EVIEW AND FIERALD

>>>>>>>>> GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Saved From Disaster

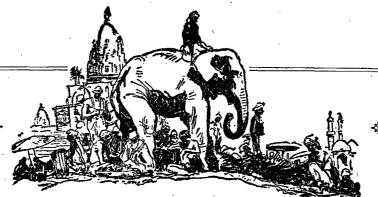
By T. R. TORKELSON

Brother Soans was a skilled technician who installed air-conditioning systems for a leading business firm in Bombay. In addition to being a good workman, he was also a good Christian and loved to study the Bible. He became interested in the third angel's message through his contacts with Elder Hamilton, a Seventh-day Adventist minister in Bombay, and accepted the truth. Then he had to make arrangements to keep the Sabbath. When he asked his employer for leave from work on Sabbaths, he found him willing to allow this; and so all went well for a time. But soon afterward there was a change of managers in the firm, and the new man refused to allow Brother Soans to take his usual leave on Sabbath. This placed our young friend in a difficult position. Should he give up the Sabbath or his job? To do the latter would mean hard times financially for him and his family.

Brother Soans chose, as many loyal Christians have done, to trust God and obey His command. So when Friday came that week, he took his pay and left his job, not knowing when or where he would earn his next rupee. But he had peace in his heart, which was worth far more to him than money.

It was early the next week, when he was walking around in Bombay seeking other employment, that a momentous event occurred in that harbor city which made him see and understand that God's ways are the best ways. A fire broke out on a ship in the harbor, which was carrying explosives. In order to keep the fire from spreading, it was necessary to seal off the burning portion from the rest of the boat; and for this work, welding equipment was needed which the ship was not carrying. So they sent into the city of Bombay for it; and the very firm Brother Soans had been working for just a few days before was engaged to do this job. They sent both men and equipment to the burning boat; and the men at once began their delicate task. But something happened, and there was a terrific explosion, which resulted in a major disaster for the harbor of Bombay. Thousands of dollars' worth of damage was done and many lives were lost. The welders from the air-conditioning company were never heard from again.

When Brother Soans learned of all this, he realized that his life had been spared because he had been faithful to his convictions. Had he broken the Sabbath and remained with the firm, he no doubt would have been one of the welders sent by them to do the job on the burning boat, and would have been one of the victims of the disaster. How grateful he was that he had not yielded to the temptation to break God's Sabbath. A few days later he secured another job with Sabbath privileges.



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[The Review subscribes to Religious News Service, the well-known interdenominational news gathering organization. Many of the items below are taken directly from this service.]

- ¶ CZECHOSLOVAKIA'S new education law provides compulsory religious instruction in state schools for children from six to fifteen inclusive unless parents object to such instruction. The religious provisions are set forth in paragraph nineteen of the new law, which contains five sections, as follows:
- 1. The school must provide religious instruction for the pupils according to their religious faith, except in cases where the parents or legal representatives formally decline this education.
- 2. Religious education and its supervision are in the hands of church bodies.
- 3. The curriculum of religious education is established according to the proposal of church bodies through the Ministry of Education, in accordance with standards of civil and religious telerance
- 4. Teachers of religion must instruct according to the precepts published by the educational or school authorities in the framework of the law.
- 5. Religious education must conform with the educational program of the school.
- ¶ Taking exception to the idea that there is widespread paganism among college students, President Charles Seymour, of Yale University, said in New Haven, Connecticut, that the student of today is more deeply interested in religion than youths of forty years ago. In an address before the first National Conference of College and University Chaplains and Directors of Religious Life, Dr. Seymour urged faculty members to capitalize on the eagerness of today's students for spiritual leadership. Asserting that there was a "universal feeling that a religious sense is part of an education," Dr. Seymour cautioned that "without such a sense there is more of a peril than a profit in education."
- ¶ THE sick man expects his doctor to be a good scientist, but he also has a right to demand that his doctor have spiritual

depth too. With that observation, a distinguished scientist urged Georgia doctors to return to religion in their medicine. He was Dr. Henry K. Beecher, of Boston, who keynoted the convention in Atlanta of the Medical Association of Georgia. "The early Christian emphasis on maintaining life, relieving pain, giving a cup of cold water, was based upon the new principle that there is no service of man that is not also a service of God," Dr. Beecher said.

- ¶ A SHORTAGE of ministers faces the Methodist Church, according to Bishop W. Earl Ledden, of Syracuse, New York. Moreover, he told the denomination's quadrennial General Conference in Boston, theological schools are in need of additional funds. Three main points presented in Bishop Ledden's report were adopted by the conference. These were: A continued study and review of theological schools for the next four years by a special commission; a church-wide campaign to acquaint Methodists, particularly laymen, with the work and needs of theological schools; and appeals to local churches to make special contributions to theological schools.
- ¶ A Holy Catholic Church to which all Christians may belong was proposed in Boston by the bishops of the Methodist Church as the ultimate aim of church union. The proposal was made in the episcopal address delivered to the church's quadrennial General Conference by Bishop G. Bromley Oxnam, of New York. Calling upon Protestant communions to take the first steps toward union, the bishops declared: "The reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to part of the Church Universal." The bishops urged each communion to discuss the question: "Is union so desirable that we are resolved to win it?"



1873

¶ REPORTING a quarterly meeting of the New England Health Reform Association, Maria L. Huntley says: "Several essays were then read and listened to with apparent interest. Subjects: Obedience, Diet, Importance of Learning to Cook Healthfully, Taste, etc. Many remarks were made evincing a deepening interest in the cause of reform, and also showing much gratitude to God for the light given on this subject. . . . A committee of three, sisters C. K. Farnsworth, F. W. Mace, and M. L. Huntley, was appointed to experiment in cooking hygienically. All the sisters were invited to unite in this work, and it is expected that they will report to one or more of the committee in season for them to report at the next quarterly meeting."

1898

¶ H. P. Holser writes that the Swiss Conference recently sent the first worker to Port Said, Egypt, to work as ship missionary on the many vessels constantly passing through the Suez Canal. Upward of three thousand boats pass here annually, and nearly all stop for coal. Our worker at Port Said, J. Leuzinger, is a Swiss, who speaks German, French, and Italian equally well, and has a fair knowledge of the English language.

1923

¶ This word comes from E. L. Cardey regarding the work in Providence, Rhode Island: "Elder A. E. Sanderson is having remarkable meetings in the theater in Providence. He has now held seven meetings, and the collections have averaged three hundred dollars for each meeting. The attendance has been 2,500 at each meeting except two. He has sold over 1,200 books and has 1,200 names of interested people."

EDITORIAL

EDITOR: Francis D. Nichol
ASSOCIATE EDITORS: Frederick Lee,
J. L. McElhany, W. A. Spicer, F. M. Wilcox
ASSISTANT EDITOR: D. A. Delafield

From the Editor's Mailbag

TYPICAL of a certain kind of letter that comes to our editorial office is one from a sister who is much exercised in mind because the board of her church is considering dropping her name. She declares that the Bible calls for us to bear one another's burdens, pray for one another, even to warning and rebuking, "but can you find one word about its being given to any man, or group of men, to say who is to belong to the church of Christ in this day, and who is to be dropped from his church?"

She also takes vigorous issue with what she considers the "don't, don't" kind of attitude the church assumes toward many practices. She thinks that this "negative" attitude is wholly wrong; that we should simply set a good example, encourage, and exhort to holy living, but that we should never take the definitely negative position of saying "don't."

Finally, she seeks to draw us into a discussion of the merits of the controversy she now has with the church over her views and course of life, and ends with the inquiry: "Do you like to have us write you like this?"

Following is our reply:

Our Reply

You ask whether we like to have subscribers write to us as you are doing. Our answer, of course, is that we are always glad to have them write to us. We want them to feel free to express their viewpoint. It would be a sorry day for us if the subscribers remained absolutely silent.

We appreciate the good spirit in which you write us. We can even agree with a portion of your viewpoint. We certainly believe that it is a very serious matter to consider dropping anyone from the church. Such a matter should always be approached in the spirit of greatest forbearance, long-suffering, and solicitous regard for the soul of the person involved.

But we cannot agree with you that there is never a time when a person ought to be disfellowshiped. The Scriptures make plain that after we have taken every possible means to help a member to change from his wrong course, from then on he is to be unto us as a heathen and a publican. That is, we are to view him as outside the circle of the church, though certainly not outside the circle of our love and endeavor to win him back.

Viewpoint on Disfellowshiping

Personally, when we have had the unpleasant task of disfellowshiping a member, we have presented the matter to him on this wise: We have told him that he came into the church of his own free will, by his words and his deeds revealing to us that God had changed his life and made him a part of the "household of faith." We, as a church, made record of this changed state by placing his name in the church records. Likewise, now by his words and his deeds he is giving equally clear proof that he has turned back from his former decision and has moved out of the "household of faith." Our most earnest endeavors to keep him from this step have failed, and therefore we are taking his name from our records so that those records will conform to the facts as they now are.

If it is proper for the church to place a name on the books as a result of the course of life begun by an individual, it is certainly equally within the province of the church to remove that name from the record when the course of life of that individual is reversed. We do not see how it could be otherwise, unless we wish to accept the doctrine of once in grace always in grace. We believe that doctrine to be wholly un-Scriptural.

Positive Attitude Better

We agree with you further that it is unfortunate to present Christian standards in terms of "don't, don't, don't." We think that the point at issue here is one not of doctrine but of teaching procedure. It is generally better to take the positive attitude and show what a person ought to do rather than what he ought not to do. But the failure of some preachers to use the positive method as fully as they ought does not justify any indictment of the basic objectives and principles that they are seeking to maintain. We must always remember that the Ten Commandments are largely a series of don'ts.

Your personal relationship to your local church, which you say is questioning your standing, I would not attempt to discuss. There is a difference between discussing broad principles and discussing specific cases. There are so many factors involved in a specific case that one would be foolish to attempt judgment at long range, and with only such limited knowledge of the case as is presented by one of the parties to the controversy. I am sure you will agree with me in this and will not ask me to make any judgment on any case as a result of any letter that you might write. We follow this principle consistently in relation to all who write us. This does not mean we are passing a summary judgment on you, but the very contrary. We are leaving it for others on the ground, who can discuss the whole matter firsthand, to do the judging, if indeed, judgment must be passed. F. D. N.

Why Be a Church Truant?

F HAVE reason to believe that Seventh-day Adventists possess a well-developed sense of religious worship. Most of us are conscientious about attending the preaching service every Sabbath. Many of us have acquired the good habit of going to Sabbath school every week. Some of us attend the midweek prayer meeting and the Friday night young people's service. It could be accurately stated that no other denomination has developed a more distinct "meeting consciousness" than we have. Yet all of us at some time or another have probably missed a rich blessing by failing to be punctual in attending church meetings or by absenting ourselves from these gatherings.

It is the purpose of Satan to keep us away from church services. This is one of his snares. Even if we go, he is present to distract our minds and confuse our thoughts, so determined is his effort to overcome us. How clearly this matter is presented by the servant of the Lord.

"The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them, not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the

worshipers. Like a skilful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness so to control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life."—The Great Controversy, pp. 518, 519.

How well does the evangelist know this to be true! How many souls will fail of gaining heaven who might have been saved had they persisted in attending a series of Bible lectures. The pastor knows that his people lose much when the pews are empty for no good reason. Sickness and death and distance will keep the worshipers away, but there are few reasons beyond these for church truancy.

The Growing Danger of Member Absenteeism

Behind the growing danger of member absenteeism is the behind-the-scene conniving of a master mind who seeks to engage us with "surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 32:34.

"The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish."—Ibid., p. 518.

In the first century of the Christian church the apostle Paul urged the Hebrew believers to be present at all meetings, where they might exhort one another to steadfastness and loyalty in view of the fact that the day of judgment was approaching. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

It is likely that the meetings of the Jewish Christians were small for fear of persecution by their unconverted

countrymen. Some may have stayed away because of this. But Paul's intention was to help them by urging full attendance at all regular meetings of the church. The impending destruction of the city of Jerusalem would not be long delayed, and the people needed instruction and strength that they might escape the disaster approaching.

