

# *The Advent* REVIEW *and Sabbath* HERALD

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS



HEADQUARTERS AND OVERSEAS OFFICERS MEETING AT CLEVELAND, OHIO

(Read from left to right. Unless otherwise indicated, officers belong to General Conference staff at Washington, D.C. A few officers were unavoidably absent when this picture was taken.)

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Second row: Presidents of divisions: Glenn Calkins, Inter-America; W. E. Murray, South America; W. Mueller, Central Europe; W. R. Beach, Southern Europe; A. F. Tarr, Northern Europe; R. H. Pierson, Southern Asia; V. T. Armstrong, Far Eastern; C. W. Bozarth, Southern Africa; F. A. Mote, Australasia (acting); G. J. Appel, Middle East.

Third row: Associate secretaries: J. I. Robison; N. W. Dunn; W. P. Bradley; E. E. Roenfelt; H. T. Elliott. Roger Altman, secretary to president; J. F. Cummins, assistant treasurer; F. B. Knight, assistant treasurer; W. E. Phillips, auditor; H. W. Barrows, associate auditor.

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## *A Preview of the Autumn Council*

(Editorial Correspondence)  
Cleveland, Ohio  
October 12, 1951.

As most of the REVIEW readers know, there is held in the autumn of each year a full meeting of the General Conference Executive Committee—to which many others are invited—known as the Autumn Council. This year the meeting is being held in Cleveland, Ohio, from October 19 to 31. At these annual sessions the appropriations for all mission fields are set for the following year. But though the mission budget will be great this time—it is expected to exceed all former years—there are many other matters of large moment that will come before the Autumn Council.

The council has not yet opened. But already the presidents of eleven of the twelve divisions into which our world work is divided—China's president is absent—are meeting with the headquarters general officers to study

some of the major problems that confront them. These are of two kinds: problems that arise out of the troubled state of earth today and problems that arise out of the heartening growth of the work. We shall have both kinds until the end of time.

You cannot listen to the discussions without realizing anew how unusual is this Advent Movement. It makes contact with all peoples and languages and governments, and seeks to bring to all men everywhere a message of peace and salvation and brotherhood in Christ Jesus against the day of the return of our Lord.

Though the problems are great, the prospects of progress are even greater. I thought you would like to hear the prospects directly from the division leaders. But first, a word from W. H. Branson, president of the General Conference, as he views the whole field in anticipation of the Autumn Council that will convene in a few days:

"We come to this Autumn Council one year nearer the end of time. Are we one year (Continued on page 16)

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CONSULTING EDITOR - - - - - W. H. BRANSON  
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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.]

### ► Converts to Judaism Plan Altar Consecration

Several hundred American converts to Judaism are expected to gather in Wilbur, West Virginia, on October 14 for the solemn consecration of an outdoor altar "in honor of the one God" built according to ancient Biblical specifications. Held under the sponsorship of the United Israel World Union, the ceremony will be similar to one held at West Olive, Michigan, last year when what was said to be the first Biblical altar since Bible days was consecrated for use by local Jewish convert families.

### ► Catholic Youth Hit Immodesty in Dress

Movies, picture magazines, and TV programs that "tend to belittle modesty in dress" were scored in a resolution adopted in New Orleans by the convention of the Archdiocese of New Orleans Union of Sodality. The two-day sessions were attended by 1,300 Roman Catholic young people. Declaring that "many of our youth display occasions of sin in the wearing of scanty shorts and suggestive attire," the resolution called upon sodalists not to let degraded literature or questionable TV or movie shows induce them to wear indecent or immoral attire and thus become improper models for their associates.

### ► Urges Christian Parties Push United Europe

An appeal to all Christian parties in Germany, France, and Italy "to demand categorically from their governments that they make serious efforts toward the creation of a United Europe and omit all actions which might hamper this development" was issued in Stuttgart, Germany, by Dr. Theophil Wurm, retired Lutheran bishop of Württemberg. The aged bishop declared that "the coming generations should be able to say that by the all-out efforts of Christians of all countries and confessions the era of wars in Europe was brought to an end and thus the freedom-minded West was liberated from the threat of Eastern despotism."

### ► Witnesses in London for International Convention

Upwards of 35,000 delegates from 40 countries attended the five-day International Convention of Jehovah's Witnesses held in the Wembley Stadium in London. It was the first time the Witnesses—known officially as the Watch Tower Bible and Tract Society—held their international get-together in London. Delegates included 1,400 from the United States and Canada and about 2,000 from various parts of the European continent. A feature of the convention was a mass baptism in which some 3,000 Witnesses, ranging in age from 10 to 86 years, were immersed in a public pool some miles west of the capital.

### ► Baptist Leaders Ask Stricter Adherence to Bible

Stricter adherence to the Bible "as the only rule for faith and practice" among Southern Baptists was urged in a resolution adopted by the executive committee of the Southern Baptist Convention at its semiannual meeting in Nashville, Tennessee. Referring to an action by the convention at its last annual meeting authorizing the executive committee to prepare a list of suitable books and other materials for studying doctrinal questions, the resolution said: "A fundamental Baptist belief is that the Bible is our only rule of faith and practice. Because of this belief we as Baptists have always been reluctant to designate any other book or group of books as containing the interpretation of our faith. In keeping with this policy we urge our people to search the Scriptures in order to know what to believe and how to practice their Christian faith."

# "Thou Shalt Love Thy Neighbour as Thyself"

By W. H. BRANSON

This morning let us turn to the book of Mark, chapter twelve, and beginning with the twenty-eighth verse, read about the wonderful love of God. One of the scribes came to Christ and asked Him, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

You will notice that the scribe was pleased with this reply and said, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

In the answer that Jesus gave He made it very clear that there is not just one great commandment but two, and these two commandments constitute the guiding principles by which His church is to live here in this world. The first commandment is that we love God. Man's first responsibility is to love God. His first responsibility is not to fear God, not to try to worship God, not to try to obey God, for it is impossible for him to do those things unless he loves God. Jesus said that the great commandment is to love God. And the second is like unto it: "Thou shalt love thy neighbour as thyself."

## Emphasis on Second Commandment

It is this second great commandment that I want to emphasize this morning. We hear a great deal about the necessity of Christians' loving God, but we do not hear quite so much about the second great commandment.

If there had been only one human being placed here on earth, we would never have needed that second commandment. The first great commandment would have been sufficient, because there would have existed only one relationship—that between God and man. But we are all surrounded by other human beings. No man

liveth to himself or dieth to himself. Every man, woman, and child has a secondary relationship to father, mother, brother, sister, wife or husband, or neighbor, even to the heathen living out in the far reaches of foreign lands, who are still members of the human family and to whom every Christian owes an obligation.

Because God surrounded us with other human beings there came into existence a second relationship, which man cannot ignore if he would be reckoned a worshiper of God, and that second relationship has to do with his relationship to his fellow men. So Jesus said there is a second commandment—to love our neighbors as ourselves.

If we turn to Matthew's Gospel, we find this same statement given again in just a little different language. After giving the two great commands, Jesus summed it up by saying, "On these two commandments hang all the law and the prophets."



## Clouds Are Gathering

Heavy clouds are gathering fast,  
Tokens of destruction sure;  
Quickly now before the blast,  
Seek a shelter to secure.

Thousand voices from afar,  
Warn thee of the coming fate:  
Careless dweller, now beware!  
Haste thee, ere it be too late!

Crimes in every shape increase;  
Judgments stalk throughout the land;  
Signs are borne on every breeze,  
That destruction is at hand.

Darker clouds will soon arise,  
Louder still the thunders roar,  
Fiercer lightnings pierce the skies,—  
Probation's hour will soon be o'er.

Anonymous.

It has been a little difficult for some to understand this statement. How can the whole law hang upon two commandments when there are ten commandments? You recall that the Ten Commandments were written on two tables of stone. The first table contained the first four commands of the Decalogue, and those first four commands outlined man's relationship to God. The second table contained the last six commands, which outlined man's relationship to his fellow man. The only thing that God's law requires of human beings is love. What is the great commandment of the law? "Thou shalt love." Whom shall you love? You shall love God with all your heart, mind, soul, and strength. And whom else shall you love? Love your neighbor. And on these two commandments of love hang all the law and the prophets.

If an individual really loves God with all his heart, soul, mind, strength, and understanding, it will be an utter impossibility for him to break any of the first four commands. If a man loved God with all his heart, he would never have other gods before Him or bow down to graven images. He would never take God's name in vain or break the Sabbath.

It is just as true of the second table of the law. Anyone who loves his neighbor as himself would never dishonor those in authority, kill, steal, commit adultery, bear false witness, or covet. This is why the apostle Paul says, "Love is the fulfilling of the law."

## The Love Motive

The keeping of the commandments of God must spring entirely from the motive of love in the heart. We must never undertake to make ourselves legal Christians by trying in human strength to keep a law that is perfect, pure, and holy.

In 1 John 4:20, 21 (Weymouth) is a statement that will help us to understand how insistent God is that we keep this second commandment. "If any one says that he loves God, while he hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this command we have from Him, that he who loves God must love his brother also." He who loves God must love his fellow man; otherwise his professed love for God is unacceptable.

We must recognize that every human being in this world belongs to God. They are His by right of creation and redemption. God demands that those who would have their love for Him accepted also recognize human beings around them as

Sermon preached at the North American Laymen's Congress, Grand Lodge, Michigan, Sabbath morning, September 1, 1951.

the blood-bought possession of God, and love them as God's children. So we have this command that if a man love God, he must love his brother also.

### With True Humility Serve

There is another scripture that fits right in with this one, Philippians 2:3, 4 (Weymouth). "Do nothing in the spirit of factionness or of vainglory, but with humility let every one regard the rest as being of more account than himself." In the Authorized Version this text reads, "Let each esteem other better than themselves." Or perhaps just a little more clearly, "Let everyone regard the rest as being of more account than himself."

Jesus loved human beings more than He loved Himself. He was willing to sacrifice Himself utterly and completely in order to save men and women who were created in the image of God. And He says to us that we are not to exalt ourselves or to enjoy the gospel for ourselves, but we are to regard the rest.

The expression "the rest" takes in the whole human family. It takes in everybody around us and everybody far and near. "Let everyone regard the rest as being of more account than himself." If I see someone who is lost in sin and needs salvation, I must reckon that it is far more important for me to get to that man and to help him than it is for me to make another dollar in my day's work or for me to have a little more of the comforts of life. I must reckon that he is of more account than I am, and even if it costs me something, even if it costs life itself, I must help my brother who is standing in need of salvation.

True love, true Christianity, means that I must now become like Jesus in my attitude toward others. I must fix my attention on their interests, the interests of men and women living in India, China, Africa, and the islands of the sea, and all around me in the great cities of America. My attention must be fixed upon their interest, and I must work in their interests, and it surely is in their interest that I try to reach them with the gospel of the Lord Jesus Christ.

Do you know, if the Lord had a church full of people who would live like this and act like this and fully emulate the example of the Lord Jesus, God's work would be accomplished among the nations of the world in an incredibly short period of time.

### At the Head of the List

Let us pray, beloved, that God will help the church today to begin to turn its attention to others and help us to give up the selfishness of our own sinful lives. Selfishness stands at the top of the list of all sins. The messenger of God saw a list of the sins of the church, and selfishness stood at the head of the list, for selfishness is the root of every sin men commit. If we can pray and believe that God will take selfishness out of our hearts and

make us selfless and cause us to fix our attention upon the interests of others all around us, then we are in a position to be used mightily under the power of the Holy Ghost to finish the work.

Now here in the book of Ephesians, the fifth chapter and the first two verses, we read, "Be ye therefore followers of God, as dear children," this modern-speech New Testament says, "Therefore be imitators of God, as beloved children and walk in love as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God," or as it reads in another version, "Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God."

How are we to live? We are to live and act lovingly. Why are we to do that? Because Jesus set us an example of such living, and we are to be imitators of His life and His selfless nature.

Just think of what it would mean if the whole church were living as Christ lived, doing as Christ did, so that by hundreds and thousands the life of Jesus could be multiplied in the earth! The Lord would be working through His instruments, His church members, to exemplify the Christ life and carry His mes-

sage of salvation everywhere in the world.

Let us think about the example that Christ set for us. His whole life was given to sacrificial service. The foxes have holes and the birds of the air have nests, but the Son of man had not where to lay His head. A few years ago I visited Palestine and went up into Nazareth, the little town where Jesus lived when He came into the world. I went to a little mud house that was reputed to have been the home of Jesus when He lived with Joseph and Mary. There I began to contrast in my mind what Jesus had on the earth as compared with what He had left in heaven. It was not a place that any of you would live in.

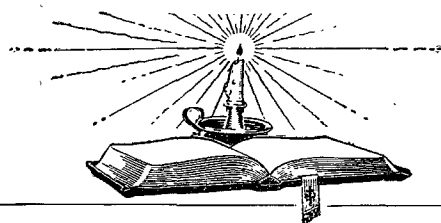
### Thinking of You and Me

I thought of His leaving the angelic host and coming down here to be a friend of sinners, roaming the dusty highways of Palestine, sleeping in the open, spending whole nights in prayer, not for Himself, but for others. He was thinking of you and me in our lost condition, longing in His heart to see us saved in the kingdom of God.

I thought of His crucifixion between two thieves, of how He must have felt, of the shame and the reproach that were heaped upon Him. He took the sinner's

## Lighted Texts

BY ERNEST LLOYD



### Our "Restricted" Workers

*"The work of many may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth."—The Desire of Ages, p. 822.*

In a recent letter R. H. Adair, of the treasury department of the General Conference, tells of a little prayer poem that was sent to him by one of the sustentation family who, though "restricted by circumstances," is quite determined to keep active in well-doing.

"Lord, I don't want to sit about,  
Broken and tired and worn out,  
Afraid of wind and rain and cold;  
Let me stay busy while I am old.

"Although I walk at a slower pace,  
Still let me meet life face to face!  
Let me a garden plant, and sow,  
Set phlox and peony, row on row;

"Hew wood for winter's cozy fire,  
And at some useful labor tire.  
This is my prayer as time goes by:  
Lord, keep me busy until I die."

The little poem contains some very sensible sentiments. The author exhibits a wise attitude. The healthiest and happiest people are

those occupied with useful employment or engaged in some form of helpful service.

From another restricted worker we have this story: "I found a nice couple who had left the church over ten years ago. I reminded them that it is altogether too late to stray, and too dangerous. God worked on their hearts. They have been rebaptized and are now members again, paying their tithe and taking part in the services of the church. And they are very happy."

There are many backslidden and careless Adventists who need personal work, kindly done, and some of our retired workers are engaged in this good ministry. Others are occupied in the literature ministry, either mailing papers from their homes to interested persons or carrying them to the neighbors and townspeople. Some carry rolls of papers in their cars, and as they go about on trips the rolls are carefully dropped under rural mailboxes. This too is good seed sowing, and fruit will appear in God's own time. Let us "not be weary in well doing: for in due season we shall reap, if we faint not."

