern California Conference. In 1943 he became president of the Southern Union. While the work was prospering in this field, Elder Hackman was called to the leadership of the vast Inter-American Division. He took up his labors in that field in December, 1947. His few visits back to churches in the homeland brought thrills of joy to those who heard him tell of the mighty workings of the Spirit of God in the island field.

Following a six-week trip in the division early in 1950, which included the British West Indies, Elder Hackman arrived home in February, and soon began to feel the inroads of illness. He kept at his work, however, as his condition would permit, until the time of the General Conference session in July, where he made his last public appearance.

He is mourned by his companion, his two daughters, Virginia Margaret Mitts, wife of Dr. Russell T. Mitts, and Carolyn Ann Hackman, two grandchildren, his aged mother, and one brother.

Funeral services were held for Elder Hackman in the Loma Linda Hill church. W. H. Branson, president of the General Conference, preached the funeral sermon. Other ministers taking part in the service were Elders J. L. McElhany, C. L. Bauer, H. M. S. Richards, and H. H. Hicks. Music was furnished by the King's Heralds Quartet. He was laid to rest awaiting the call of the Life-giver in the Montecito Cemetery in Loma Linda, California.

PAAP.—Frederick W. Paap, born Feb. 2, 1870, in Napier, New Zealand; died in California, Nov. 12, 1950. After accepting the truth in New Zealand he and his three brothers came to America in 1892 and studied for the ministry at Healdsburg College. While attending the college he met Flora Bell Fish. They were married and went to Australia, where they spent 14 years in missionary endeavor. They returned to the States in 1911, and Elder Paap built a number of churches in various parts of the country, including the Riverside church in California. From 1914 to 1919 he headed the Home Missionary Department of the General Conference in Washington, D.C. Between 1919 and 1923 he acted as pastor and built churches in Toronto, Canada, and Kansas City, Mo. He then moved to Glendale, Calif., where he was chaplain of the Glendale Sanitarium for two years and helped build the Glendale Sanitarium and the Glendale churches. He retired from active ministry in 1941. He is survived by three sons and five grandchildren.

MANN.—Dr. Victor L. Mann, born in Jarvis, Ontario, Canada, Dec. 12, 1880; died in Glendale, Calif., Jan. 12, 1951. It was in Petoskey, Mich., that he accepted the Seventh-day Adventist faith when 19 years old. In 1905 he married Adeline Bristol. Soon after graduating in medicine from the University of Pennsylvania in 1909, he joined the staff of the Melrose Sanitarium in Massachusetts. Later he spent eight years of service in India, where he opened up the work in the Punjab district at Chuharkana. Returning to the States, he took postgraduate work at Harvard University. After a short while at the Wabash Valley Sanitarium, Indiana, he connected with the College of Medical Evangelists in Los Angeles in 1921, where he retired from teaching and practice in 1933. In 1934 he went to the University of Pennsylvania and received there his Sc.D. degree in medical science. He returned to California in 1937, where he has since resided, spending some time in medical writing. He is survived by his wife, three daughters, four grandchildren, and three sisters.

CADY.—Irene Jessie Cady, born at Granville, Vt., May 31, 1883; died Jan. 7, 1951, at Clinton, Mass. Her parents, Joel M. and Jessie Adams Cady, were among the early Adventists of Vermont. In 1904 Miss Cady was graduated from the commercial course at South Lancaster Academy. For two or three years she was in charge of the Southern New England Tract society, which, at that time, had its office in Hartford, Conn. Then she returned to South Lancaster, Mass., to take charge of the Bible Training School office. She also served as secretary to S. N. Haskell, which position she held till his death. She is survived by her two sisters.

KING.—Rosezella Atchley King, born Oct. 17, 1865, in Illinois; died in Berrien County, Mich., Jan. 14, 1951.

SCHUTT.—Sarah Ellen Stevens Schutt, born in Clover Hill, Ontario, Canada, June 15, 1863; died in Glendale, Calif., Dec. 2, 1950. She, with her family, embraced the truth in 1919. Both her sons were in foreign mission service, Loren spending a term of service in China, and Cecil spending 16 years in India. She is survived by one son, Loren, and four grandchildren.

SCOTT.—Lucy Antoinette Ansley Scott, born at Geneva, N.Y., Dec. 23, 1861; died at Loma Linda, Calif., Jan. 16, 1951. In 1881 she was married to James R. Scott, and 20 years later they accepted the message of Christ's return. Two of their daughters, Helen May Scott and Mrs. Carrie Lee, were missionaries in Korea for nearly a third of a century; and the youngest daughter, Minnie Bell, has for approximately an equal length of time served our institutions in the homeland. She is survived by these daughters and a sister.