We do not believe that persecution would necessarily improve attendance at the regular services of the church today, but it might stir a few of God's sleeping saints to revival and reformation in the matter of church truancy. We cannot wait for trouble to come or for the end to come before we covenant with God to be present at the worship hour. Iniquity and rebellion abound everywhere, especially in the large cities. The flood of impurity and vice, moral drunkenness and godlessness, threatens to sweep away the foundations of faith and piety. We all need the Sabbath school, the preaching service, and the prayer meeting. It is poor economy to stay away even though

we have to go by streetcar or automobile. In mission lands faithful natives often walk for hours in the blazing sun and sometimes at the risk of their lives to fellowship with the believers at the mission station. There is no justification for less faithfulness in the homeland. Indeed, with greater light shining upon our pathway we should be even more diligent in planning to be present and on time at those places where God's people meet together.

Old-fashioned Social Meetings

If the meeting is small, the believers may claim the promise of God: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. At the services let the worshipers appear fresh and vibrant with praise to God for His mercies. There is need for more of the old-fashioned social meetings in our churches, where the people will have opportunity to speak for Christ. Notice this counsel:

"Let church-members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."—Testimonies, vol. 7, p. 19.

Let those who have grievances against fellow believers or against the pastor no longer remain away from divine worship. There is grave danger in this self-imposed isolationism; for when these tempted saints of God are away from church, there is little to arouse their consciences and rebuke their self-complacency. The longer they stay away from the meetings, the more they lose interest, and finally their love for the truth dies out. "Unless they entirely reform," states the servant of God, they "will go back and take their position with the rebel host who stand under the black banner of Satan."—Ibid., vol. 1, p. 548.

Thus does the enemy seek to ensnare God's people. Differences can never be corrected by putting them off. Neither can they be improved by a failure to make things

On Calvary

By FLORENCE N. SHELBURG

On Calvary, Christ died for me.
He gave His life to set me free.
I drove the nails that held Him there
Upon the cross. My sins He bare.
"Father, forgive," in death He cried,
The Son of God, the Crucified,
"For they know not." Oh, could it be
His heart was broken there for me?
Oh, matchless love! Such love divine
Has won this sinful heart of mine.



right. Only by coming together in the spirit of humility and consecration will the church be purified and prepared for translation. May God help us all to be present wherever and whenever the church gathers to seek the presence of Christ and the holy angels.

One Great Agency in Our Health Ministry

N THE later times of our first sanitarium it used to irk me to read or hear remarks by well-meaning people of the world as they explained how the institution was originally founded by a religious sect as a water cure, but was later put upon a thoroughly scientific basis for the care of the sick. What was the idea? Should these founders of ours have supplied the Health Institute in 1866 with a full equipment of electrical and mechanical devices such as visitors and patrons find today? But it was long years after 1866 before the world knew about all these inventions.

The Good Old Water Treatments

Our pioneers in the early days used the best methods known. As a youthful worker in the old institution, I well remember the coming in of the first real electrical machine. It sent electric sparks flashing up and down the spine and body. We all looked on with wonder, But all through the earlier years all kinds of water treatments and massage were bringing results that none of the sick in those days would have traded for any new method.

And water is a scientific agency, when scientifically applied. As a youthful worker in our first sanitarium at times I heard the doctors discussing cases and agreeing upon the round of treatments calculated to bring relief and healing. When years later I was stricken down in Brazil I found what a paradise of helpfulness was a treatment room with skilled service such as our late Dr. John Lipke had established in his offices in Rio de Janiero. He had electrical equipment also; but a sick man knows that hydrotherapy is a boon along with any method ever yet discovered. Perhaps to the layman the common word water may not sound as scientific as some other words, but the virtue is not in the name but in the working results of the element.

A Recognized Scientific Agency

One American physician, Dr. Edward Podolsky, who writes much on medical topics, has recently retold the story of the Austrian farmer, Priessnitz, whose work for his neighborhood with water treatments grew into a sanitarium in the 1840's. "To him," we are told, "came people from all over the world (even kings)." This medical author further writes:

"Between 1845 and 1850 many hydrotherapeutic establishments were constructed in many countries. . . . Modern textbooks began to appear discussing water treatment from a truly scientific point of view. Through the efforts of Dr. Simon Baruch, Dr. Guy Hinsdale, Dr. Wm. E. Fitch and others much attention has been given to this branch of treatment during the past twenty years. .

"It is strange that it has had to take so long for water to come into its own as a remedy. But now it has become firmly established as a very valuable medicine, and every modern doctor knows that it is of great value in certain abnormal con-

ditions."-Doctors, Drugs, and Steel, p. 300.

Let us who are heirs to the rich experience of a long line of medical and treatment-room workers in this cause never forget how valuable a gift the scientific use of water as a curative agent has been in our history since 1866. At the General Conference of 1930 in San Francisco a council of physicians was held by our Medical Department. The chairman of one day's session told me that the gathering that afternoon had adopted this record: "The fomentation is the greatest single agency for the relief of pain and the cure of ailments.

We laymen can well understand that the progress of electrotherapy furnishes means for the application of heat and cold very easily and satisfactorily in a doctor's office or in a patient's home. But all over the earth there is suffering beyond the range of electrical currents. Our people who know how, have wrought a great work with the water-cure methods.

A Neighborhood Ministry

On a visit to Australia someone told me this story, which I think has never been in print:

"In a country village in Australia a baby was stricken ill. There was no doctor. Neighboring mothers were gathered in distressful sympathy. Nobody knew what to do. Then one woman cried out, 'Go for Mrs. G.; she is an Advent. They know what to do.' Hurriedly our Sister G. was called in. She took in the situation, and at her call hot water was supplied from adjoining kitchens. The right application of water treatment quickly brought the little patient out of serious danger. Yes, agreed the little group as they separated, the Advents know what to do."

A Providence Amid Revolution

What a good thing if half a million Adventists over the wide world do know what to do. At times even the smallest grain of knowledge may be a treasure. At the first council of European workers after the first world war we had Elder and Mrs. Daniel Isaac with us from the far interior of Russia. They had been shut in amid the upheavals of the Bolshevik revolution that followed the war. We had despaired of their safety.

To our joy, as the meeting opened in Denmark, in came our two workers from Russia, with a story of deliverance. Elder Isaac told how they had long tried to

get a permit to travel. He said:

"The authorities would pay no attention to our plea. We have no time for religion,' they said. There were many waiting just as we were-crowds of suffering humanity needing to get on, but unable to move without passes. The office was crowded. On such occasions we could only pray.

'Just then, in the midst of the distress and anxiety, an old man in the waiting crowd fainted in the chief official's room. There he lay on the floor, nobody paying any attention. One of our brethren went to him and lifted him up and calling for water, bathed the old man's face and head. He poured some water between the man's lips. Then he took the old man to the window, and the fresh air revived him.

Our brother then took his place in the line again. Our papers were lying untouched on the official's desk. The superintendent had been a witness of the little incident of the old man's fall and the quick work of reviving which our brother

had accomplished.

"'Is that the kind of work you do?' the officer asked.

"'Yes,' said our brother. Everywhere we go we try to help

those in need physically as well as spiritually.

"'Well, if you can do work like that,' said the officer, 'you ought to have a permit.' And immediately all our passes were signed, and we went on our way rejoicing, thanking God for deliverance, though sad to think of the lines of waiting people left behind.'

One might tell stories of ministry to the suffering by converts in our missions, using very primitive but often very helpful methods learned from our missionary families. The pioneers in this cause of ours who were led to begin stressing the value of simple remedies for common ailments started something that has grown to great proportions. Surely it is a ministry that still has great possibilities before it for times to come. W. A. S.

GENERAL ARTICLES

An Open Letter to-

You, and Me, and the Young People

By Arthur W. Spalding

DEAR BROTHER, SISTER:

Your letter of the 12th tells me some things, and asks me some things. I thank you for writing, and I give due weight to all you say about fashions, and follies, and foolish young people. I was once young, and I was foolish. I am now old, and I am foolish still. Some things I have learned, and by the learning have either dismissed or taken them into my character. But other things have progressively come up to face me, things about which I was ill informed, and in dealing with which I was ill advised, and the consequences have added to me no glory. My critics can well sustain their charges; and if I were so minded, I could add to them many more.

But I feel that when we who are older turn to the criticizing of those who are younger, we should have well in mind two questions: first, Are our criticisms true? second, Are they helpful? As Christian elders, whether parents, teachers, or just bystanders, we have an obligation to train up our juniors in the way they should go. And we should do well, in the beginning of our adventure, to recognize and adopt the principle of education which alone can ensure the success of our undertaking.

Criticism—harsh, severe, destructive criticism—never cures, never heals, never builds. We cannot criticize anyone into heaven. But, like a drowning person, we can clutch our neighbor swimmer to ourselves in the tenacious grip of criticism until we both sink into death. If we will honestly analyze our impulses to condemn others, we shall find, absolutely and without exception, that these impulses spring, not from a desire to save them and lift them up and develop them, but from an irritation at their nonconformity to our way of living and from the urge to justify and uplift ourselves. That is not the way of Christ.

[Sometimes when the subject of our schools and youth is discussed in the "Review" the editor or the contributor of the particular article receives a letter critical both of schools and youth. We have never believed that our schools were perfect, and have so said at times. We have never felt that our youth were always above question, and have so declared. But there is a right way and a wrong way to discuss defects and shortcomings. We believe that God gave us our schools and that they are doing a most heartening work. We believe that God also gave us our sons and daughters and that they are strangely like us ourselves in most respects. We do not think the present generation of our young people are any less willing to go in right paths than we were at their age. Nor do we think that our schools should be expected to do what we have failed to do for these youth. Because we believe so fervently both in our schools and in our youth we asked A. W. Spalding to write a kind of composite letter to those brothers and sisters in the church who sometimes write critically about our whole educational endeavor as a denomination. His words should aid all of us to a better understanding of the way to help our young people.—Editors.]

The basic principle, the permeating principle, of Christian education is love, the unselfish, ministrative love of Jesus. Sorely do we professed Christians, old and young, need to learn and to apply this primary truth of the religion and the philosophy of Christ. The world, in general, operates upon an opposite principle, the incentive of self-interest, competition, rivalry, strife. This working principle is readily acknowledged in the world. It is commended and praised and prescribed in sports, in school studies, in business, in society, in class conflicts, and in politics both domestic and international. Sometimes the dire results of such a policy and practice clang upon the consciousnesses of men, when feuds and fights and disruption of business and wars and famine and death occur. Then, feebly, voices are raised for a modification of the rule, for less rivalry and hatred, and for more cooperation and charity. But on the whole, rivalry rules the world.

No Part in Rivalry

We Christians have, of right, no part in that. We are committed by our discipleship to a different principle, the incentive of unselfish love, mercy, forbearance, ministry, and salvation. Yet sorrowfully we must admit that we perceive and follow the Lord Jesus in all this life and activity, imperfectly, oh, very imperfectly. Some of us even defend the diabolic incentive of rivalry. Here is something for every church to consider, for every school to study, for every family to investigate, for every individual to examine himself about, to see whether we think and act upon the principle of selfish aggrandizement or upon the principle of unselfish giving. "So shall it not be among you," said Jesus, "but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

I admit your contention that our schools are faulty. Being a schoolman myself, I am very conscious of this. Most of my life has been spent in the effort to win the schools with which I have been connected to a closer adherence to the educational pattern set before us by the Spirit of prophecy. But, lacking wisdom myself, I have not so greatly helped them into wisdom. With many other teachers, I would welcome the earnest, sympathetic, intelligent help of our ministers, physicians, businessmen, and parents in making our schools what they are intended to be. But such help must be given, not through condemnation, but through righteous living and personal service.