Lord, keep me out of the rocking chair;  
Help me to go, and do, and share,  
Be helpful here and helpful there,  
Just being glad to serve anywhere.

place, and I suppose this is what brought the greatest suffering to the heart of Jesus—the realization that God had laid upon Him the iniquity of us all. He bore our sins. He was made to be sin for us. He so completely identified Himself with sinners that He was able to accept the punishment for the sins of sinners, to die in their place, and to pay the penalty for their sins.

Read further here in the second chapter of Philippians (Weymouth): "Let the same disposition be in you which was in Christ Jesus." Have we passed that text by and not noticed it too much? In this modern speech it reads, "Let the same disposition be in you which was in Christ Jesus." "From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp." He did not consider while He was there in heaven that being equal to God was the greatest consideration for Him in life. There was a world lost, men and women, millions of them in the world were perishing in sin, and He had it within His power to save them.

He reckoned that nothing was of such great importance as saving men, and the apostle says that if we want to be recognized as His disciples, then we must let this same disposition be in us that was found in Christ Jesus. We are to be imitators of Him, not only loving our fellow men, but going out in service for our fellow men, even to the point where we are willing to sacrifice life itself, if necessary, in order to bring about their redemption.

#### Using Christ's Methods

"Christ's method alone will give true success in reaching the people," we are told in *Christian Service*, page 119. We shall never reach the people merely by lecturing to them from the public platform. We shall never reach the people by trying to do our work by proxy. But we shall reach the people when we are ready to utilize the method that Christ used when He was here. Christ was the greatest soul winner this world has ever seen. He was a perfect missionary. He knew exactly how to get into the hearts of human beings. He knew how to melt the cold exterior and soften calloused hearts. He did it by the unselfish methods already recounted, but I read further:

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unflinching tenderness and gentleness, He met every form of human woe and affliction. Not for Himself, but for others did He labor. He was the servant of all. It was His meat and drink to bring hope and strength to all with whom He came in contact."—Page 114.

## A Prayer

By Thirza Buchman

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13.

O Holy Spirit, wilt thou deign  
To take poor feeble flesh,  
And there abide to live and reign,  
Display His righteousness?

And canst Thou take this mortal  
frame,  
Poor, sinful though it be,  
And make of it a living veil  
Portraying Christ through me?

Display Thyself in word and deed;  
Let Christ be magnified.  
Through shade or shine, dear Lord,  
I pray,  
In me be glorified.

Jesus was only one person, but He set the world on fire with love. He gave a new vision to men on how to reach human beings with the gospel. His method of loving, personal ministry will give true success in reaching the people.

We have also the example of the disciples. Do you remember what happened when Jesus called His disciples and began to build His church? John the Baptist pointed men to Christ as the Messiah. "Behold the lamb of God, which taketh away the sin of the world," he said. Thousands heard him, and among them was Andrew, Simon Peter's brother. Andrew decided that if Jesus was "the lamb of God, which taketh away the sin of the world," he wanted to be His disciple. He was converted immediately.

#### Andrew's First Act of Service

Notice Andrew's first act in the service of Jesus. "He first findeth his own brother Simon." Now, this man was Peter, and I suspect Andrew had a hard job convincing Peter. I suppose he probably found Peter very stubborn, but the record says that Andrew succeeded. "And he brought him to Jesus." I think that is the finest recommendation that was ever written. I would like to have it recorded in the books of heaven that I brought somebody to Jesus. There is nothing more wonderful that could ever be written about one.

Andrew said, "Simon, come; I want you to meet the Messiah." Finally he pulled him away from the boats and fishing nets and from his usual avocation, "and he brought him to Jesus."

#### Philip Finds Nathanael

The record continues, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." Philip followed Jesus, and

then what happened? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

When Nathanael came and saw Jesus and talked to Him, he saw that Jesus was truly the Messiah, and he said, "Yes, this is my Lord and my Saviour," and he accepted Him. It was such men as Andrew who composed the church who went everywhere preaching the Word. Just as they had formerly filled Jerusalem with their doctrine, they went out and turned the world upside down by preaching the gospel.

They went everywhere; we find traces of them in China. There are traces of their work in India. They went to the then-known world, and in a very short period of time they were able to say, as far as the knowledge of the world is concerned, that the gospel had been preached to every creature under heaven. That was done by the laymen joining in with the leaders of the church and going forth to carry the gospel of salvation to those who were lost in all the world.

#### Who Is My Neighbor?

The second commandment says, "Love thy neighbour as thyself." Naturally the question arises, "Who is my neighbor?" And what was Jesus' answer to that question? The answer that came out of that wonderful parable of the good Samaritan is the best answer. The neighbor of the man in the parable was the man in the ditch, who had fallen among thieves, who had been wounded and was dying for want of help.

The good Samaritan had never seen him before. He was a perfect stranger to him. He was of another nation, but he was his neighbor. And so the Lord emphasizes that fact in this parable. We are to be willing to give a cup of cold water, to feed the hungry, to clothe the naked, to visit the sick and the afflicted. When Jesus comes He will judge the peoples of the earth on the basis of their fulfillment of His command that we love our neighbors.

#### Just Two Classes

Let me call your attention to this statement from *The Desire of Ages*, page 637: "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."

May each of us go from this meeting with love for God and our neighbors glowing radiantly in our hearts. Then will the world know that we love God because we love our brother also. Then will the life we now live be lived by faith in the Son of God. Then will we live like Christ, act like Christ, and work like Christ until the work is done.

# Reverence and the Third Commandment

By A. V. Olson

One of the basic principles of the standards of our church is reverence for God. In this world we honor kings and other men who rule over us. This is right and proper. The Bible admonishes us to do so, but how much more important that we honor and revere the God of heaven! He is King of kings and Lord of lords. He is the maker and the ruler of the universe. It is in Him that "we live, and move, and have our being." He is the source of all wisdom and power, the fountain of all purity and holiness.

In heaven the twenty-four elders, as they fall down before the throne, exclaim, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things." The psalmist declares, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89:7. The messenger of the Lord has told us that "angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!"—*Prophets and Kings*, p. 49.

The third commandment of the Decalogue reads, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7.

Nevertheless, poor, puny man, a creature of the dust, dependent on God for the very breath he breathes, dares to take that holy name in vain. With a thoughtless and sometimes blasphemous indifference he misuses and abuses the name of his Maker. Some can seldom engage in a conversation without swearing. When angry many will curse and revile the God of heaven.

## A Judgment of God

In Minnesota, where I grew up, we had a neighbor who was known for his profanity. One day when he and a number of other men were working together in the harvest field the heavens became black, the lightning flashed, and the thunder cracked and roared. Immediately the young man began to pour forth a stream of oaths and curses. Looking up into heaven, he cursed God and cried out, "If there is a God, I dare you to smite me." The last word was scarcely off his lips when the lightning struck him and he fell dead at the feet of his trembling companions.

It is not often that God lets His judgments fall so suddenly upon the despisers of His name, but the day is soon coming when every one of them who has not confessed and forsaken this sin of profanity will be consumed in the lake of fire.

Commenting on the third commandment, Mrs. White writes:

"This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him."—*Patriarchs and Prophets*, pp. 306, 307.

## Meaning of the Third Commandment

Indeed the commandment "Thou shalt not take the name of the Lord thy God in vain" has a much broader and deeper meaning than many think. It forbids all coarse, impure, unchaste language, in fact, everything that would bring dishonor upon the name of God. Jesus said, "Swear not at all," and then added, "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." Matt. 5:34, A.R.V. After quoting these words Mrs. White writes:

"These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth, the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. . . . Through the apostle Paul, Christ bids us, 'Let your speech be always with grace.' 'Let no corrupt communication proceed out of your mouth.' . . . In the light of these scriptures the words of Christ upon the mount are seen to condemn jesting, trifling, and unchaste conversation. They require that our words should be not only truthful, but pure."—*Mount of Blessings*, pp. 104, 105.

To honor and revere our God means more than to abstain from the use of vulgar and profane language in our daily contacts with others. It also means to honor His word, to revere His sanctuary, to approach His throne in an attitude of reverence, and to humbly obey His commandments.

The Bible is a holy book. God is in it. From its sacred pages divine light and glory shine forth. "The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears."—*Testimonies*, vol. 6, p. 393. Knowing this, we should be careful how we handle our Bibles. "As you take the Bible in your hands," says Mrs. White, "remember that you are on holy ground."—*Fundamentals of Education*, p. 195.

"We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside. . . . Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy

Spirit."—*Testimonies to Ministers*, pp. 107, 108.

Be it ever so humble, the place set apart for the worship of God is sacred. It is the place where God meets with His children. "Let them make me a sanctuary," said the Lord to His people of old; "that I may dwell among them." Ex. 25:8.

## Reverence for the Sanctuary

The place where God dwells is holy and should be approached with reverence. "The Lord is in his holy temple: let all the earth keep silence before him." Heb. 2:20. When Moses drew near to the burning bush God said to Him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:5.

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. . . .

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing, should not be permitted in the house of worship. . . .

"When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. . . . God wants attentive hearers. . . .

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence."—*Testimonies*, vol. 5, pp. 491-494.

## Reverence in Prayer

When we draw near to God in prayer, be it in church, at the family altar, or in the secret chamber, we should do so with reverence and godly fear. Whenever possible we should kneel before the Lord our Maker. The men of God in Bible times bowed down on their knees when they prayed. Daniel, we are told, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Dan. 6:10. Of Ezra it is recorded that when he confessed the sins of his people he fell upon his knees. (Ezra 9:5.) "O come, let us worship and bow down," sang the psalmist of old: "let us kneel before the Lord our maker." Ps. 95:6. Jesus when here on earth "kneeled down, and prayed." Luke 22:41. The same is said of His disciples.

Speaking of our church services, the messenger of the Lord admonishes us: "When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."—*Ibid.*, p. 493.

It seems that as a people we are gradually drifting away from the good old



custom of kneeling in prayer when we meet for Sabbath school and church services. This may be due in part to the crowded seating arrangements in many of our churches and perhaps in some measure to the public-speaking systems in use. If this is the case, would it not be well to so arrange both seats and speaking systems that the entire congregation including the speaker can kneel together? It is to be feared, however, that in most cases the cause for the change in practice is to be found in our own hearts. Might it not be that we are the ones who need a change—a change that will cause us to bow down on our knees before our Lord?

The greatest honor a son can show his

father is obedience. The same is true of the Christian. The greatest honor and reverence he can show his heavenly Father is obedience.

We can show no greater respect, honor, and reverence for our God than to obey His commandments. He assures us that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

"Above all, let children be taught that true reverence is shown by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—*Education*, p. 244.

## A Story for the Children

BY R. N. MONTGOMERY



### This Car Lasts a Lifetime

Jack was so happy he couldn't stand still. He hopped on one foot, then he hopped on the other, then he hopped on both feet at once. For wasn't his daddy bringing home a new car? Jack and his little sister Jeanne had been watching out of the window for him a long time, and just now they saw him coming around the corner. Yes, it was their daddy! They did not know the car, but it was turning into their drive, and it must be daddy.

"Oh, goody, goody!" shouted Jack as he ran to the door. "It's a shiny blue car, Mother. Come and see! May we go riding?"

"Yes, we'll all have to go," said mother as Jeanne came toddling out to join them.

"P'tty car, p'tty b'ue car," said Baby Jeanne.

Daddy had stopped the car and was out opening the doors for them to get in. Mother and Baby Jeanne sat in the back seat, and Jack sat up with his father. He wanted to try the lights, and Jeanne was trying hard to scramble and blow the horn.

Daddy explained how very careful they would all have to be to keep the new car in running order. They must feed it the best gas and oil. They must give it plenty of water, for cars will not run long without water. They must keep its wheels and shafts greased. They must see that its spark plugs are clean. They must keep its battery up, so the lights will shine. And they must keep its body clean inside and out if they wanted a good-looking car.

"What make is this car?" asked Jack.

"It's a Ford," said daddy. "Mr. Ford made the first Ford cars, and he has had his men make all the Ford cars since. So we call it the Ford."

"How long will it run?" asked Jack.

"Some owners keep their cars for ten years," said daddy, "because they are careful of them. Others use them up in a year or two, because they are hard on them and don't treat them right."

"Let's go," said Jack.

"Go," echoed Jeanne.

So daddy started the car and they glided off. It ran so smoothly and quietly they hardly knew they were moving, and it made so little noise they could hear each other talk as if they were sitting in their parlor at home.

"Isn't it a dandy car, Mother?" exclaimed Jack.

"Yes, it is," replied his mother, "but it's not so wonderful as your car, Jackie."

"My car!" exclaimed Jack. "Why, I haven't any car, Mother."

"You have a body," answered his mother, "with an engine in it, and a tank for the fuel that makes you run, and a battery that makes the light shine out of your eyes. And it's quite a job to keep you washed too."

"What's all this, Jack?" said daddy.

"Heart," said Jack.

"Tank?"

"Stomach, I guess."

"Don't put any cheap fuel in it," said daddy, "like hot dogs, starved white bread, and all-day suckers. Nor any five-cent oil, like the cola drinks. Use the best grade always."

"There's another tank, Daddy," said Jack, "the radiator."

"Yes, and your car needs plenty of water. And if you don't want to clog it up, use pure water or milk or fruit juices. No tea or coffee or other poisons."

"And maybe you don't know," said mother, "but your battery is your brain. It starts you off every morning and it makes your eyes shine and it blows the horn or rings the bell every happy laugh you give. Keep your battery charged with something learned and something gained every day."

"Your car isn't a Ford, Jack," said his daddy. "And it will run more than ten years if you treat it right. It was made by God, with your own name on it. It's worth ten thousand times what an automobile costs. And it's meant to run a lifetime."

## The Children's Birthright

By Henry Turner Bailey

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory, of dew-drenched mornings flashing with priceless gems, of grain fields and woodlands yielding to the feet of the wind, of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seedtime and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, and with the beautiful wild things of nature.

They should experience the thrill of going barefoot, of being out in the rain without umbrellas and rubber coats and overshoes, of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving headfirst into a transparent pool.

They ought to know the smell of wet earth, of new-mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint, and fir; of the breath of cattle; and of fog blown inland from the sea.

They should hear the answer the trees make to the rain and to the wind, the sound of rippling and falling water, the muffled roar of the sea in a storm and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark in September. They should hear a leafless ash tree hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

### In the Fresh Out-of-doors

They should have a chance to chase butterflies, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come, and always will come, the most stimulating and healthful art of the world. One who has not had in his youth the blessed contact with the world of nature cannot appreciate and enjoy

nature books, histories, poems, pictures, or even musical compositions.

One can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvest of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in the statement that God made the country and man made the town.

I believe that every child of God has

a right to see the country—the house his heavenly Father made for him—unobstructed by brick walls, unspoiled by city dirt, and undimmed by smoke.

Living in the country in childhood “the voice of the Lord God walking in the garden in the cool of the day” is more likely to be heard; and, being heard, that voice will be answered more frequently and with warmer love.—National Kindergarten Association.