TRANSTROM.—Henry Leroy Transtrom, born Nov. 15, 1885, in Atwater, Minn.; died in Glendale, Calif., Jan. 5, 1951. He is survived by his wife and one daughter.

WRIGHT.—William Randolph Wright, born in Goldsberry, Mo., Feb. 12, 1860; died at North Sacramento, Calif., Dec. 6, 1950. He was an active Seventh-day Adventist since 1886.

JOHNSON.—Thomas George Johnson, born in Wisby, Denmark, March 24, 1860; died Dec. 20, 1950, at College Place, Wash. At the age of 22 he became a colporteur, continuing in this work for 15 years. After finishing his course at Union College, Nebraska, he occupied several positions of trust in our publishing houses. In 1900 he was elected secretary-treasurer of the Montana Conference, which position he held for seven years. Later he occupied a similar position in the Upper Columbia Conference. He retired from active service in 1928. He was a very earnest worker for God.

GREVE.—Abbie B. Schaupp Greve, born near St. Charles, Mich., Aug. 24, 1879; died in Rose City, Mich., Jan. 10, 1951. She united with the Seventh-day Adventist Church at an early age and remained faithful. She is survived by her husband and four children.

WIGGINS.—Wallace Stewart Wiggins, born April 15, near Winterset, Iowa; died Jan. 2, 1951, at Granger, Wash. He was a charter member of the Granger church. He is survived by his widow, four sons, one daughter, 21 grandchildren, and two great-granddaughters.

RAY.—Helen Madaline Ray, born Dec. 8, 1901; died in Takoma Park, Md., Dec. 15, 1950. She accepted the Adventist faith in Chicago when 16 years of age, and after her marriage to Maurice Ray they both attended Emmanuel Missionary College. One son and one daughter were born to this union.

LEMEROND.—Howard R. Lemerond, Sr., born in Green Bay, Wis., May 17, 1903; died Nov. 15, 1950, in Milwaukee, Wis. In 1933 he and his wife were baptized into the Seventh-day Adventist Church. He is survived by his wife, one son, two brothers, and one sister.

GUSTIN.—Edna Alice Daggett Gustin, born Oct. 31, 1878, in Athens, Me.; died Dec. 24, 1950, at South Lancaster, Mass. She was a devout church member for many years, and is survived by her husband, one daughter, and two sisters.

CARLSON.—Anna Helena Carlson, born Dec. 18, 1853, in Geole, Sweden; died Dec. 9, 1950, at Hayward, Calif. She and her husband accepted the message in 1918 and remained faithful. She leaves to mourn 10 children, 16 grandchildren, 13 great-grandchildren, and two great-great-grandchildren.

ELLIS.—Emma Collins Ellis, born near Long Prairie, Minn., March 29, 1874; died Dec. 24, 1950, at Angwin, Calif. She attended the Minnesota Conference school and became one of the first church school teachers in that conference. In 1903 she married M. E. Ellis. She is survived by her husband, two sons, two grandchildren, and one brother.

MALONEY.—Amanda Ellen Ray Maloney, born Nov. 15, 1860, in Indiana; died Jan. 2, 1951, in Los Angeles, Calif. She was an Adventist for 45 years. She is survived by three daughters, two grandchildren, and one great-grandchild.

SMITH.—Jennie M. Eaton Smith, born Dec. 9, 1878, near Winfield, Ill.; died Dec. 30, 1950, at Loma Linda, Calif. She grew up in the Seventh-day Adventist faith. She is survived by her devoted husband of almost 50 years, three sons, three grandchildren, four sisters, and one brother.

NELSON.—Karentena Christiansen Nelson, born in Denmark, Feb. 23, 1863; died Dec. 10, 1950, near Santa Cruz, Calif. A sincere believer in the message for 58 years, she is survived by her daughter, one son, Dr. A. E. Nelson, three grandchildren, and two great-grandchildren.

GATES.—William Cecil Gates, born Nov. 2, 1889, in Dayton, Oreg.; met his tragic death Dec. 26, 1950, near Porterville, Calif. He had been a faithful Seventh-day Adventist since he was about 16 years old. He and his wife were graduates from the St. Helena School of Nursing, and were both employed at the Glendale Sanitarium. He is survived by his widow, one daughter, one son, and one sister.