Our schools have high standards of dress and conduct. But you must remember that every one of them receives students from all classes, all walks of life, all environments; and these students come with habits and mental attitudes already formed, some of them inimical to Christian standards. I do not agree that when you see youth defective in manners, dress, conversation, reading habits,

dietary practice, you may say, "These are the product of our denominational schools." Much more are they the product of our homes, our communities, our public schools, and our churches. In such environments these youth passed the most formative years of their lives, and during those years they developed—not necessarily fixed, yet deeply impressed—traits of character. Our Christian colleges get an opportunity to influence them only after these other agencies have made their almost indelible impressions.

The Work of Our Schools

The work of the school is to build upon what is good in these youth, and to eliminate what is bad in them. It is often a very difficult thing to change from the bad to the good. Students are not mere blocks of wood or chunks of putty which can be carved or squeezed into shape, as we desire, in a moment of time. The Christian teacher knows that he must win the confidence and esteem of students before they will follow willingly or faithfully. The schools have a great responsibility, our churches likewise, our youths' societies, and most of all our homes. And we must remember that our teachers are men and women who came up under these environmental conditions: we, every one, have a tremendous work to do to reform, first ourselves, and then our students.

I do not doubt that your observation of certain young people is fairly accurate. You have come in contact with loud-talking, slangy, gum-chewing, discourteous boys and girls. You have noted young women with feather-tipped hats, ring-encircled fingers and ear pendants, rouged cheeks, carmined lips, violently colored fingernails, clad in sweaters and tight-fitting slacks. You have seen young men with bold, roving eyes, argumentative voices, slouchy trousers, and crimson shirttails hanging



HONEST souls reaching out for God or for a closer walk with Him are found among men everywhere. To seek them and find them is the colporteur's commission. Faithfully he goes to the highways and hedges of cities, villages, and countryside. "Not a house must be missed," is his slogan. And oft where least he might expect it, and under forbidding circumstances, he finds the object of his search. Such was the experience of colporteur evangelist Glenn Shelton, Sr., of Des Moines, Iowa. He tells it in the following words:

"A lady member of the Roman Catholic faith upon whom I called for the purpose of demonstrating a set of four of our large subscription books purchased a set on the easy-payment plan. While making collections, renewing acquaintance, and establishing further confidence, I listened as this woman pointed to an expensive crucifix about fourteen or sixteen inches high, overlaid with 21 carat gold, and said, 'Since I have received and been reading these good books, I have found food for my soul. Never before have I experienced such a peaceful mind. Would you like to take this crucifix with you and tell others of my experience?"

"I told her that I would accept it, and would use it when giving Bible studies, telling the things she had said about it.

"She said, I wish you would, and also tell my people that as far as I am concerned, I expect to follow a living Christ and not a crucifix made by man.'

"Since that eventful day I have held Bible studies in her home with the result that she, her husband, and children are all enthusiastic about the truth, and plan to follow Jesus all the way. I believe they will be baptized soon."

W. P. ELLIOTT, Secretary, General Conference Publishing Department. out. You say that you do not know that these were Seventh-day Adventists, but that they were in the vicinity of our school, and you supposed they were. Perhaps in some cases some of them were. What then? Are they souls for whom Christ died, or are they incorrigible imps? They did not look or walk or talk like you, and in disgust you set them down as Midianites and Amalekites, and you thought their school fathers, Abraham and Esau, ought to have set a higher standard of conduct for them. But did you think far enough?

Let me ask you, Did you look behind the paint and the earrings? Did you pierce the flamboyant manners and the disrespect you felt in their glances, to find the real substance of their souls—the keen, misdirected hunger for recognition, the adolescent contempt for cant and sham, the irrepressible urge to impress themselves upon their world? And did you think how you might reach the inner sanctuary of that girl's and that boy's mind and heart, and win them to Christ? Some of them, God knows, may go into the kingdom before us.

Looking Beyond the Surface

One time Jesus came to a well at Sychar, in Samaria, and there He met a Samaritan woman. Probably she was bespangled with finger rings and earrings and nose rings, for so Oriental women adorned themselves. And certainly she was not too virtuous. But Jesus did not sit and criticize her to Himself, nor did He tell her that she was a disgrace and that she ought to be converted. There was a great enough barrier between them already, He being a Jew and she a Samaritan. So He studied how to approach her winsomely, and with greatest tact and deepest love He won her. It will pay us to study by the hour that lesson in the fourth chapter of John.

But these flamboyant youth are not the real representatives of our Seventh-day Adventist young people. Should we take the occasional extreme and make it our text, while we hide our eyes from the solid, circumspect, earnest, enthusiastic, spiritual youth among us? I think that our young people as a whole are markedly different from the world. When I have been out on some trip in the world, and have witnessed the drinking and the smoking and the bold solicitation and the flaming advertisement and the strife and the shameless graft and the hollow sham of it, then when I come back to the college campus, a great peace steals over me as I meet again with our young people here. I admit there are some who are obstreperous and nonconforming; but on the other hand the great majority are cooperative, and consecrated, and with varying degrees of spirituality.

A Task for Young People

I do not agree that styles of dress at our colleges are more extreme and daring than any worn by worldlings. If you are acquainted with the world, in the flesh and in print, I think that upon reflection you will not say that. When students come to our schools they are informed of our standards; and if any are slow to come into line, they are labored with. The most of them accord willingly; but if with some it takes time to reach that point, it is done finally, or they leave. We must remember that the Lord Jesus is very patient with us, some of our faults being greater than the dress problem of these girls, though we may not think so. Let us not be like that man whom his lord forgave ten thousand talents, and who then went out and took his fellow servant by the throat because he owed a hundred pence.

Our young people have a responsibility, as well as our older people. And the Lord holds them responsible just as He holds you and me—perhaps in His wisdom and love less strictly because of their tender years, yet, finally,

up to the mark. He delights to find among them those who are developing into Josephs and Moseses and Samuels and Daniels. Our young people are far from perfect, but they so outshine the mass of youthful society that many a man in the world turns his head to watch them, and to marvel at their uprightness and purity. Not yet have they—or many of them—attained to the perfection which shall grace the 144,000, the supreme teachers in ages to come; yet, brother, sister, let us reflect that of these shall come forth "the young men of the princes of the provinces" by whom Israel shall be delivered.

Young people need to realize that they are the hope of the last legion of Christ, which shall finish the wars of God. They need to reflect that the habits they are forming now will determine their attitudes when they take our places, if time last so long, or that will lift them over the last barrier reef into Paradise. They are not to copy our defects, but by beholding the Lord Jesus, are to be changed into His likeness. And as they cultivate now a toleration, yea more, a protective love, for us oldsters, who naturally cling to the patterns of our youth in dress, in speech, in manners, whether they be most admirable or merely passé, so will they behave toward their juniors when they have reached their maturity. They have swift steps and lengthened stride to take, if they would meet the muster of God. The drumbeats of time accelerate, and lives must be fashioned swiftly into the ranks of the redeemed.

The Cost and the Reward

And youth, our youth, must know that because of their fresh vigor, their fine enthusiasm, their initiative, and their energy, they are called to bear the brunt of the battle now. So has it been through all the ages. Call the roll of the heroes of God, and you will find them, with almost no exception, men and women who consecrated themselves in their youth to the cause of God.

What is the cost of giving all to Christ? What is lost? Nought but the baubles of life: the silly ornamentation,

the bridling spirit and sullen word, the pride of opinion and the glitter of sport, the tickling of palate, the arrogance of rank, and the envy and hatred and deadly revenge of enemies. And what is gained? The peace of spirit, the deep consciousness of the friendship of God that passes over human slights as nothing, the deep perception of the divine wisdom in the creation of earth and sea and sky, the clear eye and the happy heart, the joy of ministering to the needy as the Master ministered. Heaven here, and heaven beyond!

Youth must lead youth. Older, more experienced men may be the army staff; but the field officers and the noncoms must be the vigorous youth who have discarded their baubles and stripped for action, who can rally

their comrades and fight by their sides.

Age must cheer on. Age must bind up the wounds and succor the fainting. Age must see to the commissary and the munition supply. Age has no commission to halt, to hamper, to sabotage with criticism. There is no time, brother, sister, for poking around in the trash heaps of misconduct that we may see all about us, whether in the lives of the sin-crazed world or in the damaged personalities of our children and youth. Criticism is a club; it can only bludgeon and kill. We must take the sword of the Spirit, which is love, the Word of God, and with its bright, sweet lightning separate the evil from the good in the hearts of our children and youth.

We need to pray for our teachers, that they may see and know the truth that is in the Lord Jesus Christ and in the revelations of His Spirit, that they may be enabled to reject the fables and the fashions of the world. We need to pray for our schools and for our churches and for our homes. We need to pray for our young people and for our children. And when we pray in the spirit of Jesus, we will not condemn; but we will serve, and we will give life, and we will rejoice in the strength and the beauty and the promise of the children whom the Lord our God has given us.



Who Changed the Sabbath?



By Arthur E. Lickey

I. Did God Change His Law Which He Spoke?

"My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34.

II. Did Jesus Change the Weekly Worship Day From Sabbath to Sunday, the First Day of the Week?

Answer: In the Bible there is no record where Jesus ever once mentioned the first day of the week while on earth. He ordered the observance of the true Sabbath to continue. (Matt. 24:20.)

III. Did Paul Change God's Law?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

In the first place Paul would have no authority to change God's law. In the second place he would have been horror-stricken at such a suggestion.

IV. Do Men Claim There Is a Bible Text for the Change?

Catholic: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—James Cardinal Gibbons, Faith of Our Fathers, p. 73.

Protestant Historian, Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance."—History of the Christian Religion and Church," p. 186.

V. Did God Predict an Attempted Change of the Sabbath?

Yes, "And he shall . . . think to change times and laws." Dan.

The context shows that this refers to the little horn, or papal power, and its determination to change God's law, and more especially the "time" of His law, which is the Sabbath.

VI. Does Catholicism Admit Making the Change?

"The Catholic church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—Catholic Mirror, Sept. 23, 1893.

"We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicca (A.D. 336), transferred the solemnity from Saturday to Sunday."—Rev. Peter Geierman (Catholic), Convert's Catechism (second ed.), p. 50.

VII. Does the Bible Forecast Restoration of the Sabbath in These Latter Times?

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, . . . then shalt thou delight thyself in the Lord." Isa. 58:12-14.

We live in this thrilling, testing time, when God's holy sign is being lifted up here and there over all the earth. In its original luster and in all its primeval glory, it is to shine forth as the symbol of Him by whom all things were made and through whom redemption came. May our lives testify to the power of God thus sym-

bolized.

The World's Only Hope

By R. H. Nightingale

ODAY many people realize in a new way that not only is the second coming of Jesus Christ one of the great cardinal doctrines of the Word of God but also that it is an absolute necessity. At this time, when many are talking about world suicide, planet destruction, and the end of civilization, the picture is indeed dark for those who know nothing of God's plan for this world. World War II created many more problems than it settled. Only those who accept and believe the second coming of Christ can be true optimists.

There was a time, and that not long ago, when those who talked about the end of the world and the second coming of Christ were put in a class with the prophets of doom and fanatics. But today all this has changed. Scientists now boldly predict things that cause the stoutest heart to fear, things that prove the prophetic picture given in the Bible by ancient prophets is not overdrawn. Listen to the words of Rear Admiral Ellis Zacharias: "Without including the atomic bomb, weapons exist today that could wipe the last vestige of human, animal, and vegetable life from the face of the earth."—Chattanooga Daily Times, Oct. 28, 1947.

People are afraid, and the nations are in distress, but the Christian is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. It is this blessed hope which the great apostle Paul speaks of that gives the Bible believer confidence in the ultimate triumph of truth and righteousness. It is this hope of the Saviour's return that is the antidote for the prevailing perplexity and distress among the nations and for the hearts that are failing for fear. (See Luke 21:26.)