## “The Bestest Treat of All”

By Virginia Murray

It was Halloween, and the three boys stood at the door of our home, “Trick or treat!” In their dime-store masks they looked like ugly little totem poles come to life.

To have let the boys down, either firmly or politely, would have been to invite disaster. My husband and I could imagine the back yard littered with garbage and trash, or see ourselves peering out a window just in time to notice some modern little Samson making off with the front gate, or coming out the next morning to find the car sitting flat on the ground minus four wheels!

I excused myself and rummaged around the kitchen, where I found three prize red apples I had bought for a fruit arrangement. The boys thanked us, and then in a few minutes we heard them knocking at the next apartment close by.

“Can’t we go somewhere?” I moaned to my husband, sinking into a chair. “It’s barely six o’clock, and they’ll be coming all evening. The woman next door says they swarm over the town on Halloween like ants on a piece of hard candy. She says they mean business too.”

My husband laughed, “Nowhere to go, honey. I guess we should have stocked up on cookies or nuts for them. Nick at the service station bought three boxes of candy bars for those who come to his place.”

“I’ll wrap you in an old sheet and put a hollow pumpkin on your head, and you can bring us some treats,” I laughed.

Then I spied them—five fat books in their Kodachrome picture jackets! My husband was colporteur-ing with Uncle Arthur’s *Children’s Hour*, and these had just come from the Book and Bible House for his use.

### A Missionary “Treat”

“There’s the *Children’s Hour*! Let’s read a story as a treat,” I suggested.

My husband gave me a sudden bright look. “What an idea! We’ll try it.”

He set a row of chairs in a semicircle in the living room, and I displayed the five books on a nearby table. Soon the inevitable knock came.

“Trick or treat!” the bravest of the

five beggar vandals spoke up in his high child voice.

“You’ll have to come in for your treat,” I smiled. As the five trooped in I noticed that one of them, a little girl, came dragging her mother’s pillowcase, with the round bulge of apples showing at the bottom. The pillowcase was nearly as big as she. “Hm-m-m,” I thought, “She has quite a lot of faith.”

“We have a different kind of treat,” my husband announced. “Our treat is a story. Do you like stories?”

The children all said yes, and sat down readily enough on the divan and the chairs; though I halfway think the waist-high little spokesman supposed we were about to play a trick on him! He sat on the edge of his chair and kept looking behind it.

“Well,” my husband said, taking one of the five colorful books off the table

and sinking comfortably onto the divan (he looked the most paternal I had ever seen him in the three years of our marriage!), “I’ll read some of these titles, and you can pick the one you think sounds the best.”

“‘Billy and the Bees,’” cried one little girl, and they all chorused, “‘Billy and the Bees!’”

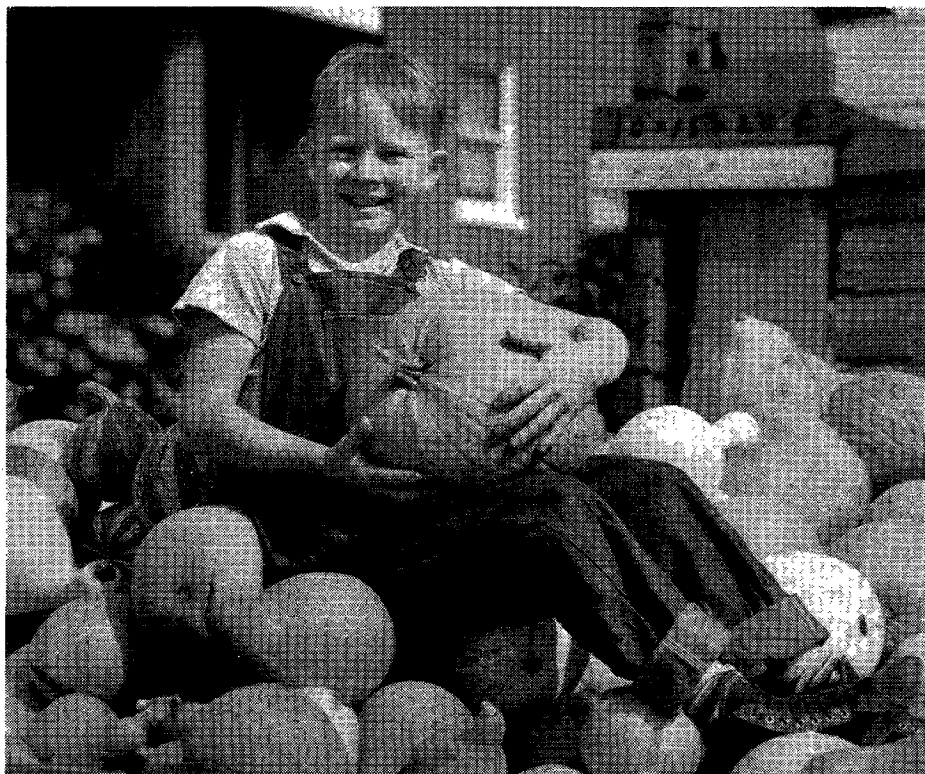
So my husband read, and whenever a bee stung Billy’s eye in the story, my husband would slap his eye and heartily exclaim, “Ouch!” so that all the children were delighted.

Even the little spokesman, won by my husband’s disarming role, was soon sitting comfortably in his chair laughing with the rest.

In a few minutes the children trooped out, pleased with their treat. Then we saw three other tykes in the distance bearing down on us. But we were well armed with stories and eager to take them on.

We must have entertained twenty “spooks” that evening. None of the children expected food from us, for we made it plain each time that our treat was a story. We found later in the week that many of the children went on up the street telling those in other homes how we had read the stories. One little man testified to our neighbor that ours was “the bestest treat of all.” We felt that reading these stories planted some good seeds in the minds of the boys and girls and made Halloween enjoyable for us as well as for them.

[This article and “The Children’s Birthright” appear in the Review through the cooperation of the Parent and Home Education section of the General Conference Department of Education.—Editor.]



Children Should Feel the Joy of Harvest



# Ten Minutes With Your Bible

BY J. C. H. COLLETT

## The Investigative Judgment

What may be looked upon as the prelude to the second coming of Jesus?

"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:26, 27.

What is Christ's office in the investigative judgment?

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." 1 John 2:1, 2.

In Daniel's foreview of the investigative judgment discover the different classes of participants, and identify them by means of the description presented in the Word of God.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. 7:9-13.

How accurate are the records which the witnesses, the angels, keep?

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

What books are used in the judgment?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17.

Whose cases alone are investigated?

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

The cases of those only are considered who have succeeded in having their names entered in the book of life. The cases of all others are investigated by the saints during the thousand years. These, never having had their names entered in the book of life, are under that sentence of death which passed upon all men when Adam sinned.

Show that the day of judgment among the Jews, which typified the heavenly investigative judgment, was in the nature of a cleansing of the sanctuary.

"He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16.

How was the time for the cleansing of the heavenly sanctuary called to the prophet's attention?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

In beginning to explain the twenty-three-hundred-day (or year) period, what shorter period did the angel say was cut off from it? What starting point of time for both periods was given?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Verses 24, 25.

When did the commandment to restore and to build Jerusalem actually go into effect, and what year was this?

"They builded, and finished it, according to the commandment of the God of

Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra 6:14.

The decree of Artaxerxes was promulgated in the year 457 before Christ. This year therefore provides the starting point for both the main periods of time mentioned in the prophecy, namely, the seventy weeks, and the twenty-three hundred days.

What event would occur 69 weeks, or 483 years, from the year 457 before Christ? Did it actually occur?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9:25.

Jesus was the Messiah, or the anointed, at His baptism. Remember that any time in the year 457 represents 456 full years and a fraction. Making the subtraction from 483 gives us 26 full years and a fraction, or A.D. 27. Commentators are very generally agreed that this was the year of Jesus' baptism, when He was anointed as the Messiah by the descent from heaven upon Him of the Holy Spirit. Thus the truth of the vision has been amply demonstrated by this partial fulfillment.

What was to take place in the middle of the seventieth week? Did this actually take place?

"After threescore and two weeks shall Messiah be cut off, but not for himself: . . . and he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Verses 26, 27.

Three and a half years from A.D. 27 brings us to A.D. 31. This was actually the year in which the Lord was crucified, for the period of His ministry seems to have embraced four Passovers, namely, those of the years A.D. 28, 29, 30, and 31. (See John 2:13; 5:1; 6:4; 12:1, 12.) We have in this a second partial fulfillment of the prophecy.

What third partial fulfillment has the prophecy met with?

"Seventy weeks are determined upon thy people." Dan. 9:24.

The seventy weeks was to terminate the history of the Jews as the chosen people of God. According to our method of calculating, this period would end in A.D. 34. In this year the Jews, as it were, ratified their rejection of Jesus by the murder of His martyr Stephen, and they were finally rejected from the position of being God's chosen people.

When, therefore, may we be sure that the sanctuary began to be cleansed in heaven?

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Employing the same method of calculation as hitherto, we subtract 456 full years and a fraction from the total period of 2300 years, and arrive at 1843 full years and a fraction, or the date 1844. We are sure, therefore, that the investigative judgment, or the cleansing of the sanctuary, commenced in heaven in the year 1844.

How are we advised to meet this great judgment successfully?

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be

cut off from among his people." Lev. 23:29.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

and melancholy heart had never found real peace. Surely the apostle must have had such people in mind when he wrote of some who walk "in the vanity [emptiness] of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:17, 18.

Yes, men and women will do anything but look to God for help. They find it much easier to rely on material resources or sensual satisfactions to help them forget the aching void and emptiness of their hearts. "When I stop to think I lose my mind," one woman said.

Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John 6:51. To the believer is the promise of eternal life, and a more abundant life in the present world. He will receive the "hidden manna" promised to the overcomer (Rev. 2:17), the spiritual resources it takes to face life with full confidence. Best of all, he will also have the peace of mind that comes from the knowledge that nothing and nobody can take the source of his happiness from him or separate him from the love of Christ.

#### "Be of Good Cheer"

Five times in the New Testament the Lord Jesus used the one brief word which is translated in our Bible as "be of good cheer." And what are the reasons for being "of good cheer"? First, His pardon (Matt. 9:2), then His power (Matt. 14:27), His presence (Mark 6:50), His peace (John 16:33), and His promise (Acts 23:11). And it takes just those blessings for one to experience good cheer and inner peace, peace as sweet and eternal as its Giver!

The story is told of two servants of God who spent a vacation together. One day while roaming the fields and exploring the hills and laughing as happily as two little children one said to the other, "Let's kneel down and thank God for laughter!"

Have you ever had the desire to thank God for laughter? Have you ever been so genuinely happy that you really felt like doing so? If not, could it be that you have been basing your happiness on temporal "things" instead of on spiritual resources? It is reported by the United States Army that many young soldiers suffer mental breakdowns for only one reason: Having been previously *held together artificially* by unfavorable environment, but having never really been *put together from within*, they simply fell apart at the first sound of battle! May this never be the experience of those young people who have joined Heaven's army, but may they "be strengthened with might by his Spirit in the inner man" (Eph. 3:16), and following their divine Commander, go "forth conquering, and to conquer." Rev. 6:2.



## Facing Life Confidently

By Paul K. Freiwirth

"I've always thought religion was good for old people, but I never dreamed that it could really do so much for someone my age!"

These were the words of a sophisticated young college student in her early twenties, after I had been talking to her for almost two hours about the joys of the Christian life. She had only recently come from another land, and though deeply appreciative of the freedom America offered her, she admitted quite frankly that even the enjoyment of this privilege had not been sufficient to bring real happiness into her young life.

"I've read a lot of good books," she added, "but I haven't found what I would like to be my philosophy of life."

Here was a young woman on the threshold of life having studied a great deal of what psychologists recommend for happiness, yet she was sadly disillusioned. Very reluctantly she confessed that she lacked "what it takes" to face life confidently.

Perhaps you who are reading these lines are also standing on the threshold of life. Possibly you too are looking for some magic secret with which to face life triumphantly. There is nothing magic or secret about it. The simple formula is just this: You must possess spiritual resources on which to build, instead of material ones, for these could easily be taken from you.

At one time I was pleading with a young man to give up his alcohol and tobacco.

"What would happen if you were suddenly deprived of these two things, without which you say you cannot live?" I asked after he had asserted that they were giving him at least as much joy as could the spiritual resources I had been trying to share with him.

"I'd be stranded," he replied.

"And do you think it is safe to trust so fully in things that one can lose so easily?" was my next, but unanswered question.

Thank God, Adventist young people do not resort to any of this man's hurtful habits, but many of them, whether they are aware of it or not, base their happiness on "things" rather than on spiritual resources. As long as they make good grades in school, have enough money, possess the admiration of their friends, and are enjoying a fair degree of health, all is well and good, but when any of these "things" begin to fail, their whole so-called Christian experience collapses.

Now, there is nothing wrong with any of the above-mentioned items, and they do contribute to one's enjoyment of life, but the Christian does not dare depend on them *exclusively*. Good though they may be, they are likely to disappear in the unpredictable vicissitudes of life and leave us stranded.

Recently the Rockefeller Foundation subsidized a Harvard psychologist to study persons who are "strikingly happy and successful," but he was unable to find the reason for their being so. Apparently he had not read that "happiness is difficult to find within you, but impossible to find anywhere else."

Take one so-called source of happiness, popular acclaim. After World War II a famous American wartime boss returned to his old office in the Pentagon, where he was stopped by the guard and asked to identify himself! At the risk of life and limb he had won many distinctions in the service of his country, but his former friends and associates had forgotten him completely!

In November, 1950, an American entertainer who had been the idol of millions passed away. There had never been the least shadow of a doubt but that this very funny comedian was a happy man, but it really was not so at all. Whenever he had to sleep in a hotel he barricaded himself in his room by piling all the available furniture against the door! His fertile mind may have been able to produce witticisms by the ream, but his sad

# EDITORIALS



## A Sketch of Early Adventist History

By the Editor

[The Seventh-day Adventist Church had a heavenly origin, we believe, in that it arose in response to prophecy. But it also had earthly connections, in that it arose amid the conflicting views of men on this troubled earth. The history of the beginnings of the Advent Movement is none too well known among us. Yet this history is important to a proper understanding of prophecy. It is important also to a right understanding of the significance of certain key doctrines we hold.]

To bring to our readers a brief sketch of early Adventist history and the first formulation of certain of our key doctrines, is the purpose of this series of eight articles. The articles constitute one chapter in a new book, *Ellen G. White and Her Critics*, published by the Review and Herald.]

In the early decades of the nineteenth century there developed almost simultaneously in different lands an awakening of interest in the doctrine of the second coming of Jesus Christ. In America this awakening took definite shape as a religious movement, with William Miller as its leader. Contrary to the fanciful stories circulated by enemies at that time, and grown larger and more fanciful through the years, this Advent movement in America, known generally as Millerism, was not wildly fanatical. On the contrary, the evidence is undebatable that it was constituted of sober men and women, some of them well educated, who longed for the appearing of our Lord from heaven, and that it was directed by equally sober leaders who largely were drawn from the ministry of various religious bodies.