HARRIMAN.—Maria Purdy Harriman, born Nov. 28, 1866, in England; died Dec. 3, 1950, in Alden, Mich. At the age of 25 she accepted the Advent message and served as a Bible instructor for the Michigan Conference. Twelve years ago she retired

and moved to Alden to be near her two brothers, Ernest, 82 years old, and Vincent, 76.

FRYE.—Viola Hanson Frye, born Oct. 18, 1879, in Bay City, Mich.; died at Dowagiac, Mich., Dec. 30, 1950. Death came to her while out distributing literature, with the literature band. She is survived by her sister.

DEERWESTER.—David Loren Deerwester, born Feb. 19, 1907, in Springfield, Ill.; died at Orlando, Fla., Dec. 10, 1950. Soon after his marriage to Nina Wheeler in 1928 they joined the Seventh-day Adventist Church. After taking nurses' training at the Florida Sanitarium they both worked at the New England Sanitarium until Nina passed away in 1939. In 1941 he married Ila May Collins, and they devoted further years to our sanitarium work in Florida. He is survived by his wife, two small children, and his mother.

LOWE.—Grace Isabel Lowe, born at Dresden, Mo., Feb. 24, 1874; died at Sanitarium, Calif., Dec. 16, 1950. Early in life she accepted the third angel's message, and graduated from the Battle Creek Sanitarium as a nurse in 1898, devoting her life to this profession.

Brief Biographies

Answer: Mrs. Bothilda Miller. Born April 22, 1876; died April 28, 1945.

Index for 1950 Review

At the urgent request of a number of the librarians in our colleges we have prepared a detailed index of the REVIEW for the year 1950. Every article, poem, editorial, and report, no matter how small, is listed. This index is an inverted-title index. Authors are also listed. There is a grand total of entries in the two listings of approximately 3,500. The index is printed on the same size page as the REVIEW, and even though in small type, it fills the space of a regular number of the paper.

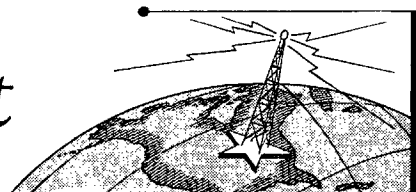
This index has been prepared at heavy expense and only a limited number of copies have been printed. Those subscribers who wish a copy may secure it simply by sending 25 cents to defray cost of handling. Address: Periodical Dept., Review and Herald, Takoma Park, Washington 12, D.C. There will be no reprint of the index. You must order at once to be sure of securing a copy. Librarians will make special note.

Church Calendar for 1951

Feb. 17-24	Signs Campaign
March 10-17	Missionary Volunteer Week of Prayer
March 10	Riverside Sanitarium Offering (In colored churches only)
March 24	Television Offering
March 31	13th Sabbath (South Africa)
April 7-May 19	Ingathering Campaign
May 5	Medical Missionary Day
May 12	Family Altar Day
June 30	Sabbath School Rally Day
July 14	13th Sabbath (South America)
July 28	Midsummer Offering
July 28	Educational Day
Aug. 18	Elementary Schools Offering
Sept. 1	College of Medical Evangelists Offering
Sept. 8	Colporteur Rally Day
Sept. 8	Missions Extension Offering
Sept. 29	13th Sabbath (China)
Oct. 6	Home Foreign Day
Oct. 13-20	Message Magazine Campaign
Oct. 13	Voice of Prophecy Offering
Oct. 27	Temperance Offering
Nov. 3-24	Review Campaign
Nov. 10-17	Week of Prayer
Nov. 17	Week of Sacrifice Offering
Nov. 29	Thanksgiving Day
Dec. 29	13th Sabbath (Inter-America)

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

Items of Special Interest



Recent Missionary Departures

Mr. and Mrs. V. J. Adamson and their little son, David, of Walla Walla College, sailed from Los Angeles for Cape Town, South Africa, January 28, on the S.S. *Rondo*, Brother Adamson having accepted a call to connect with the science department of Helderberg College.

Charles R. Beeler, returning to Venezuela from furlough, left New Orleans for Caracas, January 29. Mrs. Beeler and the children will remain a little longer in the homeland.

Miss Alberta Hodde sailed from New York for Rio de Janeiro, Brazil, January 31, on the S.S. *Mormacowl*, returning from furlough to her post of duty as head nurse and matron of the Rio de Janeiro Sanitarium.

W. P. BRADLEY.

Books and Periodicals for Germany

Good news comes from the Hamburg Publishing House. During 1950 the colporteur deliveries far exceeded the goal set at the first of the year. An edition of *Bible Readings* is now being prepared for the colporteurs to sell. Sixty-five people have also been won to the truth through the efforts of the colporteurs.