A Doctrine Clearly Taught

Let us turn now to the inspired writers of the Bible. to see whether such a doctrine is clearly taught. The second coming of Christ is based on the "sure word of prophecy" and those who accept and believe in this great event are not following "cunningly devised fables." (2 Peter 1:19, 16.) The world does not know the exact date of the birth of Christ, yet no informed person doubts the birth and existence of the Man of Galilee. The Bible is just as positive about the second advent of our Lord as it is about His first advent. The first coming of Christ into this world to die on the cross nineteen hundred years ago and the second appearing are the two great mountain peaks of prophecy. All other events cluster around these two vital summits of truth. Notice how both of these events are placed in one verse: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. In this one scripture Paul makes it crystal clear that the same One who died on the cross, and was "offered to bear the sins of many," will "appear the second time."

One writer says, "The whole of history before Christ gravitates toward His appearance in time. That is the watershed of world history. Since the life of Christ on earth, the world moves on its climax in the second coming of Christ, when He will exercise judgment and wind history up. From zero to the appearance of Christ in Judea; from the appearance of Christ as a man in Judea to His reappearance at the consummation of history as Lord and Judge of all mankind, that is the real clue to world development."—D. R. Davies, On to Orthodoxy.

This is not a new, strange twentieth-century doctrine, for Peter said, "And He [God] shall send Jesus Christ,

which before was preached unto you," and that this has been "spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21

the world began." Acts 3:20, 21.

Adam and Eve were given the promise of a coming Messiah before they were driven from the Garden of Eden. The seed of the woman (Christ) was to gain the final triumph over the serpent (Satan), whose head was to be bruised. (Gen 3:15.) Although this had a partial fulfillment through the life and death of Christ when He was here the first time, the apostle Paul assures us that the final bruising of Satan is still future. (Rom. 16:20.)

The Climax of Human History

David, the psalmist and sweet singer of Israel, speaking of a future time when in this old world God would set things right among the nations, exclaimed, "He cometh, for He cometh to judge the earth." Ps. 96:13. We could call the roll of many of the other great prophets of old—Isaiah, Jeremiah, Daniel, and others—who make definite predictions concerning the climax of human history and the coming of Christ in glory.

Passing to the New Testament, we find it filled with the same great message. Paul says, "The Lord Himself shall descend from heaven." 1 Thess. 4:16. Not through the plans and schemes of men will utopia come, but the "Lord Himself" must descend from heaven in order for

God's plan to be fulfilled.

The apostle Peter says that the "coming of our Lord Jesus Christ" is no "cunningly devised" fable. Peter recalls the transfiguration scene, when he was an eyewitness to the majesty of Christ, as an acted prophecy of what the second appearing of Christ will be. But Peter makes it clear that the matter rests not only upon something he has seen or heard but upon the "more sure word of prophecy," that is like a "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

The closing book of the Scriptures, the book of Revelation, deals with great prophecies that point again and again to the closing events of this world's history and the second coming of Christ. Three times in the last chapter the promise is given: "I come quickly," and then John utters the prayer that is on the lips of every Christian in these times: "Even so, come, Lord Jesus." Rev. 22:7,

12, 20.

Best of all we have the promise of Jesus Himself. It is a promise for troubled hearts in a troubled world. Listen! "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself: that where I am, there ye may be also." John 14:1-3. Jesus, who is the Way, the Truth, and the Life, said, "I will come again." This is the rainbow that spans the troubles of our world. We can see that the evidence as to the Bible teaching concerning His return is definite and clear.

The Manner of Christ's Coming

Not only does the Bible make plain the truth of Christ's return, but it explains in great detail the manner of His coming. He made it clear that His coming would not be secret but visible. (Matt. 24:27.) It is at the very time that He comes with His angels to gather the elect that He comes in "power and great glory." It is at the time of the gathering of the saints that the "tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

When Christ comes "every eye shall see Him." Rev.

1:7. Christ will return personally, literally, and visibly. Speaking of the time when He left this world and ascended to His Father, we have this record: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. Here are five expressions denoting visibility. Notice these words: beheld, sight, looked, gazing, seen. It will be this "same Jesus," the same one who was here and walked among men; the same one who healed the sick, raised the dead; the same one who was crucified, died, rose again, and ascended from the mount called Olivet. This agrees with the words of Paul: "The Lord Himself shall descend from heaven with a shout, with the voice of the

archangel, and with the trump of God." 1 Thess. 4:16.

He will come in "like manner" as He went away. How did He go away? "A cloud received Him out of their sight." Acts 1:9. Will He come back this way? John the revelator says, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

The angels of God will accompany Christ. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His

glory." Matt. 25:31.

When Christ was resurrected, "the angel of the Lord descended from heaven. . . . His countenance was like lightning, . . . and for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4. One angel was like lightning. What will it be then when He comes with all the angels, ten thousand times ten thousand and thousands of thousands? It will be like the lightning shining from the east to the west.

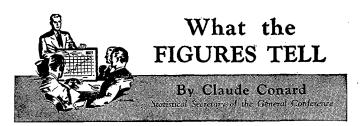
"When He Shall Appear"

The Bible speaks of an "appearing" Christ. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4. "When He shall appear, . . . we shall see Him as He is." 1 John 3:2.

Some years ago a boy in infancy had an accident that impaired his eyesight. He was almost totally blind. He was taken to a gifted and talented surgeon who thought he could restore his sight. The operation was performed. Then, with the eyes heavily bandaged, he was placed in a darkened room. Finally the day came when the last bandage was to be removed. Some of the boy's playmates were there. His mother was there. The room was filled with flowers. They were all curious to know what his first words would be as he looked out on the beautiful world. After what seemed like a long time the last bandage was removed, and the lad said, "I would like to see the face of the man who gave me my sight."

Someday soon we shall see the face of Jesus, who has given us spiritual eyesight. We have never seen Jesus in person. As we move among the shadows of life we walk by faith. Jesus said, "Blessed are they that have not seen, and yet believed." John 20:29. Soon sight will replace faith, and we shall see Him face to face.

VICTORY will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated.—Testimonies to Ministers, p. 410.



National Income and the Tithe

THE United States Department of Commerce reports that in 1929 the national income of the United States was \$87,000,000,-000. At the depth of the depression in 1933, the country's receipts were a little more than \$39,000,000,000; and in 1947 the income was

just under \$203,000,000,000.

National income represents the net earnings of the producing agencies of the country, such as agriculture, manufacturing, mining, transportation, and others. These earnings are largely distributed to individual workers and proprietors in wages, salaries, rents, interest, dividends, etc. National income values are probably the most reliable indicators available of prosperity or decline in the

national economy.

Every faithful Seventh-day Adventist pays a tithe of his earnings, largely for the support of the church work in the home field. From one year to another the average sum of tithe paid by each church member indicates roughly how he is sharing in the general income of the country. The average tithe paid by each member in the United States in 1929 was \$38.36. In 1947 the per capita tithe was \$76.51, or just about two times what it was in 1929. Offerings for overseas missions averaged \$24.48 per church member in 1929 and \$28.76 in 1947.

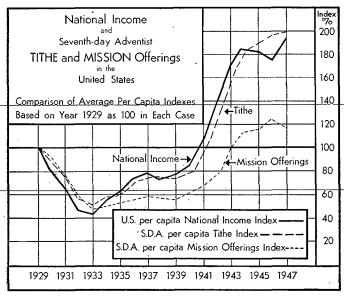
Shortly after 1929 the United States slipped into a depression, and its national income dropped more than half in the next four years. Since 1933 the national income has grown almost every year until by 1947 it was nearly twice for each person what it was in 1929. Average tithe paid by each Adventist church member also dropped sharply until 1933, and then much more than gained back

all the decline.

Although the dollar values of national income and of tithe or mission offerings cannot be directly compared, it is interesting to follow their trends of rise or fall year after year. Thus, each person who was earning \$1.00 in 1929 had his average income cut to 44 cents in 1933; but in the prosperous year of 1947 he was receiving \$1.96 for each \$1.00 that he earned in 1929. The average church member who paid \$1.00 tithe in 1929, paid 50 cents in 1933, and a fraction of a cent under \$2.00 in 1947. For each \$1.00 of mission offerings donated in 1929, the corresponding per person contribution in 1933 was 48 cents, and in 1947, \$1.17.

From these comparisons it is evident that the Seventh-day Adventist tithe has kept close pace with the national income through the years, and at times has even exceeded the gains in national re-

This even race with the country's decline or prosperity may not measure the full possibilities in tithe paying, but it does indicate that God's blessing has followed His people through the years as they have maintained their former standards in returning to the Lord a portion of their increase.



The Church Militant

By Ellen G. White

OME people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church-members, they say, "We left the world in order to have no association with evil characters, but the evil is here also"; and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. . . .

False doctrine is one of the satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent His Son into the world, "that whosoever believeth in Him should not perish, but have everlasting life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world.

Satan Permitted to Tempt

Instead of the unity which should exist among believers, there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with Him.

Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men, so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of

the outpouring of the Holy Spirit?

At the great heart of the work, men opened their treasures of light; and while the Lord was pouring out His Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?—No; for it was not a message of truth.

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the cooperation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this wicked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.

The Prayer of Christ Answered

God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will be-come witnesses in the world of the power of God unto salvation.

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus?

Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil.

On the Deceiver's Side

Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the "Testimonies" and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the "Testimonies," and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them.—Testimonies to Ministers, pp. 47-52.

The New Commandment

By A. J. Mustard

COMMUNION service is always a high light in the worship of a Christian. Every such occasion is a time of solemn joy. Traditionally, it is regarded by Christians of all denominations as of vital importance in the life of the Christian church.

The communion service must also have had a very special place in the affections of the early disciples. Sacred and tender memories clung to its celebration. Its intimacies were associated with those few last, precious hours spent with the Master in the upper room. Whenever, in later years, they assembled together to celebrate the ordinances of communion they would remember the words of our Lord as, the service ended, He sought to impress upon their minds its chief lesson. Jesus said, "Little children, . . . a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:33, 34.

We should note the emphasis placed by the Spirit on love in the record of this communion service. In the background to the story which He supplies He tells us, "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." John 13:1. It was love which brought the Son of God down from His Father's side to seek and to save sinners. It was love which kept Him true to His divine mission "unto the end." It was love which prompted Him to leave behind as He ascended this memorial of His unselfish life and sacrificial death.

As they assembled together in the upper room for the celebration of the passover feast, He passed by their jealousy, their pride, and their contention, and He Himself took the servant's towel and the basin of water and washed their feet, even the feet of His betrayer. (John

"So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget."—The Desire of Ages, p. 644.

Love and the Ordinances

Henceforth, in the minds of the disciples the new commandment would always be associated with the Saviour's act of humility, and with the precious communion which followed it. Celebrating each communion in after years, they found that their hearts would melt with tenderness toward their brethren as they reflected on Christ's commandment: "That ye love one another; as I have loved you, that ye also love one another."

"These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of

Jesus."—Ibid., p. 660.
"The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God's great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil-thinking and evil-speaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity."—Ibid., pp. 650, 651.

In thus ministering to one another we minister to our Lord. Would you ask any higher privilege than to wash the feet which were nailed to the cross for you? "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40. Then, "let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant." Phil. 2:5-7. Thus should we love our brethren, who are made in the image of Him who first loved us.

"Blessed Is He That Watcheth"

By Clyde Rosser

ND they that are Christ's have crucified the flesh with their affections and lusts." Gal. 5:24.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

When the Romans of two thousand years ago crucified anyone, they did not simply nail him to the cross and then leave him. Lest friends of the crucified should come to his rescue, soldiers were stationed to watch until their victim was dead.

So it is in the spiritual crucifixion mentioned in the scriptures quoted above. It is not enough to subdue the evil passions once; there must be constant watchfulness, lest the old nature assert itself. David prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3. "Blessed is he that watcheth," was the message given to John in view of the fact that Christ was to "come as a thief." Rev. 16:15.