The true essence of the movement was not the preaching of the day of Christ's coming, but the reviving of the long-neglected doctrine of the literal, personal, visible return of our Lord as the goal of Christian expectation and the one remedy for the tragedy of a sinful world.

### The Prophecy of Daniel 8:14

So far as the time element was concerned, the major prophecy on which William Miller and the movement rested, was that found in Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." They rightly believed, as the great majority of Protestant prophetic interpreters before them had believed, that in symbolic prophecy a day stands for a year, and that therefore this particular prophecy deals with a period of two thousand three hundred years. They also believed that this time period began 457 B.C. But due to an error in reckoning they first calculated that it would end not later than the spring of A.D. 1844. They also believed, but wrongly, that the cleansing of the "sanctuary" meant the cleansing of the earth by fire, that is, the final judgments of God climaxed by Christ's coming.

The parable of the ten virgins, set forth by our Lord in Matthew 25, was also prominent in their preaching. They considered it to be not simply a parable but a prophecy that was to meet its fulfillment in the events clustering around the Second Advent of Christ. The parable tells of an eastern wedding, and of ten virgins who, with their lamps lighted, were waiting according to Oriental custom, for the bridegroom to come, that they might usher him in to the wedding.

The record says that while the bridegroom tarried they all slumbered and slept, and that at midnight a cry was heard, "Behold, the bridegroom cometh; go ye out to meet him." Then all the virgins bestirred themselves. The five who had oil in their lamps went in with the

bridegroom to the marriage, and "the door was shut." The five foolish virgins, who had failed to fill their lamps, went off, instead, in search of oil. When they returned and sought admittance with the cry, "Lord, Lord, open to us," the Lord answered, "Verily I say unto you, I know you not."

### Millerites Restudy Positions

The spring of 1844 brought what is known as the first disappointment. However, the Millerite movement did not suddenly disintegrate. On the contrary, certain of the Millerites re-examined the evidence, particularly the time of the ending of the 2300-day prophecy. They also saw new force in a prophetic statement by Habakkuk, which they felt applied to them at that very time: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:2, 3. They also re-examined the parable of the marriage.

This general re-examination and comparing of scriptures led a rapidly increasing number of them to conclude, in the summer of 1844:

1. That, in harmony with the language of Habakkuk, they were now in the tarrying time.
2. That the 2300-day prophecy would end, not in the spring, but in the autumn, specifically October 22, 1844. This later date was the result of certain observations:
  - a. Since the decree of Artaxerxes, which began the period, was not carried out till the year 457 was well advanced, then 2300 full years would bring the fulfillment correspondingly late in 1844.
  - b. They also noted that when Christ came to earth He was offered up as the true antitypical passover lamb at the exact time of year when the typical lamb had been offered; namely, on the fourteenth day of the first month, Jewish reckoning. They reasoned by analogy that the great concluding service in the antitypical sanctuary above should take place at the same time of the year as the typical service had taken place on earth; namely, the tenth day of the seventh month, Jewish reckoning. A study of the Jewish calendar, as kept by the Karaite Jews, who they believed were truly orthodox Jews, revealed that the tenth day of the seventh month coincided with October 22 in the year 1844.
  - c. A closer study of the ancient sanctuary service revealed that it came to its climax in the cleansing of that sanctuary, which was a work of judgment. Dimly they sensed that inasmuch as there was no earthly sanctuary now, and as it was only a type of a heavenly, the prophecy in Daniel 8:14 involved in some way the heavenly sanctuary, the cleansing of which, they believed, involved the cleansing of the earth by fire, the final judgment of all men.
  - d. All this added up to the conclusion that the cleansing of the sanctuary, the final judgment on all men, would take place on October 22, 1844.
3. That the parable of the ten virgins contained a more exact statement on time than they had, at first, thought. A twenty-four-hour day in prophecy stands for a year; thus the dark half of this period, the night, would stand for six months. And "midnight," of course, divides this six-month period in two. Now, from the spring of 1844, when the Millerites were disappointed, until October 22, is six months. The middle of this period—"midnight"—would be the summer of 1844. Not

until that summer was the re-examination of these various prophecies sufficiently well advanced to provide a basis for a renewed hope and definite preaching regarding the time of the end of the world and the coming of Christ.

During the summer camp meeting season of 1844 certain Millerite preachers began to proclaim what they declared was the *true* midnight cry. They averred that the movement was in the tarrying time, that the 2300 days ended October 22, 1844, and that the cry which was to go forth at midnight, "Behold, the bridegroom cometh," was due to be heard at that very time, the summer of 1844.

### The Seventh-Month Movement

From this preaching there developed, within the broad and not too sharply defined Advent movement in America, what became known as the "seventh-month movement," so-called because October 22 was the tenth day of the seventh month, Karaite Jewish reckoning. This was a movement within the larger movement, for it did not at first have the support of the principal leaders. William Miller, Joshua V. Himes, Josiah Litch, and others who had been in the forefront of the Millerite movement since it first had taken definite shape, looked on uncertainly at first, though they did not oppose. As a matter of fact, they did not accept the October 22 date until within a very few weeks of that time.

The seventh-month movement rapidly became the dominant feature of the whole Advent movement. On every side was heard with new emphasis, and with a now specifically timed element, the cry, "Behold the bridegroom cometh, go ye out to meet him."

From the beginning of their preaching, William Miller and the ministers associated with him believed not only that they were reviving a long-neglected and primary truth of the Christian religion, the truth of the personal coming of Christ, but that they were fulfilling the prophecy of the angel described in Revelation 14:6, 7, who proclaimed with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come." It was this conviction, coupled with a sense of the gravity of the Advent doctrine they were preaching, that gave to leaders and laity alike a crusading zeal, a sacrificial devotion, and an unrelenting ardor in the propagation of the doctrine of the personal, literal coming of Christ. The preaching in the summer of 1844 only intensified that ardor.

Despite the fact that the movement was marked by sobriety, that the leaders preached with dignity from the Word of God and called on men everywhere to believe the apostolic doctrine of the literal, personal coming of Christ, the movement increasingly met bitter opposition, both within and without the churches. The opponents quite generally admitted that the Adventist principles of prophetic interpretation were in harmony with those of historic Protestantism, particularly the principle of a day for a year. Some were even willing to admit that the prophecy of the 2300 days was doubtless due to end about the time that the Adventists declared that it would. In fact a number of the ministry of other religious bodies were forecasting the ending of certain great Bible prophecies approximately at that time.

What, then, was the main cause of the opposition? Chiefly this: Adventists declared that when the great prophecies ended, particularly the 2300-day prophecy, the world would come to a sudden end under the fiery judgments of God and the coming of Christ, and that a wholly new world would be created, as the apostle Peter foretold. No, said all their opponents on every side, what is in store for the world at the ending of the great prophecies, which we also believe are about to be fulfilled, is not a conflagration, but a regeneration of the earth by a gradual improvement of the inhabitants.

## R. F. Cottrell's First Report a Century Ago

Older believers will remember the name of Roswell F. Cottrell, long a faithful writer for this message, and minister, in the earlier years. He was always listed in our own time as one of the pioneers in the Advent Movement. It was his gift in wielding the pen for the truth that was a special blessing in this work.

It was just one hundred years ago this month of October that Elder Cottrell wrote his first report for the REVIEW, telling of his acceptance of the message. At the same time came his father, and his brother David, and their families. They were a group of Sabbathkeepers already, originally associated with the Seventh Day Baptists, but at the time carrying on work somewhat apart. For one thing, we used to be told they did not believe in the natural immortality of man. They had held to the Bible doctrine of immortality only in Christ, as the gift of God to the believer. This was the teaching of our pioneers, also, from the beginning.

### Accepting the Light in 1851

Elder Cottrell's first report was dated Mill Grove, New York, October 19, 1851. We quote a part as follows:

"There is a little company in this place who are trying to 'follow the Lamb whithersoever he goeth.' . . .

"My early education was such, that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn cry, 'The hour of his judgment is come,' and though I felt no disposition to oppose it, and thought I loved His righteous appearing, yet I was not disappointed when the time passed by. I saw the proclaimers of the Advent in darkness in regard to the commandments of God, and bowing to an institution of Papacy [the Sunday], and perhaps this was the reason I did not believe. But since I have heard the message of the third angel, which was since the commencement of the Review and Herald [November, 1850], I have reviewed carefully the whole movement, and the solemn inquiry in my mind has been, Was it from heaven, or of men? After some nine months careful and



## Brief Biographies

To be a son of the oft-termed "first Seventh-day Adventist," to live near and worship in the old Washington, New Hampshire, church, and to be intimately acquainted with the early pioneers of the movement was the experience of the one who wrote that Seventh-day Adventists "have one mission while they live, and only one, and that is to give the message of the third angel." He began the giving of that message as a licensed preacher

in 1874, laboring in Iowa, Nebraska, Dakota Territory, and elsewhere, later becoming general superintendent of the district embracing several of the Central States. Then for some years he was Bible instructor at Union College, and for eight years he served as an evangelist in Australia and New Zealand. Some time was spent in England before he returned to the United States. In 1905 he was elected president of the Atlantic Union Conference, where he served for four years. Those attending the Washington Foreign Missionary Seminary in 1910 will remember him as teacher of Bible and pastoral training. The following year he was elected president of the California Conference, which work he carried for about five years. Following this service, he traveled in various parts of the United States. The members of our churches, students in our schools, and especially those attending camp meetings were greatly blessed by his preaching and timely counsels. He lived to testify to a miraculous healing by God in his behalf during his last years, which were spent at Glendale, California. What was his name? To identify, see page 22.

cautious examination, I have just arrived at the decision. I believe with all my heart, it was from Heaven. . . .

"I greatly rejoice that when 'the temple of God was opened in heaven' [Rev. 11:19], His children on earth saw, by faith, 'the ark of his testament.'"—*Review and Herald*, Nov. 25, 1851.

We hear the true note of the third angel's message in those first words from Elder Cottrell. He had seen the opening of the door into the most holy for the judgment-hour ministry in 1844, and there came the lifting up of the standard of the commandments of God and the faith of Jesus. A little group, like-minded, was forming in the farming community about Mill Grove, east of the town of Clarence, which was east of the city of Buffalo. At first the majority were Cottrells. And that meant descendants from an ancestry of reformers.

#### An Honorable Ancestry

Our present-day fellow worker, Roy F. Cottrell, a well-known name to all who read our papers and watch our work, has given me in one brief paragraph an outline of the family history, stretching back literally to the Dark Ages. He says:

"As you know, Grandfather Roswell F. Cottrell's ancestors were among the Albigenses of southern France. In the twelfth century Pope Alexander III called for a crusade against the Albigenses, after which some of the Cottrells found asylum in England. Again they were persecuted, and in 1638 one of grandfather's ancestors crossed the Atlantic and joined the colony of Rhode Island, where Roger Williams was making his famous experiment in religious liberty. From that time to the present we have the unbroken record of the Cottrell family, a large number of whom were Seventh Day Baptists. Several of them also were Seventh Day Baptist preachers. This year, 1951, marks the one hundredth year since my grandfather and my great-grandfather, John Cottrell, took their stand as Seventh-day Adventists."

(Years ago my correspondent gave me a historical reference that I value—De Cormanin's *History of the Popes*, under Alexander III. The history gives the names of some condemned in that decree of 1178—"the Aragonese, Navarrese, Basques, Cottrells." And the authorities were ordered "to put to death all who are unwilling to be converted.")

In the *REVIEW* for 1935 we have some fine sketches of the early times, of people in Mill Grove turning to the way of still further advancing light. We had in Takoma Park an aged sister, the late Mrs. Jennie Ayars Kellogg, who grew up as a little girl with that group. Her parents, H. M. Ayars and his wife, had a farm near the farms of the Cottrells. They were both of the old-time Seventh Day Baptist stock, and became Adventists. Miss Ruth Conard, of the *REVIEW* editorial staff in 1935, interviewed Sister Kellogg, and wrote a series of articles that are a valuable contribution to our early history. I quote a few portions. As Sister Kellogg recalled the days of 1850 to 1852, in the region of Mill Grove, she thought John Cottrell, nearing eighty, had discontinued preaching.

"But," she said, "his son R. F., an ordained minister, was very zealous, and after he accepted the Advent message, would go out to the schoolhouses in the different districts around where we lived, and hold meetings."

"I must tell you about our first Adventist meetings. . . . We used to come together at John Cottrell's home. . . . There were about five families of us who attended regularly at first. But it really made quite a congregation, for besides the older folks, there must have been twenty-five children."

Besides the Sabbath services they often held evening meetings, Sister Kellogg said, for the study of the message. They had the prophetic chart. "Many were the evenings," she told us, "our little company spent discuss-

ing the meaning of the figures [prophetic symbols] on that chart. In those early days, almost every Adventist family owned one of those charts.

Again:

"Many times, after we had risen from prayer at the close of prayer meeting, everybody would go around and shake hands and sing this amen song:

"Amen, amen, my soul replies,  
I'm bound to meet you in the skies,  
And claim my mansion there.  
Now here's my heart and here's my hand,  
To meet you in the heavenly land,  
Where my possessions lie."

"Often at the conclusion of family worship, we would use this song."

These new Adventists round about Mill Grove were rejoicing in the "first love" of the blessed hope. Our sister tells of their joy when they had visits from our pioneer workers. She speaks of Joseph Bates, S. W. Rhodes, J. N. Andrews, and James and Ellen G. White. She was only seven when Elder Bates explained the light on the heavenly sanctuary. "I was only a child," she said, "when I listened to that sermon, but I understood it just the same as everybody else." In the *REVIEW* of May 6, 1852, Joseph Bates reported a later meeting at that place:

"At Mill Grove (Feb. 6th) we found a united company of waiting ones, hungry for the truth. . . . The melting power of God came upon parents and children. God graciously answered our prayers in the conversion of two young men, sons of our dear Brn. Roswell F. and David Cottrell. They were baptized, also three others."

The work begun at Mill Grove in the days of 1851, one hundred years ago, still is bearing fruit. Grandchildren and great-grandchildren of that early group are teaching and living the blessed message in our midst today.

#### Death of Elder Cottrell

Our pioneer Elder Cottrell died at his home near Ridgeway, New York, March 22, 1892, in his seventy-eighth year. He had been a tireless evangelist. He was elder of the Jeddo church at his death. He had served a period as president of the New York Conference. He endeared himself to us young people at the old headquarters in Michigan as chaplain of the Battle Creek Sanitarium. He gave us hymns we loved to sing. The first hymn our missionaries translated for China's non-Christian people was Elder Cottrell's hymn of creation:

"The God that made the earth,  
And all the worlds on high."