Beginning the first of March the Hamburg House will issue the first number of a young people's paper for the church youth, *Der Jugendleitstern* (The Youth's Guiding Star), and also will issue a children's paper, *Unserkleiner Freund* (Our Little Friend). Then on April 1 they will issue the first number of a paper for our church officials, *Der Gemeindelhelfer* (The Church Helper), a sixteen-page quarterly.

The churches have been asking for these papers for a long time. It is good to see our Hamburg House again turning more of their publishing activities in the direction of producing denominational literature.

E. E. FRANKLIN.

Medical Work in Nigeria

On January 20, 1950, the fourth graduation exercises of our mission hospital in Ile-Ife, Nigeria, West Africa, were held. There were eight graduates in the class. This training school is accredited with the Health Department of the Nigerian Government.

As part of the training program of the

hospital a school of midwifery is conducted. This is also accredited with the government. There are six in the senior class who will complete their work in a few weeks. Nearly 300 people from the church and city gathered in and around the waiting room of the clinic for the graduation exercises. It was a real inspiration to speak to this happy group of people that had gathered to see this class receive their diplomas.

Dr. S. A. Nagel is the director and business manager of the hospital. Under his efficient leadership the institution has made steady progress, is very widely known, and is exerting a strong influence for God in West Nigeria. Associated with Dr. Nagel is Dr. W. Wagner, who at the present time is home on furlough. The hospital has a capacity of 80 beds, but in addition to the inpatient department a clinic is conducted three mornings a week with an average attendance of about 150.

Before the work of the clinic begins, the chaplain of the hospital conducts Christian services for these sick people. It is marvelous what efficient work can be carried on with such meager facilities as we find in the mission field.

W. E. NELSON.

Medical Evangelism in North Carolina

This is a story of a real medical missionary doctor, not in Africa, South America, or the islands of the Pacific, but right here in our own homeland.

For twelve long years Dr. and Mrs. Kenneth Mathiesen have labored untiringly in Pittsboro, North Carolina. It all began like this: "Peru was wanting a medical missionary, and we were ready to go," spoke Dr. Kenneth Mathiesen, "but it seemed the Lord had other plans for us. We were to find our field of labor in this community of Pittsboro, North Carolina. Today is a happy day for us. We are seeing a dream come true, with a new church dedicated to God's service."

It is a beautiful little church, and well represents the spirit that activates a true evangelist, a graduate from the College of Medical Evangelists. This is a demonstration of what the combined efforts of doctors and ministers can do. The result of such combined ministry is souls and churches.

Now associated with Dr. Kenneth Mathiesen is Dr. Willard Hudson Clark.

It was a pleasure to meet with V. G. Anderson, President of the Southern

Union Conference, C. H. Lauda, President of the Carolina Conference, and other members of the Carolina Conference at this dedicatory service.

WAYNE MCFARLAND, M.D.

Courageous Korean Colporteurs

Just recently Bruce M. Wickwire, publishing secretary of the Far Eastern Division, sent the following information concerning the publishing work in Korea:

"Our people here in Tokyo seem quite relaxed even though the drone of bombers is often heard overhead. To keep our Korean publishing corps occupied, I have suggested the immediate printing of ten thousand copies of the *Korean Signs* in Japan, to be taken by boat to our Korean colporteurs in Pusan, Korea. It appears that we have a good market there even though the price of food is high. The people are perhaps more anxious for spiritual food at this critical time. The sorrow, suffering, and death in that land at this very hour are beyond belief.

"You will be interested to know that as the UN forces pushed north to the northern borders of Korea, our colporteurs were busy selling literature. Then came the reverse action, which now makes it impossible to supply them from Seoul. Between the two actions some of our red-bound books were found with the backs gone—the covers were used as shoulder markers by some of the soldiers. The title of that particular book was *The Great Controversy*."

D. A. McADAMS.

Impressive Baptismal Service, Malamulo Mission

In a recent letter S. G. Maxwell, superintendent of the Southeast African Union Mission, writes as follows:

"On the 2,000 acres comprising the Malamulo Mission we have three organized churches, one of which is the leper church. There is also a mission district covering a radius of 10 miles from the station. In this area are four churches, with a combined membership of 1,180. Thus we are quite well represented in this small area. This year the mission enjoyed the largest baptism in its history; 250 precious souls witnessed to their faith in the impressive service held at the newly constructed dam on the mission. Three African and three European ministers officiated in the service."