We must never relax our vigilance. Moses failed just once—and lost his privilege of entering the Promised Land. David was off guard for a little, and he committed that sin by which he had "given great occasion to the enemies of the Lord to blaspheme." Peter neglected to watch in the hour of temptation, and he thrice denied his Lord.

So it is with all who neglect to watch. The old nature, the old desires, will arise and assert themselves. Paul knew what this meant. He did not say, "I have put under my body," but, "I keep under my body, and bring it into subjection." It was constant watching with him.

We also must make this a daily matter.

"Dangers unseen beset our path. Our only safety is in constant watchfulness and prayer."—Testimonies, vol. 5, p. 141.

"He who overcomes must watch. . . . We are in an enemy's country. . . . Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions."—Ibid., vol. 8, p. 100.

The ALCOHOL PROBLEM Today

Woman's Part in Solving the Alcohol Problem

By Grace Clifford Howard

THE liquor traffic, we are given to understand by the Spirit of prophecy, is an invention of the evil one. To combat this traffic, then, one would need more than human strength. Through the vehicle of prayer such strength is to be obtained, and indeed was obtained by a noble band of women who, late in 1873, began to pray with saloonkeepers to desist from this nefarious business. Those intrepid members of the woman's crusade lighted the way for women of all time who would overcome the evils of the liquor traffic, and it was their prayers which both started and kept burning the flame of a crusade which "swept like a prairie fire" throughout the Middle West.

Prayer, then, is the first weapon in the hands of women to be used in abolishing the liquor traffic and in solving the liquor problem. To prayer must be added faith, faith that such an under-

taking can be crowned with success.

After prayer comes education. Today's mothers in their homes may begin very early in the lives of their children to lay foundations of temperance. Lessons on the importance of health, the duty to or temperante. Lessons on the importance of nearth, the duty to care for the body, the temple of God, will give the child a respect for his physical being which will be lasting as he later comes into situations where he must choose between living an upright life or a selfish one, where indulgence in alcoholic liquors plays its part.

A third powerful weapon is personal example. Women should not hesitate to let it be known that they do not use alcoholic drinks and that they consider their way of life the normal one. We are told, "My . . . sisters, visit those who live near you, and by sympathy and kindness, seek to reach their hearts." Many who are indulging in alcoholic beverages are doing so because they do not realize their danger, because they are blindly following the example of another, or because they are believing the beautiful, persuasive liquor advertisements so plentiful in papers and magazines. Then, too, "selling beer in grocery stores and liquor at drug stores and at most eating places has made it easy for women to secure it

without having to go to a place where liquor alone is sold."
Women have a political influence which they only half appreciate. "Woman does not know her power." Just before the election on repeal, a small group of women visited the voters in several towns in a certain State. They asked how each voter intended to vote, gave information, and used persuasion where it seemed necessary. When the election was over, it was found that not one of those towns where the house-to-house calls had been made voted for re-

"The sisters can work efficiently in obtaining subscriptions for our periodicals." Our temperance periodicals need to be sold. People need to read the truths which this material contains. It is quite as important to see that articles are placed before the people

as it is to write the articles.

"The sick and suffering are to be helped." 5 The alcoholic is a sick person. There are many alcoholic women who need help. "Women can learn what needs to be done to reach other women." Who are willing to learn how to help that group so difficult to

reach—alcoholic women?

The opportunities to help in solving the alcohol problem are so many that scarcely a woman will find that her talents cannot be used. Both the task and the need are great. "We have a foe to face and to conquer, a foe politically powerful and entrenched in government, a foe who, while discrediting the dry forces and their effectiveness, at the same time fears the coming of the day when again the people of this land will outlaw the traffic in which they are engaged. To protect themselves against that day, they are doing all they can to make beer and whisky drinkers of women and children, invading the sacred precincts of the home over the radio, through the newspapers and magazines, until today women and girls are becoming alcoholics, are being arrested for drunkenness, and are being committed to institutions for alcoholic insanity." This is not a pretty picture. How have the women of this denomination attempted to change these conditions? "Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so to-day." 8

Into the Country-Now

By Carlyle B. Haynes

TET out of the large cities as fast as possible," was the urgent message God's messenger delivered to His people as long ago as 1900. It may be read on page 195, of volume 6 of the Testimonies. It meant what it said when it was given. It is far more urgent now.

Occasionally one of our members will raise the question whether the time has come to leave the cities. The fact is that time came years ago. Instead of being too soon

now, it may, for some, be too late.

"Erelong there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me."—G. C. Bulletin, April 6, 1903.

This message has been repeatedly and urgently given through the years, and pressed home. "Who will be warned? We say again, Out of the cities."—Country Liv-

ing, p. 14.

The same message was sent to Lot in Sodom. It was sent in mercy, because God knew the future. Lot was reluctant to heed it. He considered it a hardship. But God did not send it to create hardship for Lot. He sent it to save his life. It comes to us, not at all to bring us into difficulty, but to save our lives and the lives of our fami-

God is patient. He repeats the message over and over. Through the years, for nearly half a century, it has been given again and again. And "the instruction is still being given, Move out of the cities."—Ibid., p. 29.

This is not to be looked upon as a hardship. It is meant as a blessing. "Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them."—Ibid., p. 14.

Warnings to Be Heeded

Patient as God has been, He will not continue His warnings indefinitely. He has not sent them to trifle with us. He does not mean us to trifle with them. He would have us act—and act now.

'Again and again the Lord has instructed that our people are to take their families away from the cities, into the country. . . . We should now begin to heed the instruction given us over again and again: Get out of the cities into rural districts."—*Ibid.*, pp. 9, 10.

But while the call of God is urgent and pressing, no

move is to be made without careful thought and intelligent, businesslike planning. "Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property. . . . Let there be wise generalship in this matter."—Ibid., p. 27.

There is need of your moving . . . and there is also need of your having well-defined plans as to what you will do when you go out. . . . Do not go in a rush, without knowing what you are about."—Ibid., p. 26.

So this call requires action, but carefully planned action, action that has been prayed over and submitted to God, and talked over with wise counselors.

And the time is—now.

"It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy."—Testimonies, vol. 8, p. 101.

Your worth is determined by the faithfulness with which you do the little things.—Medical Ministry, p. 205.

¹ Testimonies, vol. 9, p. 34.
² Mrs. D. Leigh Colvin, "Annual Address," 1945.
³ Testimonies, vol. 4, p. 642.
⁴ Review and Herald, June 10, 1880.
⁵ Testimonies, vol. 9, p. 34.
⁶ Medical Ministry, p. 140.
⁷ Colvin, op. cit.
⁸ Gospel Workers, p. 384.

THE ADVENTIST HOME CIRCLE

Conducted by Promise Kloss Sherman

With a Missionary's Wife in Ethiopia

(Continued from last week)

By Mrs. V. E. Toppenberg

AT THIS point it was perfectly clear that we could get no farther, so Val and the interpreter proceeded afoot while the boys and I pitched camp. The road which Val took stretched black and muddy for several miles and then ascended by the mountain range to the village where the governor was visiting. I watched them slowly plodding along, and I watched, too, the sky above the range, which was sweeping the slopes with gray feather dusters which looked suspiciously wet to me.

After the tent was pitched and I was safe within its flapping insides, I thought of the boys without any food for the night, for Africans seldom plan for emergencies; so I spoke to Gebru, the driver, who understands a bit of Italian, about the situation. Soon he and one of the other men pegged off to a village we had passed a mile back and returned with a dozen eggs, handing them to me.

"But I was thinking of your food, Gebru," I explained. "We have what we need, but you have nothing. Here, you take them."

"No," he said, "I went after them for you. We can't eat them anyhow, because we're having a fast now, when we eat no eggs or animal products."

As I thought of his hard day driving and digging and struggling over those frightful roads, I certainly felt like David when his faithful followers brought him water from the enemy's camp. It really touched me very much, and all my complaining of the day rose up and condemned me for, after all, I had done nothing but sit in the most comfortable seat (to tell the truth there is no comfortable seat on such roads as we had passed over). But I was full of good intentions—when Val came back we'd have a nice supper, a good rest in our cozy tent, and tomorrow morning we'd start back again. And no doubt we would have if the gray dusters hadn't swept over us and spilled their moisture. While I was planning thus and so, Val and the interpreter, with army boots like snowshoes, returned completely exhausted physically but very jubilant over having met the governor. Val announced that although it was already five o'clock we had better pack quickly and get back onto the main road for fear the threatening rain would hold us back for days. All were of the same opinion, so we made short work of packing, and all the while I thought of the chasm, especially the bottom of it. With darkness creeping over us it would be even more frightening and dangerous.

A Better Road

When we reached the spot where the slanting fissures reached out like fingers to pull us down over the edge, Waldemariam jumped out with a flashlight to lead the way, trotting on ahead as only an Ethiopian can trot. Suddenly he waved us to the right onto a tame and sensible road which we had somehow missed before. After that, bumps, tree stumps, washouts, were mere nothings, and when we reached Ledge Mountain and dropped down the ledges one by one to the bottom, it was all mere child's play. Why this was a good road! Wonderful!

It was ten o'clock when we reached Adamo, and there we took a room and a meal in *the* hotel. It was what one would call at home less than a third-rate hotel. In its balmier days I'm sure it must have been a lovely little place. Now it had become a truck drivers' abode, but we felt as though we were truck drivers too, so made ourselves at home.

Next morning early we were off south again on a road parallel to the one to Azelle. This road passed through endless miles of thorn trees, affording no distant views at all. There were compensations, however, even on this road. The bird life was extremely abundant, and we were constantly on the alert for new species. There were flaming reds and metallic blues, blacks and reds, long-tailed and crested birds, and they were altogether lovely. There were occasional villages, too, and rivers where we stopped to water the car and to ease our aching joints. As we were passing through shifta (gangster) territory, I saw in each wayfarer a potential murderer, someone intent upon taking our poor lives, and my face carried a beatific smile frozen in its intensity, hoping that perhaps, just perhaps, if I looked pleasant and unconcerned we would be allowed to escape this once. Waldemariam had a little skirmish in one of the villages with two men who insisted on riding with us on our overloaded car. When he refused, they tied him up for awhile, but Waldemariam was adamant, so he was released, and came muttering to the car that next time he would have a gun or two along.

Before darkness settled down over us we discovered two lakes, but from then on there was little to see or feel, except that the road was better and that rain had begun to fall. Fortunately this was an all-weather road and presented no great difficulties in rainy weather, so we rolled along until we came to the sign "Rapetti," pointing into a dark forest.



Native Huts in Ethiopia

"That's the place we're looking for," Val said. "Mr.

Hall has suggested that as a mission site."

We turned into the dark forest, expecting soon to arrive at the house which had been described to us as a wooden bungalow, occupied formerly by a rich Italian who owned a large timber concession and sawmill in this region. It was still raining, and the towering trees flung huge drops at us as we hurried along, looking anxiously right and left for a little glimmer of light somewhere to let us know that we had arrived. As we went deeper and deeper into the dark forest, our hopes faded—we had

either passed the house or there simply wasn't any at all!
"It's no use going any farther," Val finally concluded. "Let's turn around and try to find the village of Shashamanna," and turn we did after many maneuverings. We had not gone very far when the headlights of a car approaching us were seen, and as I was nearest the window I called to Gebru to stop, and then I quickly jumped out onto the road. An Italian voice called out, "Are you look-

ing for Rapetti's place? Do you want to stop overnight?"
"Oh, yes," I answered gratefully.
"Well, just turn around and follow me," and we lost no time in doing so. The way seemed interminable, and I thought surely no one would build a place so deep in the woods. And then suddenly we were there. First there was a native village, and inside the gates were houses, with great strings of electric lights flooding all the buildings and the glistening giant trees in a way we had not seen for many a day.