And we love that picture of Jesus ministering for us now as our great high priest in the heavenly sanctuary:

"The wonders of redeeming love  
Our highest thoughts exceed;  
The Son of God comes from above,  
For sinful man to bleed."

But most of all the old-time members doubtless remember him as the tireless writer of the vital things of the Advent message. The obituary sketch in the *REVIEW* in 1892 (April 19) said of him, "The entire denomination has become familiar with the initials 'R.F.C.'" And he held that pen literally to the last. It was said of his last night, "He wrote nearly all night." Just at the last he wanted to rise to offer prayer. When assured he had not the strength to rise, "he prayed on his bed, with his family around him, then like a tired pilgrim and a battle-worn soldier, he dropped away in the peaceful slumber of death."

W. A. S.



## Sacred Relics and Superstition

Western Europe is divided quite distinctly between the Roman Catholic Church in the South and the Protestant Reformation churches in the North. One can see the influences of these churches upon the lives of the people. In Southern Europe everywhere one goes he may see sacred relics or ancient landmarks to which the people give superstitious reverence.

As I went about Rome I saw in the ancient walls little shrines to the virgin Mary or some saint, which were surrounded by letters of praise or inscriptions of thanksgiving to the shrine for miraculous healing. I could not help thinking of the many wayside shrines I have seen in China, where the people responded in the same manner. There "sacred" trees are seen fluttering with similar inscriptions praising the healing powers of the tree, or perhaps one may see before the wayside shrine many red banners, prepared by the devotees, offering such tribute as "A sure answer," "Whatever you ask you will receive."

It is most difficult for Protestant Christians to understand how a church can countenance the worship of relics, for which there is no sound proof of authenticity, and which, if they were authentic, would merit no religious adoration. They most certainly foster religious superstition, which may take the place of true devotion to the Lord Himself.

On Capitoline Hill I visited the Bambino Shrine in an ancient church. Here for a few pennies the priest guardian opened the door, behind which was seen the image of a baby dressed in bejeweled garments and wearing a glittering crown. Tradition states that a monk in Jerusalem carved the image out of wood from an olive tree of Gethsemane, and that it was painted miraculously in the night while the monk slept. A leaflet given me contains a picture of the image and states that this "celebrated statue of the divine infant . . . is now known, visited, and honored by the whole Catholic world."

Before the image were piled hundreds of letters, which had come from people in all parts of the world who have prayed to this image and received a miraculous answer to their prayers.

In the city of Rome alone there are more than five hundred churches, each one of which has its own sacred relics. The more ancient the relics, the more honored the church. It seems strange, indeed, that in this modern, scientific age so many are susceptible to such superstitious traditions. As one goes about visiting some of these churches it seems as if the pages of history are being turned back to the Dark Ages.

### Pilate's Stairway Still Adored

The most astounding exhibition of such superstition is seen in an ancient building which is said to contain the *Scala Santa*, the sacred stairway that led up to Pilate's judgment hall. As I entered the massive doorway of this church I saw in front of me three stairways. In the center was the sacred one. On an inscription which was posted in four languages, telling the story of these stairs, I read, "These steps were trod by our blessed Lord during His passion."

Standing for a few moments, I watched the people reverently ascend these stairs on their knees, every now and then bowing low to kiss some especially sacred spot on the steps. There were men and women and a few children ascending the stairway in this manner at the time.

I ascended one of the side stairways and came to the top of the sacred one in the center. There, before a glassed-in room, I saw a sign that read, "Only remaining part of ancient palace of Laterani. Gift of Emperor Constantine to the Pope." This room is called *Sancta*

*Sanctorum*, meaning "holiest of holies." A booklet secured in this church states, "There is no holier place in all the world." What makes it "holy" is its antiquity and the image of Christ called Acheropita, meaning "not made by human hands."

The announcement in front of this room gave a list of the sacred relics which it allegedly contained. Here are some of those listed: "The sandals of Jesus, part of the table of the last supper, one spine of the crown of thorns, one of Jesus' teeth." As I saw people bowing low before this room, making the sign of the cross, I passed away in deep pity.

Going to a room on this upper level, I purchased a small leaflet which told one how to ascend the sacred stairway so that he would obtain the greatest blessing. It said that "Saint Gregory the seventh devoutly ascended this stairway on his knees, kissing each step."

### Breaking the Bonds of Superstition

As I turned away I felt to exclaim as Paul did to the pagans on Mars' Hill in Athens so long ago: "I perceive that in all things ye are too superstitious." The record states that Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry." A feeling similar to this stirred my heart as I went in and out of many churches in Rome. I said to myself, "Why are eyes so blind that they cannot see the idolatry here?"

It must be a most difficult and audacious act to seek to break the bands of superstition which bind millions even in this our day, but how much more difficult it must have been, and daring, to try to do so in the dark days of the Middle Ages. Standing at the bottom of that sacred stairway, I thought of Luther as a devout monk of the Roman Church ascending those steps as he had done many times before. Suddenly the inner voice spoke, "The just shall live by faith," and rising, he went forth to break away from a superstition that held all Europe in its dominion, and even Luther himself. Though his heart often was filled with trembling, yet he felt the call of God, and he dared to follow it, thus helping to bring about a great reformatory movement that finally divided the world into two great religious groups—the Roman Catholic and the Protestant churches.

Many priests and monks have sought to reform the church from within, and have been executed for it. The world moves on, but the Roman Church never changes. It dares not change. It has been built on paganism and superstition. Tradition is its bulwark. To alter any of this would be to weaken its structure.

It did receive a deadly wound as a result of the Reformation, but prophecy says that this wound would be healed and that the world would wonder after the beast and worship it. This has come to pass. The Holy Year, 1950, saw millions from all lands of earth thronging to Rome as pilgrims, seeking the indulgences promised them by the Pope. Many of these added to the merit to be gained by visiting as many of the sacred shrines about the city as they could and saying prayers before them. The system is the same as it was before the Reformation and ever will be the same.

The message today is "Come out of her, my people." Yes, many of these devout members of the Roman Church, even though steeped in superstition, knowing nothing better, are God's people. When they hear the true gospel story of salvation and the message for these times, they will come out and join with those who find release from their sins and the dread prospect of a coming judgment, not by works, but by faith in the Lord Jesus Christ. We must pray and work for these people while we have opportunity. Thank God many of these people all over the earth, even in Rome itself, are responding to this call.

F. L.



# News From the World Field

## The Newly Organized Northwest New Guinea Mission

By E. A. Boehm

The Northwest New Guinea Mission is the youngest mission of the Coral Sea Union, having been organized less than two years ago. Apart from the Admiralty Group (Manus), all its territory lies in areas where our message has never before been preached.

About eighteen months ago S. H. Gander and R. A. Harrison visited the western islands and left there four national workers from Manus. These islands are comprised of several isolated groups far out in the Bismarck Sea. They were once the center of profitable copra and shellfishing industries, but because of the postwar shortage of shipping and the high cost of operating they have been practically

abandoned by Europeans of late years. The islanders are not many in number, and although they have learned the ways of civilization, they had never heard the gospel of Christ until our workers visited them last year.

Frequent visitation of our new stations in the western islands is not possible, and so it was with much interest that we set out on a trip around the groups a few weeks ago. It was at least nine months since a European missionary had visited the area. We are happy to report that excellent progress has been made. At Liot a smiling chief reminded us of his opposition when we first desired to enter his island. "Now I'm one of you," he said.

On each of the islands where workers have been stationed we found that most of the population is attending daily worships and keeping Sabbath, and the numbers are constantly on the increase.

On Pihun Island only nine out of a total of seventy-four attending services have not yet given up tobacco and other unclean habits. Pigs have been banned from the island, and immoral practices have been forsaken. Some of these people will soon be ready for baptism. On this island a neat little church has already been built in a very picturesque setting among coconut palms and breadfruit trees. Clean white paths bordered by well-kept green lawns lead up to its doors. At the back and front of the building are the beautiful blue and green waters of a tropical lagoon.

We dedicated this building to the glory of God, and a thank offering was given by the adherents. Incidentally, this was the first time they had ever given an offering. From now on Sabbath school offerings will become a regular part of their worship.

### Blessings of the Tithing System

The tithing system was early explained to these people, and in each village we saw the familiar "house tithe," to which the villagers bring a tenth part of their garden produce, which provides sustenance for the national minister and his family. Apart from coconuts the western islands produce very little in the food line, so the giving of a tenth of what is grown is not without sacrifice. A trading vessel had recently visited the islands, and the natives had been able to dispose of quantities of shell, which they had gathered from the reef. They had faithfully paid tithe on all their receipts. One worker handed me the tithe from his company in a large glass jar, which was filled with silver and notes. On counting the contents I found that they totaled £51.

These natives are adept at weaving fine basketware, which is produced for sale as opportunity presents. Each tenth article made is handed to the worker as tithe. Proceeds from the sale of these baskets, added to the actual cash paid in, amounted to almost £100 for the first tithe paid by the western islanders. Truly these folks are appreciative of their newly found blessings. A year ago they were poverty stricken, but the acceptance of the principles of tithe paying has brought a swift blessing not only financially but spiritually as well.

When the natives discovered that I had



### Baptism in British Columbia

Elmer Rasmussen, one of our younger ministers of the British Columbia Conference, set about on a systematic plan of evangelism in his district a year ago. His territory, known as the Vernon district, is at the upper tip of the one-hundred-mile-long Okanagan Lake. The winters are severe, and for months the roads are covered with ice and snow.

His first effort in the Legion Hall at Vernon, held three nights a week, from October through March, resulted in the baptism of fourteen. This was followed by eighteen meetings in Salmon Arm, in which fourteen

more were added to the church by baptism.

While these meetings were in progress the young people of the Grandview church, another church of his district, conducted an effort also. As a result, four more were baptized in addition to an isolated woman, making a total of thirty-three won to the truth in a year.

When we aim toward a definite objective in soul winning, the Lord gives the increase.

R. ALLEN SMITHWICK, *President,*  
*British Columbia Conference.*

Bibles on the ship their canoes shot out from the beach, and they swarmed aboard, waving money before me. The supply I had brought was altogether inadequate, and I had to take orders for many more to be supplied at a later visit.

In the Manus district the work, now firmly established, continues to grow and the baptized membership is steadily climbing. The sending of national missionaries, not only to the western islands, but also to the Schouten Group and to the banks of the mighty Sepik River, has widened the vision of the people at home, who constantly pray for the success of the work in the new areas.

## Colporteur Institutes in Ethiopia

By W. S. Jensen

Sabbath, June 30, was a day of rejoicing for the Asmara church as J. H. Wollan baptized fourteen young people. This service was also an inspiring introduction to the colporteur institute which began the next day. Many of the young people who had just made a covenant with the Lord were among the thirty canvassers who gathered for this institute.

When Sabbath evening came everyone was ready to stand and give a testimony. God's Spirit was present in a great measure, and it thrilled all hearts to hear the colporteurs promise they would work faithfully for Him. Here was a young boy, a shoe polisher, who had been a terror in his home town. He was baptized the Sabbath before, and now he stood consecrating his life to service for God.

Now they are scattered all over the land of Eritrea bringing the gospel of peace to the people who are living in fear and uncertainty.

### Institute at Akaki

It was with great expectations we began our colporteur institute in Akaki boys' school, Ethiopia, July 25. Since our literature work was stopped by the occupying armies, more than sixteen years ago, we have had no institutes, no canvassers, and no literature to give to the people in their own language, Amharic. So in all these long years our people have been longing and looking forward to the day when they could renew the literature work.

Thirty-six young people, mostly students, full of enthusiasm, were gathered for the institute. Here also we felt that the Lord was with us and guided in our studies and demonstrations.

Besides *The Bible Speaks* (manual in Bible doctrines), which we have printed in the Amharic language, our canvassers here also sell Bibles and Bible portions. It is our earnest prayer that the Lord will help us to be wide awake so that we may use the great opportunity we have while it is day to bring the message to this great land of Ethiopia.

## A Preview of the Autumn Council

(Continued from page 1)

further along in the great task that God has given us to do? Troublous times in many lands warn us that the hour is late and that we must hasten our pace. But the blackness of the obstacles in the way is more than offset by the brightness of the opportunities that loom before us. A united spirit of evangelism and of sacrificial liberality will enable us to make the coming year the greatest in the history of God's work. I am approaching this Autumn Council full of hope and confidence that the Lord will lead us into a larger, more effective, crusade for Him than ever before."

From Berlin has come Wilhelm Mueller, president of the Central European Division. In remarkably good English he gave this brief message on the work in Germany: "In spite of handicaps, due to the government of the country by different powers, the Advent message is onward. More than 10,000 souls have been baptized in the last few years. We recently dedicated two large churches: one in Dresden, the other in Leipzig. During this month we are beginning twenty-eight public efforts in Berlin, part of them in east Berlin and part of them in west." He showed me copies of the handbills that announce the meetings in the Russian section of the city. They carried at the lower right-hand corner the permissive line from the Soviet magistrate.

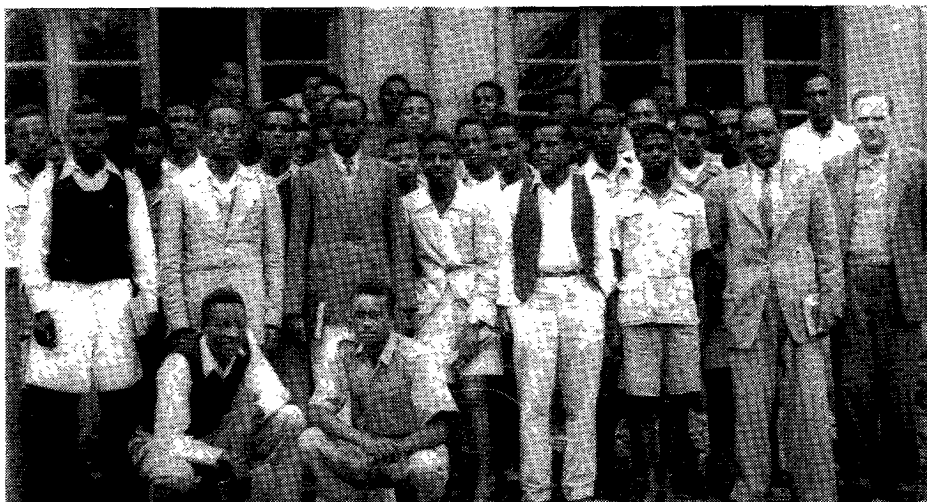
C. W. Bozarth, who has long served the cause in Southern Africa, thus summarized the facts regarding the work in that field: "The prospects are the brightest in the thirty years that I have been in this division. We will baptize not less than 15,000 in 1951, the largest total ever. And we shall add at least 30,000 to our baptismal classes. We could baptize several thousand more this year if we had enough workers to examine them and fully prepare them for this solemn rite."

The Southern Asia Division, with its hundreds of millions of Hindus and Moslems, is one of the most difficult of all mission fields. But, says R. H. Pierson, the president: "We believe the Lord has ways and means of finishing the work in this great field. The time has come when we should expect greater things than ever before in Asia. We are strengthening the evangelistic stakes and lengthening the institutional cords. Our goal is to double our membership by next General Conference session. We are conducting more than 400 evangelistic efforts this year."