"Come into my house for a minute," said the friendly Italian, "while I send word over to the big house that guests have arrived. Mr. Rapetti is not here, as you perhaps know. He escaped just in time, but his house is just as he left it, and the servant is taking care of it.

Ideal Industrial School Site

After a short rest and conversation we were conducted to the villa, lights shining from every window, and into the living room, where a cheery fire was blazing in the fireplace. We stretched our weary legs until the servant came and called us to the dining room. There it was even better than I had dreamed—a table set for twoplates, serviettes, and gleaming silver, and after that steaming, delicious food. I know that when we bowed our heads both of us thanked our heavenly Father for bringing us home, and I especially that my dream on the road had reached such a marvelous fulfillment.

We were almost speechless with the wonder of it all, this comfortable home with electric lights, bath, the cozy furnishings—everything! Would it be ours someday? We slept in the front bedroom, and though we were physically exhausted, mentally our minds refused to allow us many hours of relaxation. About five o'clock we were both awake, talking in hushed voices of this remarkable end of our journey, and how we hoped that this would

be it—our future mission station.

Soon we were outdoors enjoying the beautiful view, the fine old trees, the heady air so fresh and clean after the rains, and most of all our dreams of what it might become as a light center when it would be ours. There was one more villa used as a guest house for visitors, besides a number of smaller workers' houses, and outside the main compound a large shop where simple furniture is made.

"If we could get the whole thing, it would make an ideal industrial school," Val said. "I'd certainly enjoy working in a place like this."

"So would I," said his dreamer wife.

"O Gabriel," we called to the servant, "are there many

people living near?"

"Very many," he answered. "When Signor Rapetti was here they worked in the factory."

The Family Altar

By Gladys Scott Wakefield

[This article was prepared especially for the "Review" by the Parent and Home Education Section of the General Conference Department of Education.—Editor.]

CHRISTIAN hearts are home-loving hearts, but how remote we are today from the gardened home of Edenic pattern! We cannot live in an isolated realm of purity and quietness. The press and the radio enter into our current atmosphere, and our children hear much of cataclysmic happenings. But today's news rightly stressed can be of character-building worth. One thing we can emphasize is that in disastrous times men almost invariably call upon God. How urgent it is that we grow close to Him daily, not knowing when a day of adversity may

One evening when the news had been heavy with airplane accidents, we read of the remarkable rescue of twelve persons whose plane had crashed high in the Swiss Alps. As the days dragged by, the victims grew weak with gnawing hunger, biting cold, and mental anguish. Mrs. Tate, mother of the pilot and author of Twelve Walked

"While we played cards Matt got up and went to the flight deck. A few minutes later he emerged into the cabin, walking unsteadily as he strove for balance. Opened be-

fore his face was a small black Bible. .
"Read it to us, Matt."...

"He began to read, his voice even and calm. Something quieting and solemn stole into the cold, icy plane and seemed to warm us through and through.

""I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. . . ."'
"When he had finished, we begged for more. . . .

"Matt thumbed through the Book, stopping here and there to read one or two verses which seemed appropriate. As we listened, one or another would suggest a passage. . . . From the chaotic, unhappy, uncomfortable frame of mind we all had shared for days came a strange sort of peace."

Presently "the boys raised their heads like dogs pointing game. The air was electrified. Then we all heard it

plane!

-a plane! . . .

"As we knelt there looking, out over the ridge to the east came a B-17 like an angel straight out of heaven."

our little family sat thoughtfully silent as father picked up "a small black Bible" and turned to the one hundred and twenty-first Psalm. The story said that in their adversity they begged for more. "Something quieting and solemn" seemed to warm them through and through. There "came a strange sort of peace." How comforting is the reading of God's Word, whether on an Alpine glacier or around one's own hearth fire! or around one's own hearth fire!

"Did you ever have a school up here?" Val asked cautiously.

"Never," he said. "I'm a Christian, but these people are heathen, and they've never had any help at all. No hospital. No school."

Val and I exchanged glances and walked on, dreaming again of what this place could be when it would be ours.

Later in the day we received a message from Mr. Hall's son asking us to come to see him at his father's place, ten miles away. It was dark when we arrived at his place; we were tired; and Val was having gastric pains from some underripe peaches he had eaten that day. This combination of circumstances may have caused our feeling of utter despair, when young Hall said, "My father thought I ought to tell you now that the Rapetti place with the two villas is impossible to get, as it has just been taken over by the government." I wasn't listening to his further conversation but did catch a few words, "Father would give you this place instead-

(To be continued)

REPORTS FROM ALL LANDS

Stories From Far-flung Mission Fields

Fifty Evangelistic Efforts in China

By W. H. Branson President, China Division

A NEW thing has happened in the land of China!

On the evening of April 4 more than fifty wellplanned and well-organized evangelistic efforts
were launched in the large and medium-sized cities of
this country. Probably ten to fifteen more such efforts
will be opened within the next two weeks.

So far as we have been able to ascertain, this represents the greatest evangelistic program ever launched by any single denomination in the Orient. Perhaps all other religious organizations combined have never carried on a comparable work of public preaching.

Two of these special efforts were launched in the city of Shanghai—one in the Chinese language in our large Range Road church and one in English in a new taber-

nacle erected for the purpose.

The Chinese language effort is being conducted by two of our China Division departmental secretaries, David Lin, secretary of the radio department, and James Wang, M.V. and religious liberty secretary. Their advertising has largely been the contacting of students of the radio Bible correspondence school, and although they had a capacity audience of about 350 at their opening meeting, most of those present came with Bibles in hand, eager to continue the studies they had taken hitherto by correspondence.

A New Venture in Evangelism

The tabernacle effort is being conducted by F. W. Detamore and Henry Meissner, who recently came to China to work in the great cities. This tabernacle was especially erected for this effort. It was well built and seated with a thousand folding chairs.

Because a large public meeting for Shanghai in the English language was a new experiment, it required a stretch of faith to believe that such a large meeting hall

could be filled, but faith was amply rewarded.

It was my happy privilege to be present at the opening service of this effort. Everything was in readiness and well organized. A choir of over fifty voices, gathered from among our Chinese and Russian church members and available missionaries, was on hand to help provide good music. A male quartet, consisting of Brother Meissner, Doctors E. A. Wagner, and E. R. Lonser, and Brother Nash, of the Shanghai Sanitarium staff, was there. Brother Meissner with his violin, Mrs. Meissner with her marimba, and Mrs. Detamore with her vibraharp were also present to furnish music. Ushers and greeters had been appointed, and were eagerly waiting for seven o'clock, which was the time announced for the doors to be opened. Assistant ministers and Bible women were on hand to help.

Elder Detamore waited expectantly. This was a new venture! Would the people come? Were there enough interested English-speaking people in Shanghai to fill a meeting hall like that? Would there be a hundred, five hundred, or a thousand? These questions were upon the lips of all who were to act a part in the service.

At about seven-five the doors were thrown open, and people began to quietly file in and fill up the seats. They came in a double stream. Hundreds came. In ten minutes the front half of the tabernacle was filled. Still they came.

By seven-twenty-five people were beginning to line up in the side aisles. The one thousand chairs were full, but other hundreds were clamoring to come in!

Surely this was a thrilling moment. A short consultation was held, and a message was sent to those on the outside to stand by, and a second service would follow the first. This many did, and a little after nine the second sermon was preached to an audience that manifested intense interest. God greatly blessed Elder Detamore's message.

But these efforts in Shanghai were only two out of fifty such meetings that were opened at the same time. In forty-eight other cities of China similar experiences were

taking place.

In Peiping Frederick Lee, associate editor of the Re-VIEW AND HERALD, who flew to China to assist us in this great campaign, together with his son, Milton, who is in charge of our division radio correspondence school, led out in a large and beautiful hall in one of the city parks.

Their admissions were to be by ticket only, and some days before time for the opening they had already re-

ceived requests for nine hundred tickets.

C. I. Meng, the secretary of the division ministerial department, is holding meetings in the city of Hankow. Cities like Mukden, Kowloon, Chungking, and Taishan have been entered by others. All these efforts are scheduled to continue for at least three months, and in most of them meetings will be held from five to seven nights each week.

Surely this is God's day for giving the message to China's millions, and we are earnestly praying that He will keep the doors open a little longer until all have been reached who can be led into the truth. We earnestly request that all our people everywhere pray for the work in China and especially for these fifty to sixty city efforts that have now been launched.

Second Baptism on Guam

By J. O. Bautista

HRISTMAS DAY, 1947, witnessed the second baptism on the island of Guam, when six people were baptized.

This island of the Central Pacific was entered by the third angel's message toward the close of the year 1944. It took one of our American servicemen, then stationed on the island, who possesses a great burden for souls, more than ordinary courage, and a determination to let his light shine, to sow the seeds of truth in this stronghold of Catholicism. One Sabbath, Henry Metzker, of Sutherlin, Oregon, a pharmacist's maté, first class, U.S.N.R., inquired at the home of Mr. Manuel F. Ulloa as to the location of a Seventh-day Adventist church on the island. The Ulloas were members of the Baptist Church, and Mrs. Ulloa answered his inquiry with a question as to who and what Seventh-day Adventists were. This resulted in a series of Bible studies, which led to the acceptance of this faith by the whole family. About a year later Dr. A. N. Nelson and F. R. Millard, while on their way to join the American occupation forces in Japan, had the privilege of stopping at the island, at which time Brother and Sister Ulloa were baptized, together with six of their children and a nephew. That was on Sabbath, October 13, 1945. From then on others

were brought into the truth through the efforts of these first believers.

This second group consists of five Chamorros and one Filipino. Several others who were not ready at the time of the baptism will join the next baptismal class which will have to be conducted by the worker who will be permanently assigned to the field. The third will be composed of Chamorros, Filipinos, and Palauans.

Conversions Multiplied

One of those baptized is an elderly woman sixty-four years old, an elder sister of Brother Ulloa. It did not take her long to be convinced of the Sabbath truth after the Ulloas had accepted it. She is very glad her life has been spared to find the light. The Filipino is a young man who is at present working for one of the company contractors for the U.S. Navy. Before the war the Sabbath school secretary of his home town took an interest in him and worked hard to win him to God. But it was during the war, when he became a member of a guerrilla band in the Philippines and experienced many answers to prayers and special deliverances, that he was impressed to give himself in wholehearted service to the Master. After receiving thorough instruction he was ready to go forward in the sacred rite with the group.

The rest in the company are members of the family of Miguel C. Taitano, who was serving as superintendent of the Sabbath school even long before he was baptized. These were started on their way to the kingdom with the use of our missionary paper, the Signs of the

Times. It came about as follows:

Sister Ulloa was teaching in the village school, and on her way to and from school she had to pass the police box. Mr. Taitano was one of the policemen, and, being formerly fellow members of the Baptist Church, he and Sister Ulloa were acquainted with each other. At the time, Bible studies were being conducted by several servicemen in the Ulloa home for several interested persons. As she passed by the box one day, Sister Ulloa extended the invitation to Mr. Taitano to attend the Bible class. He promised to come, but when the time came for the holding of the class, only one of his daughters was present. The following week, however, he attended. When the Baptist minister learned about it, Mr. Taitano was warned not to attend; and because he did not want to displease his leader, he discontinued going to the class.

Some time later, thinking that an article on the atomic bomb would interest him, Sister Ulloa gave him a copy of the Signs, which had such an article on the front page. But in the same issue of the paper was an article on the Sabbath. Before reaching the police box on her way home the same day, Sister Ulloa overheard Mr. Taitano talking with another person on the Sabbath question. She ap-

proached them quietly with the question, "Did you read the paper I gave you, Mr. Taitano?"

"Yes, all of it," came the answer.

"Well, did you enjoy reading it?" she again asked.
"Immensely," he replied. Then he added the surprising remark, "I also read in the paper about the seventh-day Sabbath, and from now on you can count on me as a Sabbathkeeper."

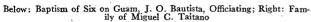
When he went home that day, Mr. Taitano consulted all the dictionaries and encyclopedias he could find about Sunday and Saturday to find out what these authorities have to say about them. He was given more papers on the subject, and later he was lent a copy of the book *Bible Readings*. Convinced of the Sabbath truth, he began attending Sabbath school and preparing for baptism. Not long ago Brother Taitano was elected to represent his village in the Guam Congress, but because he could not keep the Sabbath if he stayed on the job, he resigned.

Among the Moslems of Iran

By Edwin E. Roenfelt Associate Secretary, General Conference

APPROXIMATELY a year ago Brother and Sister Kenneth Oster were invited to connect with the Iran Mission in the Middle East for work among the millions of Moslems of that land. Upon their arrival in the field they were asked to locate for a year in the city of Shiraz in the south of the country, for the purpose of further language study. The city of Shiraz is the capital of the large province of Shiraz, in which we had done no work previously. It is in this city that the purest Farsi is spoken; hence, the location of these young missionaries there.

Having secured a house for their accommodation, Brother Oster made arrangements for the delivery of his household and other effects. Next morning a truck laden with crates and boxes drove up, and unloading operations began. A young Moslem walking along the street on his way to a job that he had secured as recently as the previous day was attracted by the packages that had come from overseas. Evidently forgetting all about the work to which he was going, he voluntarily joined Brother Oster and the truckmen in their task, and spent the day helping to unpack the missionary's goods and move them into the house. He stayed all day and then inquired of Brother Oster whether he was in need of a man to be a general help about the place. Being impressed by his attitude, Brother Oster engaged him, and soon this young Moslem with his wife and small child were housed in the servants' quarters in a corner of the







courtyard. Accepting the invitation to do so, they joined Brother and Sister Oster in their daily family worship, and soon the young man began to show a keen interest in Christianity. Bible studies were begun, and these continued each night. Light dawned in the heart and mind of this Moslem young man, and he drank in the message as it was presented to him. His life became wonderfully transformed; and having learned of baptism, he could think only of the day when it would be his privilege to follow His Lord in this sacred rite. He wished Brother Oster to baptize him, but our missionary explained that not being an ordained minister, he could not respond to his request, but that he would have to wait until the mission superintendent or some other minister came to Shiraz.

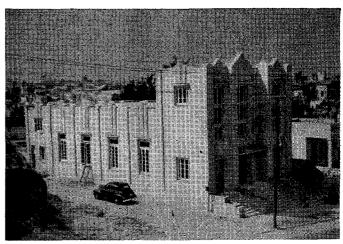
First Moslem Convert in Shiraz

With E. L. Branson and C. C. Crider I arrived at Brother Oster's home one night during my recent visit to the Middle East. The first question that the young man asked after our arrival was, "Are these the men who are going to baptize me?" Through Brother Oster he earnestly pleaded that he might be baptized without further delay. Responding to his request, we questioned him next morning concerning his faith. Three of us examined him most carefully on every fundamental principle of our belief, and to all our questions he gave amazingly clear and intelligent replies. Finally, he was asked as to how he thought he would fare should Brother and Sister Oster be removed from Shiraz and he be left to stand alone. His reply was touching. With great earnestness he said, "If Mr. and Mrs. Oster leave Shiraz, the Lord will not leave. He will remain here, and with Him I can stand and live the truth." His wife, who is almost ready for baptism, and a few Moslem neighbors with whom Brother Oster has begun studies were asked to join us in the courtyard of the home, and there in the pool Brother Crider baptized this man, the first convert to this message from the millions of Moslems of the Shiraz province. It was a happy occasion, and some of us saw in this young man the first fruits of a large harvest of souls in this great area of Iran.

Preaching to Large Moslem Audiences

In response to the young man's earnest pleas, Brother and Sister Oster recently paid a visit to the village from which he had originally come, which is more than thirty miles distance from Shiraz. They loaded a week's supplies into their car and, accompanied by the young man and his wife, set off for the village. Upon their arrival, arrangements were made for them to be accommodated in the mud home (typical of most homes in Iran) of the young man's parents. In the evening Brother Oster went into the village square and began playing hymns on his trumpet. Attracted by the unusual sounds, the people soon gathered about him; and when more than five hundred had congregated, he ceased his playing and preached a sermon, to which they listened with rapt attention. Next morning the village chief presented himself at the home in which the Osters were staying and stated that it was a disgrace to him to have visitors to the village like these missionaries stay in any home but his. He insisted that they go to his home. This they did, and so for the rest of the week Brother Oster and his wife were entertained by this chief. Each evening for more than a week Brother Oster played his trumpet in the village square and then preached the message to between five and six hundred people. Moslem priests, as well as their people, listened with keen interest, and expressed their convictions that it was God's message that was being preached to them. They urged Brother Oster to return.

In Iran there are thousands of villages in which the Advent message has not yet been proclaimed. The physical and spiritual needs of the people are appalling and



New Church in Havana

The Vibora church in Havana, Cuba, was organized ten years ago as a result of the missionary work of three members. Today there are over one hundred believers to testify to the growth and expansion of the congregation. On Friday evening, April 9, these faithful members and their friends met in the spacious new church auditorium pictured above to celebrate the completion of a project anticipated for a decade. V. A. Sauza, conference evangelist, preached the inaugural sermon. E. F. Hackman, president of the Inter-American Division, presented the dedicatory address, Sabbath morning, April 10. More than six hundred people gathered for the dedicatory services. Approximately half of those present at the night meeting were not Adventists. Anticipating a healthy growth in membership, Brother Sauza is engaging at the present time in a city-wide evangelistic effort in the new church building. The entire congregation is supporting him in this drive.

constitute a mighty challenge to the church of God. Through the experience of Brother Oster the Lord is surely showing us how these people can be reached. May the Lord raise up armies of young men and women who, forgetful of their personal comforts and conveniences, and in whose heart a passion for the souls of these people is a flaming fire, will enter these villages to proclaim the Lord Jesus, crucified, risen, and coming again to them in their desperate need.

The Chiriqui Province of Panama

By N. W. Dunn Associate Secretary, General Conference

A RECENTLY appointed missionary to Panama, Richard H. Utt, tells of his first trip among the nine Adventist churches in the interior province of Chiriqui, Panama. Says Brother Utt:

"Our first glimpse of these picturesque people was in Cerro Iglesia, meaning 'Hill Church.' On the top of this beautiful green hill, ten miles by horseback from the nearest road, stands a neat little Adventist church and school. As we approached their village, these bronzeskinned folk with straight black hair greeted us with warm enthusiasm. Several of the children from the school wore J.M.V. Friend pins and neckerchiefs. After a good meeting an Indian brother stood and made a fervent speech, thanking us for our visit and contrasting their present Christian experience with their former pagan lives

"In the Chiriqui province we have nine churches, with nearly three hundred members. It is truly an inspiration to meet these sincere people and to observe their missionary zeal. Though many of them are poor and almost without formal education, they are well versed in the Scriptures and spend many hours each week traveling on horseback over the jungle trails looking for families to whom they may give Bible studies. We found a number waiting for baptism as a result of these visits. During our trip through Chiriqui, forty-eight were baptized."

Brother Utt is enthusiastic over the prospects for the future, and is preparing soon to launch his first public effort in Spanish in the city of David, the capital of Chiriqui province.

Epoch-making Convention

By M. J. Perry

THE Idaho Conference has entered a new era in the work of the Missionary Volunteers. The conference-wide M.V. officers' convention, held at Gem State Academy January 30 to February 1, attracted delegates from every corner of the conference. Large delegations came from outlying places four hundred miles distant to give strength to the convention. Every society was fully represented at this first conference-wide convention held in recent years, and the only one ever held for the entire North Pacific Union Conference. Many of the smaller churches which have no societies sent official delegates. The pioneering and the trail-blazing spirit of the conference was evidenced by the determination expressed by the leaders and officers in session.

We were unusually fortunate to have with us throughout the entire session E. W. Dunbar, the General Conference M.V. secretary, who gave us outstanding counsel and inspiration.

G. W. Chambers, J. T. Porter, C. C. Kott, and many other workers contributed much to the success of this conference-wide venture. Elder Chambers' conclusive evidences of an ideal M. V. leader (and officer) during the

Friday evening service brought a full-fledged response from the delegates through one of our teacher delegates, L. R. Callender.

The Sabbath afternoon session brought an unusual appeal to the youth leaders to do outstanding things for their youth. An investiture service highlighted the session by giving an opportunity to the newly invested Master Comrades to take over the torches so ably carried by older leaders and Master Comrades of the church.

A live telegram sent by the youth of Idaho and addressed to the convention was delivered to me during the afternoon session. It brought a real challenge to the delegates to do something about the youth who are slipping away from our churches. This telegram especially appealed to the convention delegates and set them aflame for God in the speedy finishing of the work of the gospel.

Elder Porter's and Elder Kott's Morning Watch appeals brought a ready response from all in attendance. Many important phases of the M.V. work and soul-winning possibilities were thoroughly covered in the Sunday morning session, and the officers indicated their determination to do unheard-of things along evangelism and soul-winning ventures.

Evangelism in Detroit

By G. E. Hutches
President, Michigan Conference

IN SEPTEMBER, 1947, J. L. Shuler opened an evangelistic campaign in Detroit, Michigan, known throughout this part of the country as "the motor city." The meetings were held in the beautiful Masonic

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Temple, and about thirty young workers and their wives were associated with Elder Shuler in this campaign. Opposition was strong and determined from the very start, but attendance at the meetings held up well throughout. Elder Shuler closed his portion of the campaign about the first of the year. During that time 174 souls were

baptized.

J. J. Williamson, who came to us from Winnepeg, Canada, took up the meetings from the time Elder Shuler left and has continued an aggressive campaign in a follow-up plan. A number of the workers formerly associated with Elder Shuler stayed on to assist Elder Williamson. They have at this writing (May 4) baptized sixty-eight more. It is expected that they will have one hundred by early June. Prospects are good for a harvest of about three hundred souls in less than a year.

Expenses were heavy, but the offerings were exceedingly good, and we feel well repaid for this big effort. Church attendance has increased. The tithe has increased, and now the people in that vicinity are loyally going after their Ingathering. Because of a shortage of church housing, another church had to be purchased, and we were fortunate in securing the Van Dyke Methodist church for \$75,000, with immediate possession. We have already moved into this new building with many of the new believers who have been baptized, and under the leadership of Judson Habenicht the membership has already grown to nearly three hundred. This church is well fitted with comfortable pews, a pipe organ, and plenty of room for children's divisions and Sabbath school. It will seat about 550 when filled to capacity.

Public sentiment in Detroit is much more favorable now than it was a few months back, and prospects for the future there are bright. We believe evangelism pays. We are glad for the reward of souls with which God has blessed this effort under Elder Shuler's direction last fall and now under the leadership of Elder Williamson.



Inter-American Division

- THE Antillian Union Mission has taken another forward step in the development of its educational program by investing \$12,000 in the new school property which is located nine miles from the capital city of Ciudad Trujillo, in the Republic of Santo Domingo.
- THE a cappella choir of the Antillian Junior College, of Santa Clara, Cuba, is on the air! Under the leadership of F. G. Drachenberg, who is also the president of the college, the 30 members of the choir gave a half-hour rendition of inspirational and classical music over CMZ, Havana, April 10. This broadcast was sponsored by Cuba's Ministry of Education, and studio officials warmly commended the performance.
- THE office staff of the British West Indies Union Mission is conducting an evangelistic effort in the Mandeville, Jamaica, district, having held the opening meeting on Sunday night, April 4, with each member of the group taking some part. The brethren are to take turns in presenting the message, and the sisters are helping with the music, follow-up work, and stories for the children.
- Writing from San José, Costa Rica, under date of April 13, J. L. Brown, the president of the union, commented on conditions due to the recent revolution in that republic. in the following words: "As far as our institutions and the workers are concerned, we are getting along very nicely. Our school,

which is located on a hill, is at present right on the battle front; but so far we have been respected. We believe that peace will finally come back to this beautiful little country and that our students will be able to return for another year of preparation for service."