From down under, where the great Australasian field lies, comes F. A. Mote to tell us: "The Lord is blessing in a remarkable manner both in the home field of Australia and in our island mission fields. We are right now conducting ministerial institutes in all Australia. These will be followed immediately by a great evangelistic campaign over the whole field. A large effort is to be held in the key city of Sydney. The mission opportunities in the islands are greater than ever. We could use 1,000 missionaries just to answer the calls from the native peoples of different isles."

Another vast field in the Southern Hemisphere is South America, where W. E. Murray is in charge. Says he: "Evangelism is going forward with a spirit of advance never before seen on the part of both workers and laity. This year we are conducting 150 major city efforts. We expect to lay even greater plans for 1952. The South American public is definitely more receptive to the message than ever before. Our evangelists are receiving a larger number of requests for Bible studies and visits than ever before. We are looking forward to having 100,000 Sabbath school members by 1952."

Along the western reaches of the Pacific Ocean lies the Far Eastern Division. It stretches from the East Indies and Malaya on the south to Korea and Japan on the north. V. T. Armstrong, the president, told me: "Public evangelistic efforts are going on right now in Indonesia, Siam,



Students Attending Colporteur Institute at Akaki Boys' School, Ethiopia, July 25-29, 1951



## Newly Dedicated Colored Church in San Diego, California

A new and well-appointed church edifice was dedicated for the colored population of San Diego, California, to the worship of Jehovah. This church was erected by Dennis T. Black, pastor. Much of the labor was donated by the members. This building is on a spacious corner which well represents our cause. The building is valued at \$100,000. The dedicatory sermon was preached by G. E. Peters, and the prayer was offered by C. L. Bauer, president of the Pacific Union Conference.

The auditorium is seated throughout with

lovely pews, and the entire church building is well furnished to meet the needs of this rapidly growing congregation. It has a seating capacity of about 450 and is ideally situated in the San Diego area.

Many of our leading colored ministers were in attendance, including Owen A. Troy, union conference secretary, and the pastors of our other churches in the San Diego area. It was a happy occasion, a day long to be remembered, and we rejoice that this building could be presented to the Lord free from all indebtedness.

and Malaya. We are also holding efforts in the principal cities in Japan, with a large effort soon to begin in the new evangelistic center in Tokyo. Our mission hospitals are all prospering, several of them having just been substantially enlarged to care for the additional patronage. In Korea twice as much hospital work is being carried on now as compared with before the war. This year our college in Manila has enrolled some 700 students, the largest number in its history."

We come quickly again to Europe, as W. R. Beach, president of the Southern European Division, stops on the staircase landing of the hotel to tell us something of cheer for the family of REVIEW readers: "For decades on end we in Southern Europe have been looking forward to the day of opportunity and advancement. Now it is here. The Advent Movement is on the march. As I look back over the past quarter century that I have been in this division, I can hardly believe my eyes or ears as I note the progress today. We confidently expect that by the end of the year we shall have 85,000 baptized members in this division."

Just south of the United States lies the Inter-American Division. It begins with Mexico and extends down to the north-eastern edge of South America. Glenn Calkins reports this: "The membership of Inter-America has doubled every ten years since the division was organized. We shall baptize over 10,000 souls this year.

Our slogan is 1,000 souls a month for God. Never before in the history of our work in this field have the prospects been as bright as they are now. God is going before us."

At least one of our divisions has the distinction of spanning the distance from the Arctic Circle to the equator. That is the Northern European Division, which can justify the adjective "Northern," only because the major part of the division is there. It runs down the west coast of Africa and over into Ethiopia. A. F. Tarr, the president, paints the present picture thus:

"No area of the world has greater opportunities presenting themselves than some of the mission fields of this division. All over the European part of our field there is a renewed activity in evangelism. In England, for example, the workers have a five-year plan for covering all the large cities of that land. In Holland they are seeking to secure boats for preaching the message up and down the canals and rivers of that semimarine land."

### Advancement in Ancient Lands

The youngest and perhaps the most difficult of all the divisions so far as handicaps to mission work are concerned, is the Middle East Division. On the eastern edge is Iran, on the west, Egypt, and between, amid a vast sweep of sand, lie troubled Arab kingdoms. G. J. Appel, the president, declares: "Though the fu-

ture is uncertain, right now the countries of this division are open to the message. Our evangelistic forces are pressing out while they have the opportunity. Over twenty efforts were begun last month. Our Voice of Prophecy work that began only a year ago now has 30,000 enrollees. We are hoping to have 100,000 by the end of next year."

And now to the North American Division to close this brief interview survey of the world. Here at the home base W. B. Ochs leads out. Said he: "The spirit of evangelism, with a view to doubling our membership, is growing vigorously. Where we formerly had dozens of efforts we now have scores. Some conferences have as many as eighteen or twenty efforts going at the same time. The responses from the latest of evangelistic aids, television, are most heartening. We are bringing to the Autumn Council for its favorable consideration a plan for holding an evangelistic rally in every city of five thousand or more. The idea is to invite to such rallies all the Voice of Prophecy and television listeners in the various areas, and all the Bible correspondence students. We are determined to do something greater for God than ever before."

This is the picture as it was drawn for me by the brethren who are directing the work in every main subdivision of the world. The picture is bright, despite the clouds that darken the sky. After all, we can leave the sky to God and the restraining angels; our business is to carry on our Heaven-appointed work on the earth. If we do that faithfully, God will take us to a land where the sky is ever bright.

Later issues of the REVIEW will bring you the story of the council.

F. D. N.

## Unusual Victory in the Curacao Mission

By R. R. Henneberg  
President, Curacao Mission

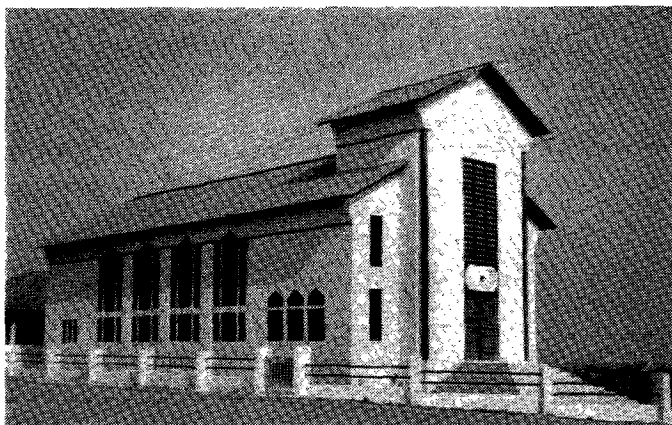
In 1929, when the Curaçao Mission was organized, Protestants were very few in the Dutch West Indies. The only industry, that of refining oil, refused to grant employment except to Roman Catholics.

Recently, as a result of an effort in our newly constructed church building, several employees requested baptism. I interviewed the directors in a joint meeting to explain the problem of these men and to seek their aid toward a solution.

After a short time I had a letter from the management stating that they had no objection for those employees recommended by the mission to remain away from work on Saturdays.

It seems we have tasted of the latter rain in Curaçao this year. During our recent evangelistic effort we had capacity crowds from the opening to the closing night. Often more people listened on the outside than could find room inside. Anxious





New Church in Curaçao, Netherlands West Indies

hearers even brought ladders to church, with which they climbed up to the windows. We have had a fruitful harvest of souls. However, it could have been several times greater if we only had more workers. The interest is most encouraging, but single-handedly it was impossible to capitalize on so great a throng. Never having heard the gospel, and having been deprived of all Biblical knowledge, these people require much time and effort before they are ready to walk in fellowship with God's children. We praise God for the victories in Curaçao.

The accompanying picture is of the new church which was dedicated June 2, 1951. W. A. Wild, Sabbath school and home missionary secretary of the Inter-American Division, preached the dedicatory sermon. R. L. Klingbeil offered the prayer of dedication, and R. R. Henneberg led the congregation in the act of dedication. It is beautifully situated on a hill overlooking the blue Caribbean. With its large balcony it has a seating capacity of four hundred.

## New Church in Morganton, North Carolina

By D. E. Rebok

Another Seventh-day Adventist church is not news today, for the rapid growth of our work in every field is accompanied by the building of many churches. But a local church which can build a new church edifice without union or General Conference aid, with only one thousand dollars from the local conference, and one which at the same time can be at the top of the list for Sabbath school and other offerings, should be in the news.

That is the record made by our brethren and sisters of Morganton, North Carolina, and here are the facts behind such an achievement:

In 1938 Elder and Mrs. B. F. Kneeland took charge of the work in twenty counties in the western part of North Carolina. There were then eight churches in the district, but there was not a single Ad-

ventist in Morganton, the county seat of Burke County. An evangelistic effort was begun in that city on July 30, 1939, with the tent pitched just one block from the present site on which the new church is built. On May 25, 1940, a church of thirty-two members was organized. During the past eleven years young people from the Morganton

church have gone to our academies and colleges, have helped make possible the marvelous sales of our literature in the Carolina Conference, and have become workers in many lines of endeavor in the cause of God.

On July 1, 1947, the lot was bought, and our church members set to work to raise the money for a much-needed house of worship. The local conference gave one thousand dollars, and the rest was raised by the local members. The people gave willingly and liberally, much as the children of Israel gave for the building of the tabernacle. At the same time the Morganton Sabbath school maintained its record of giving with a per capita average of \$1.29 for the Thirteenth Sabbath Offering in 1948, \$2.86 for 1949, \$2.41 for 1950, and \$2.48 for 1951.

During these years they have far exceeded the General Conference goal of 35 cents per member per week for the whole church membership. Thus these earnest and devoted church members have given evidence that it can be done. Liberality and self-sacrifice go hand in hand, and neither will impoverish, for the Lord loves and blesses the cheerful giver.

Elder and Mrs. W. W. Scott have been in charge of the Morganton district during these years of building the church.

C. H. Lauda, president of Carolina Conference, V. G. Anderson, president of the Southern Union, and I joined in the special services held Friday evening and Sabbath.

A social gathering in the evening ended a perfect day—a day such as we usually enjoy at the annual camp meeting.

To most of us the high light of the day was the baptism of six candidates in the baptistry appropriately provided in this new church. After all, the building is not the church but

rather the people who are called out by God in response to His message.

May God richly bless His people in Morganton as they meet with the Lord and one another from week to week in the house of God for which they have so eagerly waited and so faithfully worked.

## Daniel Digs His Grave

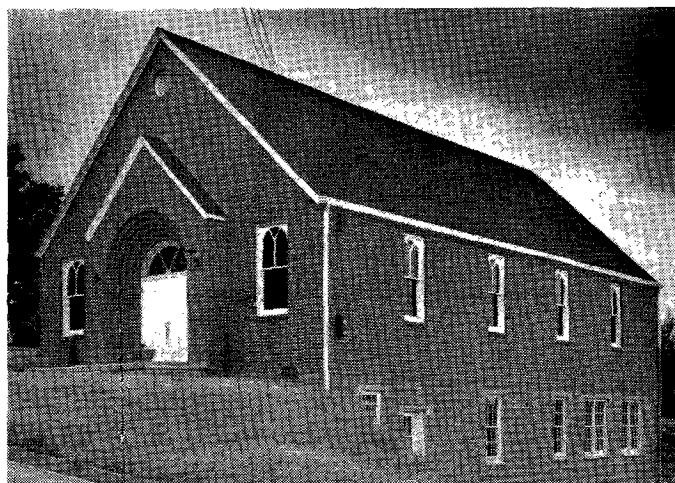
By E. P. Mansell

Daniel was baptized this year as a Voice of Prophecy student and has become one of our strongest lay preachers in this part of Africa. He lives near the city of Beira, where he works for a well-known English firm as translator, and draws an excellent salary for a native.

As the day came for his baptism his neighbors asked him what he was digging in the ground for, and his reply was: "I expect to be buried here. I have given up the world and have accepted Jesus as my Saviour. I have died to the world and am to be buried with Jesus in baptism. Tomorrow you must come to my funeral." And there was a large crowd of friends, for everyone likes Daniel.

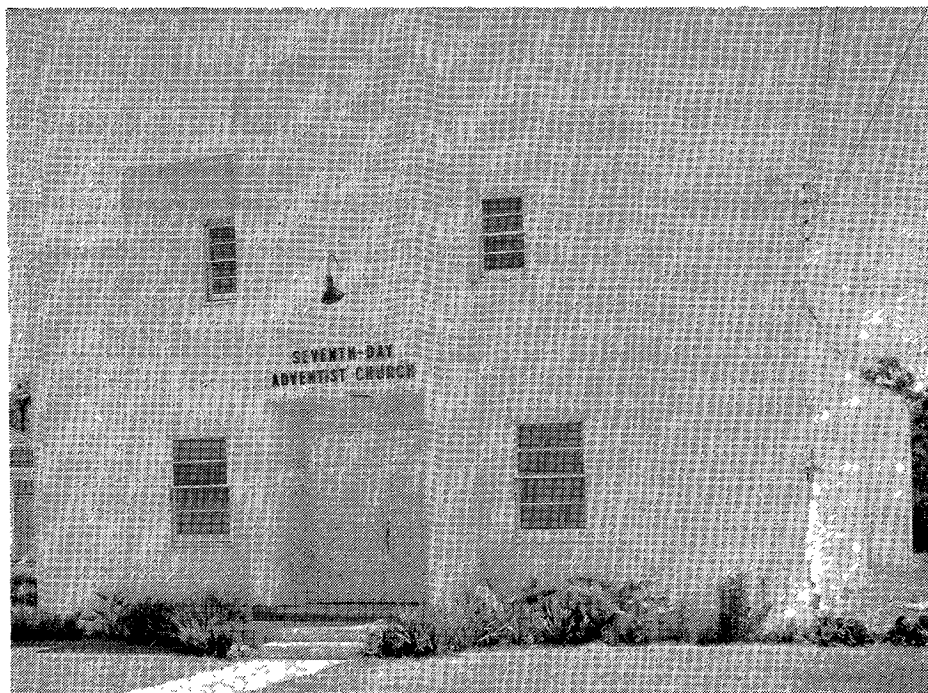
Daniel is a very busy man, but he is a real lay preacher. He has been active in holding Bible studies, and had four groups of natives waiting for me when I passed through his town on my way to Munguluni, the mission headquarters. Besides these groups to care for, Daniel has a long list of friends he sends circular letters to.

So he and his converted wife were baptized. There being no streams nearby, he dug his own baptismal font in sandy soil near his house. These new members took their first communion with Mrs. Mansell and me. They are the first fruits of this part of the colony. With fifty in his hearers' classes, we expect to reap a good harvest of souls as the result of his work when we pass that way again. Pray that God will lay the burden upon other natives also. There are great opportunities before us in this large field.



New Church in Morganton, North Carolina





Seventh-day Adventist Church, Sunnyvale, California, Dedicated August 4, 1951

## Sunnyvale, California, Church Dedication

By Francis Soper

Years of planning, praying, and working were brought to fruition when our new church in Sunnyvale, California, was dedicated on August 4, 1951.

The year 1951 marks the silver anniversary of the Sunnyvale church. Twenty-five years ago, on December 18, 1926, the church was organized at the home of Don Hazelton, with a charter membership of thirty-five. Eleven of these charter members were present at the dedication.

Services for the newly organized church were held in a downtown hall for eleven years, other meetings of the church being conducted in various members' homes. The next seven years the church met in the buildings of the Baptist and Congregational churches.

From 1944 to 1947, while the present building was being constructed, the church met in the home of Sister S. A. Kirkish. To her the church owes a debt of gratitude for her willing cooperation and great personal efforts during these three years. The present lot on Taaffe Street was purchased in September of 1945. Building began in the spring of 1946, much of the construction work being done by church members and friends.

In charge of the district during construction of the church was S. O. Martin, who is now laboring in Los Angeles. Assisting were Brother and Sister Benjamin O. Maxson, who are now in Mexico City directing the radio work for the Mexican Union, and Brother and Sister Francis A. Soper.

The Sunnyvale church is of attractive stucco construction with a modern set-

back design of architecture. The auditorium seats ninety-eight people, and the balcony about forty more. Other features include a completely equipped mothers' room, special Sabbath school rooms, and a cemented baptistry.

Of the members of the church in years past, seven are or have been in foreign service, twelve are teachers, two are dietitians, and one is a missionary doctor. More than twenty persons have been baptized as a direct result of the work of Sunnyvale members in their community.

## Brief Current News



### GENERAL CONFERENCE

● We have been happy to welcome a number of visitors to the headquarters office from various foreign divisions. Among them were C. W. Bozarth, from South Africa; George J. Appel, from the Middle East; F. A. Mote, W. L. Pascoe, and H. G. Moulds from Australasia; W. E. Murray, from South America; A. F. Tarr, from Northern Europe; and W. R. Beach, from Southern Europe. It was a privilege to see these brethren briefly while they were en route to the Autumn Council in Cleveland.

### OVERSEAS

#### Middle East

● Dr. and Mrs. Kern H. Pihl and child arrived in August from California to join the staff of the Dar el Salaam Hospital in Baghdad. We greatly appreciate this additional help for our medical work in the country of Iraq.

## French Paper Praises Missionary Volunteers

By J. R. Ferren

*Christianity of the Twentieth Century*, the official organ of the Reformed Church of France, editorially describes Adventist church youth in the European convention at Paris as "missionary volunteers who do not wait to be able to cross the seas to preach the gospel, but who preach it already now in their immediate neighborhoods."

They believe, it says, "that our old world has a great need of a new supply of spiritual sap to sustain hope."

Monsieur Boegner, editor of this church journal, widely read in France by all Protestant groups—laymen and pastors—attended the opening meeting of the Youth Congress. In this editorial, written after it closed, he refers to previously published articles that pointed out wherein the faith of Seventh-day Adventists differs from that of other churches. "But," he says, "in a congress such as the one which has just taken place that which unites Christians of various professions of faith is much more in evidence than that which separates them."

And further, "this congress represents an important undertaking. It took two years to prepare for it, to arrange for the transportation, the welcome, the lodging, and the board of the 5,000 young men and women who have come from France, and other countries in Europe; from Africa, Asia, America, Australia—all of them Missionary Volunteers."

● On September 1 another baptism of 11 persons was held in Baghdad. This makes a total of 26 won to the truth in that city this year.

● As a result of a number of baptisms held in the East Mediterranean Union at different times this year, a total of 81 have joined the church in that union.

● Pastor and Mrs. T. S. Geraty and Pastor and Mrs. A. R. Mazat, and their families, formerly of Hong Kong, have now arrived in the Middle East. Pastor Geraty is the president of the Middle East College, and Pastor Mazat is the departmental secretary for the division. We extend a welcome to these new families in this field.

● Pastor and Mrs. C. L. Gemmell and Pastor and Mrs. A. W. Fiedler have arrived in the Middle East during recent weeks. We welcome these two families as additions to our missionary force in this needy field.

- The mission hospital at Sultanabad, Iran, which has been closed for over a year, has now reopened. Dr. and Mrs. W. H. Lesovsky, from Austria, have arrived and are leading out in the medical work in that institution.

- The Jordania Mission, which has been without a director for many months, is happy to welcome Pastor and Mrs. N. S. Mizher and their children. Pastor Mizher is to be director and lead out in evangelistic work in that field.

## NORTH AMERICA

### Atlantic Union

- The Southern New England, Greater New York, and New York conferences joined in an elementary teachers' institute held October 3-7 at Camp Winnekeag, Ashburnham, Massachusetts.

- At the Eastern States Exposition in September the Southern New England Conference had a booth for the second successive year at which 15,000 contacts were made and 100,000 pieces of literature were distributed in small carrier bags.

- The Tioga County church, in the Binghamton, New York, district, was dedicated on September 15. L. E. Lenheim, union president, was in charge of the dedication service. Others taking part were A. S. Anderson, district pastor, and F. R. Aldridge, conference treasurer.

- Baptisms were conducted at Lubec, Maine, by W. W. Rice on September 1 and 15. Several of those baptized were students in the Bible correspondence school.

### Canadian Union

- On Sabbath, September 15, R. E. Brewer organized a Sabbath school of 18 members at Iron Bridge, Ontario. Only 5 or 6 persons in this group are baptized members, but a number of the others have requested baptism.

- A total of \$22,200 was received in offerings and pledges at the recent Ontario-Quebec camp meeting. Of this, \$15,300 is to help build the proposed new hospital near Toronto, and the remaining \$6,900 is to be used for evangelism and missions.

- The Canadian Signs of the Times Publishing Association reports a gain of \$26,000 in subscription book sales for August over last year.

- On the opening day of school, 160 students were enrolled in the ten-grade junior academy at St. John's, Newfoundland.

- R. E. Brewer reports the baptism of a mother and her three children, all in their middle or late teens, and a 16-year-old neighbor girl. All these candidates live in an isolated district northeast of North Bay, Ontario, and were brought into the truth through the study of The Bible Speaks lending library and the accompanying lessons.

### Columbia Union

- The West Pennsylvania Conference reports fine attendance at three efforts that have begun in various sections of the

field. R. C. Barron, conference evangelist, and George Gainer have opened meetings in Johnstown. R. B. Hill has started a series of meetings in the Erie church. Harvey Sauder and Bruce Gair are holding meetings in Ohiopyle.

- In the Ohio Conference at the end of August the totals for additions to the church by baptism and profession of faith reached 286. These were reported by 29 workers.

### Central Union

- R. S. Watts reports that evangelistic meetings are being conducted throughout the State of Missouri, and interests are springing up everywhere.

- Our members in the Central Union and many other parts of the United States are still sending clothing, food, and money to the stricken areas of Kansas and Missouri. The need is still a challenge, with winter's soon approach.

- Colorado's 42 delegates to the Laymen's Congress at Grand Ledge have returned to their field determined to give their all to the finishing of the work. Together with their pastors, they are organizing lay forces in the State, and already new projects are being started.

- Union College elementary school opened recently with an attendance of 138. More are expected. Mrs. Winnie W. Turner is the principal and has 6 assistants.

### Lake Union

- Indiana has added 2 new church schools this year, 1 at Valparaiso and 1 at Alexandria, which brings the total number of schools up to 23. There are 6 two-teacher schools in the State; 29 teachers are employed.

- While school enrollments are not yet complete, they are holding quite steady. Emmanuel Missionary College already has 890, which is only slightly under last year's figure, and the Indiana Academy has an enrollment of 132, which is 7 more than they had last year.

- A new church was organized at Reed City, Michigan, on Sabbath, September 29.

- L. O. Venden baptized 6 at Sages Lake, Michigan, on September 15. Another baptism is planned for this same district within a few weeks.

- Five precious souls were baptized on Sabbath afternoon, August 25, in the Seymour, Indiana, district. These are the first fruits of the tent effort conducted by J. Charles Mattingly and Norman Baker.

- The Michigan Book and Bible House sales during the regular camp meeting session, held in August, amounted to \$21,000, and during the recent Laymen's Congress an additional \$13,500 worth of books and literature was sold.

### North Pacific Union

- Elder and Mrs. R. R. Cronk have recently joined the working force of the Idaho Conference. Elder Cronk will have charge of a district, with headquarters at Pocatello.

- K. Eldon Baker baptized 2 persons in the Bozeman, Montana, church on September 22.

- R. L. Badgley baptized 7 persons recently in the Montana Conference, 6 of whom were in Lewistown and 1 in Great Falls.

- The union conference Spillman-Lyman evangelistic company opened a series of public meetings September 23 in the Temple of Prophecy in Coeur d'Alene, Idaho. These meetings will continue until the Christmas holidays.

- The evangelistic meetings in Portland, Oregon, conducted by A. O. Sage, opened on September 16. The theater in which the meetings are held seats approximately 1,400. It was filled for both meetings held on Sunday night, and many people unable to find seats were turned away.

- Miss Mary Neufeld, who was transferred to Oregon from the East Pennsylvania Conference, is serving as Bible instructor at the Portland Sanitarium and is also assistant dean.

### Pacific Union

- Enrollment has doubled in the Nevada-Utah Conference church schools. Consequently more teachers were needed. Last year there were 7 teachers in that conference; this year 13 are employed.

- S. L. Folkenberg, until recently home missionary and Sabbath school secretary of the Antillian Union Mission in Inter-America, is now in the Yuba City-Marysville, California, district as pastor.

- Young people of the Burlingame, California, church held meetings for the children of South San Francisco every night from August 26 to September 1. An average of about 100 non-Adventist youngsters came every night, 27 of whom enrolled in the junior Bible correspondence course.

- Colporteurs of the Central California Conference spent a special Big Week, August 12-18. Although temperatures were high during the week, the colporteurs put in long hours, and the result was a record delivery for that conference. The colporteurs delivered 776 books valued at \$5,020.

### Southern Union

- The Florida Sanitarium and Hospital reports that 50 have enrolled for the freshman nurses' training class.

- The Kentucky-Tennessee Conference reports a total of \$63,378.78 ingathering for the 1951 campaign—the highest amount raised in any one year by that conference.

- H. V. Hendershot reports that 6 have been baptized as the first fruits of his effort in Pensacola, Florida. Others are studying the message, and will be ready for this rite very soon.

- The registrar of Forest Lake Academy reports that the enrollment at the academy this year to date is 231. That is 4 more than the peak enrollment last year.

- The Kentucky-Tennessee Conference reports a total of 30 baptized on the special Sabbath set aside in the Southern Union for baptisms, September 15. The

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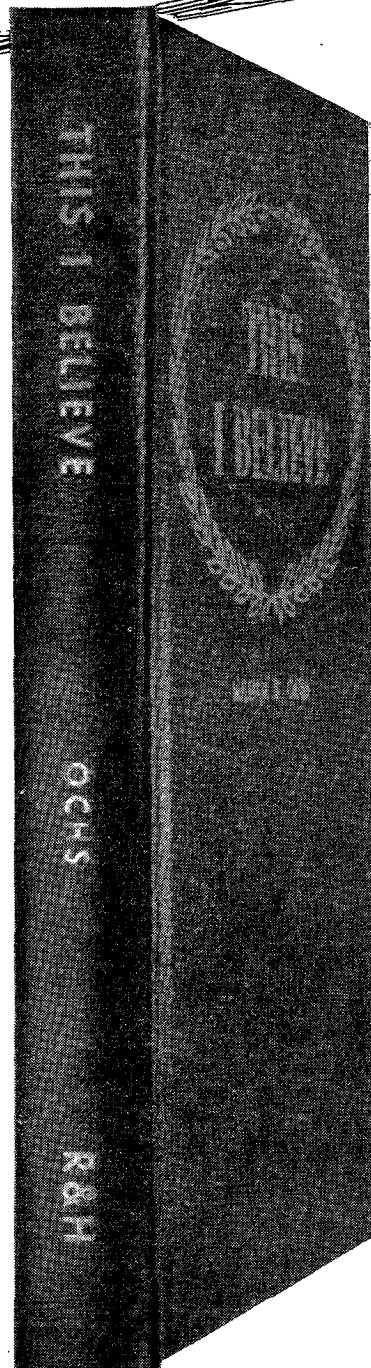
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South Central Conference reports that on the same Sabbath 56 received the sacred rite.

### Southwestern Union

● J. H. Wardrop, in charge of the Twentieth Century Bible School in the Texas Conference, reports the baptism of 41 thus far this year as a result of enrollments in the correspondence course.

● J. V. Peters announces that there are 436 students enrolled in Southwestern Junior College. This is the heaviest dormitory and full-time student enrollment in the history of the school. Additional students are expected, and these will further swell an all-time high attendance.

● W. W. Fordham, president of the Southwestern Region Conference, reports that 40 were baptized into the church as a result of an effort he recently conducted in Houston, Texas.

● W. A. Scharffenberg, J. J. Strahle, and M. H. Jensen were present at a recent chapel hour at Southwestern Junior College, at which time a chapter of the American Temperance Society was organized. Definite plans were made for flying squads to go out giving lectures in the interest of temperance, several airplane companies having volunteered transportation free to those participating.

● H. M. Burwell reports that the In-gathering for the Southwestern Union totals \$190,231, or a gain of \$25,544 over the 1950 figure.

● There was a net increase of 658 new Sabbath school members enrolled during the first 6 months of 1951 in the Southwestern Union. During this same period 411 Sabbath school members were baptized.

## Obituaries

**RENTFRO.**—Clarence Emerson Rentfro, born July 23, 1877, in Sigourney, Iowa; died Sept. 3, 1951, at Covina, Calif. He became a Seventh-day Adventist in his early youth, and canvassed while attending Union College. He joined an evangelistic company in Sioux City, Iowa, when he was 21. In 1903 he was married to Mary Louzette Haskell, and the following year they began mission work in Lisbon, Portugal, where there were no other Adventists. The first convert was won in 1906. In 1907 Elder Rentfro was ordained to the gospel ministry in Switzerland by Elders Daniells and Irwin. He was director of the Portuguese Mission for many years, and churches were raised up in Lisbon and Oporto. In 1917 Elder Rentfro and his family were transferred to Brazil, where he labored first as superintendent of the Minas Gerais Mission, then of the Pernambuco Mission, and later as Bible and history teacher at the Brazil Training School. The Rentfro family returned to the States because of health conditions in 1924, and Elder Rentfro labored in North Dakota and Michigan until his retirement in 1938 to Baldwin Park, California. He is survived by his widow, 2 sons, 1 daughter, 6 grandchildren, 4 brothers, and 2 sisters.

**HENRIKSEN.**—Henrik Ludvig Henriksen, born in Lille Loejetofte, Denmark, Oct. 27, 1862; died in Randers, Denmark, Aug. 28, 1951. His family accepted the truth in 1875 in Iowa, and he was baptized by O. A. Olsen in 1882, after which he engaged in colporteur work and attended Battle Creek College. The following winter he held Bible studies among Danish people in Council Bluffs, Iowa, and raised up the first church in this town. In 1887 he was sent to Norway as a colporteur. After working in this way and at the same time raising up churches, he became publishing secretary for Denmark and Norway in 1889. In 1898 he became the first manager of the newly erected Skodsborg Sanitarium, and from that time onward he was interested in the health work. For many years he was elder of the large church in Copenhagen and later of many provincial churches.

He was also connected with the Danish vegetarian and antitobacco movements, and as a result a few from these idealistic groups became Seventh-day Adventists. In 1894 he was married to Maren Hansen, who died in 1935. To this union were born 7 children. He is survived by 5 children (among whom is a son who is a missionary on Madagascar and another son who is a physician at the Skodsborg Sanitarium); 23 grandchildren, 6 great-grandchildren, his second wife, Frederikke Vindum Henriksen, and 4 sisters and a brother in the United States.

**GOSMER.**—Olive Teresa Reed Gosmer, born in Dundas, Minn., April 13, 1878; died at Gresham, Oreg., June 12, 1951. She was a Seventh-day Adventist for 48 years. In 1904 she was married to Elder W. A. Gosmer and was a loyal and devoted helper through the years in evangelistic work, in secondary school work, in sanitarium work, in official responsibilities in several conferences, and finally in pastoral labor. She was a trained musician and taught music in several academies. Her last teaching work was in the voice department of Walla Walla College. She is survived by her husband, 1 sister, and 2 brothers.

**HUFFMAN.**—Daniel E. Huffman, born April 15, 1876, in Centerville, Kans.; died June 1, 1951, at Colorado Springs, Colo. He joined the church at an early age. After teaching public school for a time, he spent a number of years at Union College. He entered the ministry of the Adventist denomination in 1898 and served in the Central Union for many years, later turning to institutional work, but always a faithful worker for Christ. He is survived by his wife, 3 daughters, a brother, and a sister.

**CLEVELAND.**—Luella Cleveland, M.D., born Oct. 22, 1866, in East Penbrook, N.Y.; died Aug. 26, 1951, at Los Gatos, Calif. She became a Seventh-day Adventist about 60 years ago, attended Battle Creek College, completed the nurses' course at the Battle Creek Sanitarium, and graduated from the medical course at Ann Arbor, Michigan. For a number of years she was on the medical staff at the Battle Creek Sanitarium. Later she responded to a call of the Mission Board and became the physician in charge of a denominationally owned sanitarium in Honolulu. Climatic conditions forced her return to the homeland, where she practiced first in Harlan, Iowa, and for the last 25 years in San Jose, Calif. She is survived by her sister.

**HALLOCK.**—Arthur W. Hallock, born Nov. 28, 1876; died Sept. 15, 1951. He finished his college course at Battle Creek in 1898. For the past 35 years he was principal of the Hylandale Academy, which he and a few other teachers founded as a private institution in 1916. He taught for over 50 years. He is survived by his wife, 2 sons, a brother, and a sister.

**TUCKER.**—Mary Ann Chapin Tucker, born Sept. 28, 1868, in East Hampton, Mass.; died in College View, Neb., July 19, 1951. She, with her husband, spent many years in conference, church, and missionary work. She is survived by a daughter and a grandson.

**KIEHNHOFF.**—Estelle Kiehnhoff, born May 14, 1887, at Troy, Kans.; died May 6, 1951, at Berrien Springs, Mich. She accepted the message at a tender age and served as teacher of piano and voice in our colleges for many years.

**PAYNE.**—Marilyn Joy Payne, born in Cedaredge, Colo., in 1933; died at Bridal Veil, Oreg., Aug. 12, 1951. She survived by her parents and sister.

**CRUM.**—Carolyn Gene Crum, age 5, was killed almost instantly when she fell from a second-story window at the home of her great-grandmother, Mrs. C. E. Stanley, in St. Louis, Mo., July 24, 1951. She was taken back to her home in San Jose, Calif., for burial.

**STRYD.**—Anne Edwards Stryd, born April 12, 1899, at Bradhead, Wis.; died at Hanford, Calif., July 14, 1951. She was a graduate nurse of the Chamberlain Sanitarium in South Dakota. She is survived by her husband and 2 sisters.

**SPANGLER.**—Charles F. Spangler, born Oct. 15, 1859; died at Dayton, Ohio, Aug. 13, 1951. He joined the church in Dayton 55 years ago and remained a loyal member. He is survived by his daughter and 3 sons, one of whom is Chester R. Spangler, pastor of the church in Youngstown, Ohio.

**KENNEDY.**—Gale Helena Williamson Kennedy, born in Delaware County, Ohio, March 6, 1888; died near Utica, Ohio, Aug. 13, 1951. She had been an Adventist since early in life. She is survived by her husband, 1 son, 2 grandchildren, and her brother.

**GLINES.**—Lillie Belle Glines, born in Raymond, Pa., May 2, 1871; died in Glendale, Calif., Aug. 13, 1951. She leaves to mourn her loss 3 sisters and a niece, who cared for her in her last illness.

**LOVELL.**—John Edwin Lovell, born Feb. 27, 1864, near Wilmington, Ill.; died in Glendale, Calif., Sept. 2, 1951. He accepted the truth some 50 years ago in Idaho. He is survived by his wife, stepson, and several grandchildren.

**HIRT.**—Adeline Schnackenberg Hirt, born in Germany, March 25, 1884; died in Ridgewood, N.Y., Aug. 19, 1951. She was a faithful member of the German Brooklyn church for 33 years. She is survived by her companion, 3 daughters (all denominational schoolteachers), and a granddaughter.

**PFIEFFER.**—Mary Catherine Pfeiffer, 11 years old, died in St. Louis, Mo., June 20, 1951, after a lingering illness.

**FOSTER.**—Mary Adeline Foster, born Dec. 19, 1863, in Ohio; died Aug. 7, 1951, at Richmond, Va. She embraced the message nearly 37 years ago. She is mourned by her foster daughter.

**SCHWARZ.**—Charles Theodore Schwarz, born in Allenton, Mo., May 7, 1866; died at Reedley, Calif., Aug. 30, 1951. He was baptized into the church when he was 18 and attended Battle Creek College. He entered the colporteur work in Missouri and shortly was invited to go with a group of other colporteurs to labor in England. After 4 interesting years he returned to Nashville, Tenn., where he continued to sell our truth-filled literature. He is survived by his wife, 4 daughters, 3 grandchildren, 1 great-grandchild, 4 sisters, and a brother.

**STECK.**—Blanche Corbit Steck, born Feb. 20, 1864, at Bethlehem, Iowa; died Aug. 23, 1951. She accepted the Adventist message 60 years ago. She is survived by a son, Dr. Lester G. Steck, of Chehalis, Wash., her daughter, and a sister.

**WALDE.**—Emelia Oletta Olson Walde, born in Norway in 1871; died in Media, Pa., Sept. 7, 1951. She accepted the message in 1903 in the Friendly Islands of the South Pacific, where she had gone to marry Hans Walde. The Waldes came to the United States in 1915. She is survived by her husband, 1 daughter, and 1 grandson.

**EDWARDS.**—Donald J. Edwards, born Dec. 25, 1918, at Wilmington, Del.; died at Loma Linda, Calif., Sept. 6, 1951. Though a lifelong victim of rheumatoid arthritis, he was a skilled watchmaker, a licensed airplane pilot, and a faithful child of God. He is survived by his parents, 1 brother, and 3 sisters.

**PIERCE.**—Emma G. Pierce, born Sept. 8, 1879, near Charlevoix, Mich.; died May 25, 1951, at Orlando, Fla. She was a faithful member of the church for over 51 years. She leaves to mourn, her husband, daughter, and son.

## NOTICES

### Literature Wanted

H. A. Munson, manager of Manila Sanitarium and Hospital, Box 1592, Manila, Philippines, requests used literature in the following appeal:

"Right now our nurses are operating four branch Sabbath schools with 120 children and adults attending. It is thrilling to see these girls in action and to see the way the children drink in the stories and learn the songs. But it is pitiful to see what these girls have to work with. They have no supplies except an old Picture Roll. They need more Picture Rolls, hundreds of *Little Friends*, hundreds of *My Bible Story*, and large quantities of Memory Verse Cards. These things are thrown away by the thousands by our people at home. If our churches would only collect these and mail them to us, the effectiveness of our missionary work would be doubled."

### Prayer Requests

A member of our large family of REVIEW readers requests prayer for her healing.

An anxious mother requests united prayer for the healing of a dear daughter who is in a mental hospital.

**CORRECTION:** In the Brief Biography of C. H. Parker appearing in the REVIEW of September 13, 1951, his given name appeared as Charles, whereas it should have been Calvin. We regret this error.

## Brief Biographies

Eugene W. Farnsworth. Born Nov. 27, 1847; died Dec. 7, 1935.

## Church Calendar for 1951

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. 15	Television Offering
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.



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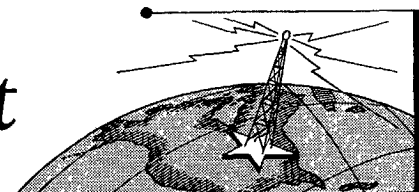
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# Items of Special Interest



## Bedding for Kansas Flood Victims

Some weeks ago an appeal was sent out for bedding—sheets and blankets—to be sent to the Kansas Conference for flood victims in that State. A letter has just come in from E. E. Hagen, home missionary secretary of the Kansas Conference, stating that the appeal met with a ready response on the part of our generous people, and that they had been well-nigh inundated with clothing—but not the needed bedding.

Brother Hagen wishes to express his genuine appreciation to all who have sent clothing, but he requests that no more be sent as they now have more than they need. However, there is still need for bedding—sheets and blankets—and a supply of these would be very welcome.

ADLAI A. ESTEB.

## Recent Missionary Departures

Elder and Mrs. A. L. Roach and their two children, Derald and Nancy, of Montreal, Quebec, left Miami for Port-au-Prince, Haiti, September 25. Elder Roach is connecting with the Haitian Seminary as French and Bible teacher.

Elder and Mrs. G. F. Ruf and their two daughters, Esther and Karen, of Wisconsin, left Miami, September 27, for Ciudad Trujillo, Dominican Republic. Elder Ruf has been appointed president of the Dominican Mission.

Miss Dora Greve, of Southern Missionary College, and Miss Alice Perkins, of Jackson, Mississippi, sailed from New York for Southampton, en route to South Africa, October 4, on the S.S. *America*. Miss Greve will serve as assistant normal director in the Lower Gwelo School, in Southern Rhodesia, and Miss Perkins will be the home economics teacher in the school at the Inyazura Mission in Southern Rhodesia.

E. D. DICK.

## Encouraging Moves in Japan

The following paragraphs are taken from a letter from F. R. Millard, president of the Japan Union Mission, concerning the progress of the work in that field. The excellent work in the hospital is being carried forward under the leadership of Dr. C. E. Syphers and Miss Ernestine Gill and their splendid corps of teachers and nurses:

"Our work in Japan continues to give evidence of the blessing of God. The Ingathering campaign was started with a goal of 3,000,000 yen, but over 6,000,000

has been brought in. This will be a great boost to our field. I am very much pleased with the way everyone has taken hold of the campaign this year.

"The first wing of the new hospital is almost completed, and we should be able to occupy the building soon. It is going to be a very fine addition to our medical work. This with the wards we are building in the old publishing house will raise our capacity to 90 beds, which will just barely meet the requirements for conducting a school of nursing. We have been working with the authorities for a couple of years now trying to keep our school going. We will have to have the new hospital before we can get full accreditation for the school.

"Our nurses still continue to make good showings. The first class we graduated after the war was commended by the authorities for the fine showing they had made in the national examinations. Every girl passed, and most of them with honors. The next group who took an intermediate examination made a similar showing. We can be very proud of these girls, for not only are they hanging up scholastic records, but they are good soul winners as well. Our hospital is well known by the atmosphere created by our nurses."

W. P. BRADLEY.

## A Special Gift

The annual REVIEW campaign is getting under way. Within the next few weeks thousands of Adventists will be reordering their Family Group, Big Three, or their REVIEW AND HERALD and *Youth's Instructor* in combination. To facilitate the handling of these orders, and to cause them to come in more promptly, we are giving as a special award a beautiful new gift book written by W. B. Ochs, the president of the North American Division.

This beautiful new gift book of 128 pages, bearing the title *This I Believe*, is both highly readable and highly doctrinal. It will make an ideal gift or will be of inestimable value in lending to neighbors and friends or to our older children.

Our Five-Star Special includes the Family Group—the REVIEW for the spiritual life of the entire family, the *Youth's Instructor* to weld our children to the message, *Life and Health* for the physical well-being, *Liberty* for the protecting of our heritage of freedom, and the *Sabbath School Worker* for the enlarging of the blessings to be received by the family from the Sabbath school—plus our beautiful

de luxe free gift book. Truly, balanced reading for every Adventist home, and it costs less than 3 cents a day!

Our Three-Star Special includes the Big Three for diversified and yet more limited reading—the REVIEW AND HERALD, *Life and Health*, and *Liberty*—with our beautiful boxed premium book for less than 2 cents a day.

Our goal is 52,000 REVIEW subscribers in '52.

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R. J. CHRISTIAN.

## Jamaica Hurricane Relief Fund

The General Conference gratefully acknowledges the following contributions to this fund:

Mrs. C. Gerlach	\$ 5.00
John Einhardt	5.00
F. A. Danner	5.00
Hollis E. Nelson	60.00
L. Tissau	10.00
Mack Zolnerzak	5.00
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Dr. and Mrs. R. J. Brines	20.00
Alice Brayshaw	10.00
Mrs. Pauline Wainwright	5.00
Wilbur and Elva Cowles	15.00

Total \$212.36

All contributions to this most worthy emergency fund will be duly acknowledged through the REVIEW AND HERALD. Mark gifts for "Jamaica Fund" and send to C. L. Torrey, Treasurer, General Conference, Takoma Park, Washington 12, D.C.

## First Graduation of Nurses in Kenya Colony

Miss Kathleen Budde, R.N., of the Kendu Mission Hospital, Kenya Colony, East Africa, has sent word of the first graduation of nurses at the Kendu Hospital. She indicates that it is also probably the first exercise of its kind in Kenya Colony. There were five students graduating—all men!

The nursing school at Kendu Mission Hospital was started under the administrative direction of Dr. Donald Abbott. Miss Budde indicates that the graduation exercises were held in the little mud church with a thatched roof at Gendia, two miles away from the hospital. It was beautifully decorated with ferns and flowers. The graduates are leaving the Kendu Hospital to go to other needy fields and mission stations. We rejoice with Kendu that these nurses are trained, ready, and willing to go whenever called.

D. LOIS BURNETT, R.N.