Atlantic Union

- W. Duncan Eva, who has been serving as superintendent of the Southern Rhodesia Mission Field, recently spent a month in the Atlantic Union, visiting the churches in the interest of Ingathering. His lectures have been greatly appreciated by the people wherever he has been, and have given all a new desire to be more faithful in their Ingathering as well as in mission offerings. Elder Eva is making his first visit to this country for the purpose of finishing his degree and taking a year's work at the Seminary in Washington.
- The baptism of 14 adults on April 3 brings the number baptized during the past four years in the German New York church to a total of 108. This last group was the fruit of an evangelistic effort and correspondence course conducted by J. A. Wasenmiller, pastor of the church.
- DR. REINO HILL will be interning in Buffalo, New York. We appreciate the interest that our young medical students are showing in their home field, and hope that the members will give them every encouragement.

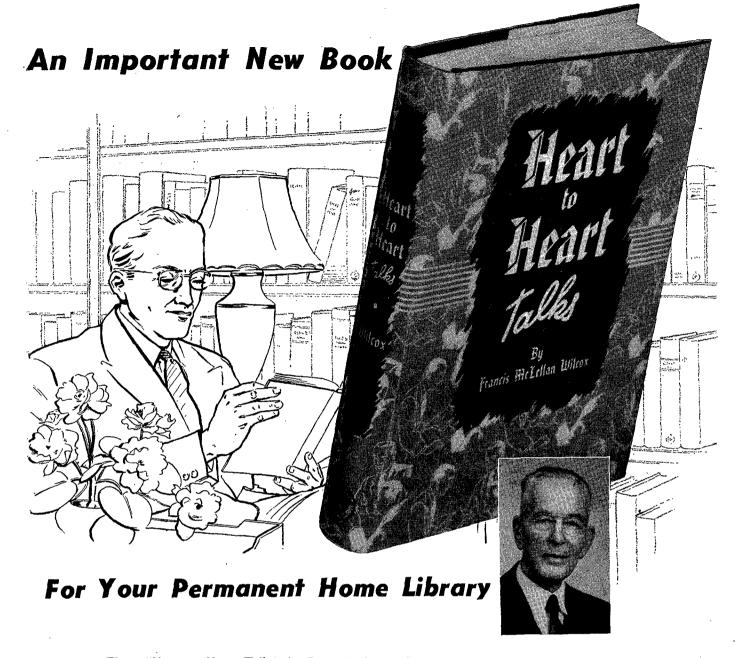
Canadian Union

- CANADIAN Union College enjoyed a time of great spiritual refreshing as the result of the highly appreciated services of H. L. Rudy, our union president, during the spring Week of Prayer. Because of this and the follow-up work in the baptismal class conducted by D. Neufeld, 23 persons were baptized.
- FORTY-EIGHT young people of the British Columbia Conference, as well as a number of older people, have joined baptismal classes and some have already been baptized, as the first fruits of the endeavors of the M.V. week in that field.
- A. G. STREIFLING, leader of the North Fraser Valley district, reports 9 baptisms as the result of the first quarter's work. Further interests are being developed in preparation for another baptism soon.

Central Union

- On April 24 and 25 the new auditorium at Enterprise Academy, Enterprise, Kansas, was filled to capacity with visitors who had gathered from Kansas and surrounding States to attend the first Central Union music festival. Students from the five academies in the union participated. Guest speakers were J. H. Roth, president of the Kansas Conference; G. R. Fattic, M.V. secretary of the Central Union; and Leslie Hardinge, instructor in evangelism at Union College. Harlyn Abel, head of the Union College music department, was guest conductor and directed the festival's concluding massed chorus numbers.
- MEDICAL Missionary Day was enthusiastically observed by the Porter Sanitarium and Hospital at Denver, Colorado. Groups of doctors and nurses had charge of the morning services in the surrounding churches. The programs consisted of a symposium of 4 nurses, who were introduced by the physician. They presented God's medical program for His people as given in the Spirit of prophecy, and emphasized the great need for our churches to heed the instruction the Lord has given.





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Columbia Union

- H. E. VOORHEES, home missionary secretary of the Chesapeake Conference, solicited a rich man in Rock Hall, Maryland. He was accompanied by two ladies, one of whom had formerly worked for the man with whom the contact was made. The man contributed \$500 and expressed interest in the gospel and the salvation of Christ. He invited Elder Voorhees to visit him again. He is being sent the Signs of the Times.
- THE new Newport News, Virginia, church building of the Allegheny Conference is well on the way toward completion, \$11,000 having been spent to date.
- During the month of April, A. B. Pohlman, of the East Pennsylvania Conference, baptized 7 persons.

Lake Union

- THE Lake Union reports 50.1 per cent of its Ingathering goal reached on the opening date of the campaign. The Alden, Michigan, church reports a double Minute Man goal. The Battle Creek Tabernacle celebrated its victory Saturday night, May 15. However, on Sabbath, May 8, it had reached its goal, with \$7,500 in the treasury. The Indiana Academy secured \$1,202.15 in its first spring field day, Tuesday, April 27.
- ARTHUR KIESZ, who came to Indianapolis, Indiana, since the first of the year, reports his first baptismal service. There were 7 in the class, and 2 who were ill will be baptized later. He has a good interest in his Sunday night Bible class and expects another baptism soon.
- The two-week Gary, Indiana, effort, conducted by, J. G. Dasent and L. B. Baker, of the Lake Region Conference, closed recently. The meetings were well attended throughout, and as a result there are 10 persons who have taken their stand to keep the commandments of God, including the seventh-day Sabbath.

Northern Union

- THE 1948 music festival, in which student groups from all four of the academies in the Northern Union Conference participated, was held at Plainview Academy, Redfield, South Dakota, the week end of April 24.
- A NEW church of 22 members was organized at Heron Lake, Minnesota, on Sabbath, April 17. C. V. Leach, the conference president, led out in the services, assisted by George Butler, of the union conference; E. W. Voyles, the district leader; and others of the local conference workers.
- On Sunday night, May 2, an evangelistic effort was begun in the city auditorium at Fargo, North Dakota, with an encouraging attendance. G. D. O'Brien is leading out in the effort, assisted by Teddric Mohr, Theophil Fischer, and Richard Necker.

North Pacific Union

- THE Engstrom-Ring-Blehm evangelistic meetings in the Neighbors of Woodcraft Auditorium, downtown Portland, ended April 25, and are continuing on Wednesday and Friday evenings in the Tabernacle church. The attendance throughout the series had averaged 1,000 on Fridays and 1,200 on Sundays, with the largest audience of 2,100 people attending in two sessions, attracted by the "Mark of the Beast" lecture. So far 35 persons have been baptized by the evangelistic company, with two more baptisms planned, and a large number in the study groups at present.
- THE students of Mount Ellis Academy, in Montana, have been carrying on aggressive missionary work during the present school year. A branch Sabbath school has been conducted at a near-by sanitarium, with a weekly attendance of 12 to 15.
- D. A. Neufeld baptized 13 young people in Tacoma, Washington, Sunday night, May 2. Twelve were the result of the Week of Prayer at Tacoma Junior Academy, and the other was a young man who plans to attend Walla Walla College.

- THE dedication of the new church at Grangeville, Idaho, took place May 1. Among those participating in the services were F. A. Mote, F. M. Oliver, Melvin Oss, and Donald Spaulding.
- Washington is the second conference to reach its basic Ingathering goal, reporting a small margin over the \$32,000 mark for the May 1 report. On that date the union reached 86 per cent of its goal, and the M.V. figures show 37 per cent reached toward the young people's goal.

Southern Union

- From the Alabama-Mississippi Conference comes word that early reports indicate more than 30 young people will be baptized as a direct result of Youth Fellowship Week. Almost every conference worker participated in this revival period for the young people.
- The young people of the central Orlando, Florida, church have evidenced their sincere belief in the "Share Your Faith" program, by conducting a public evangelistic effort in the downtown section of Ocoee, Florida. This youth-crusade effort was well planned and entered into heartily, and has been rewarded with much public interest. The local newspapers are cooperating with excellent publicity.
- The spring Week of Prayer at Highland Academy resulted in the baptism of 11 students, this impressive service being conducted at Mirror Lake, just opposite the school campus.

CHURCH CALENDAR

June 19 June 26 July 17 July 24 July 24 Sept. 4-11 Sept. 11 Sept. 25 Sept. 25 Sabbath School Rally Day 13th Sab. (Australasia) Midsummer Offering Educational Day
Elementary Schools Offering
Missions Extension Cam.
Missions Extension Offering
Temperance Offering
13th Sabbath (Provisional Northern Eur. Div.)

Oct. 2 Colporteur Rally Day
Oct. 9 Voice of Prophecy Offering
Oct. 16-23 Message Magazine
Campaign Nov. 6-27 Review Campaign
Nov. 13-20 Week of Prayer
Nov. 20 Week of Sacrifice Offering
Nov. 25 Thanksgiving Day
Dec. 25 13th Sabbath
(Middle East, W. Africa, Ethiopia)

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ***

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NEWS AND NOTES

New Officers, At the recent constituency meeting of the College of Medical Evan-Medical School gelists, held at Loma Linda and the White Memorial Hospital, Dr. George Harding, of Columbus, Ohio, was elected president of the College of Medical Evangelists, and J. C. Shull, of the Porter Sanitarium and Hospital, was elected comptroller. Fuller details of the actions of the constituency meeting will be published later. J. I. ROBISON.

"Share Your Faith" is on in Okla-Youth's Rally homa. This was evidenced by those in Oklahoma who attended the State-wide M.V. rally held May 14 and 15 on the Bierig Park campground, Oklahoma City. The tent pitched for the occasion was inadequate for the thousand youth and their friends who

M.V. Secretaries Walter Howe of the Southwestern Union and T. O. Willey of Oklahoma and their co-workers are to be complimented for the forward march of Oklahoma youth in the "Share Your Faith" program. Soul-winning workshops on public evangelism, personal evangelism, and literature evangelism were held, and made a real contribution to the rally.

THEODORE LUCAS.

Recent Mission. Elder and Mrs. R. R. Henneberg and their two children, Deward and Wilbert, of Nebraska, sailed ary Departures from New Orleans for Curacao, Netherlands West Indies, May 13, on the S.S. Alcoa Pilgrim. Elder Henneberg has been appointed superintendent of the Curacao Mis-

Elder and Mrs. E. W. Bahr left Seattle, May 14, returning from furlough to their work in Korea.

Mrs. M. Yoshimura and her son Stephen sailed from San Francisco, May 17, on the S.S. Trade Wind, to join her husband in Japan. Brother Yoshimura sailed last December, having been called after completing his school work in America, to return to connect with the work in Japan, his homeland. J. I. Robison.

Problems relative to the progress Bolivian Trainof the work of God in mission lands ing School are well illustrated by the follow-

ing letter from the superintendent of the Bolivia Mission: "The Bolivia Training School was established seventeen years ago to train workers and teachers for the mission stations and schools on the great plains of the Andes ranges and along the valleys of the subtropical sections of Bolivia called Los Yungas.

'Now the brethren are confronted with a grave problem. The Bolivian Government has built a dam on the river a short distance from the school. The rising waters behind this Angostura Dam have already destroyed a teacher's house and two farm buildings and have partially demolished a dormitory. It is expected that the next high water will reach the administration building of the school. It is imperative that the school be moved as soon as possible.

"After a period of searching, we purchased a piece of land in the Vinto region, where some of the best agricultural land in Bolivia is to be found. The new location is only a short distance from one of the national railways, and near a streetcar and bus line running into Cochabamba. Plans have been drawn up and some foundations laid for the new school. We are of good courage." R. E. KEPKEY.

Unity in Indonesia

A NEW evidence of the strength of the bonds which tie the believers of the Advent message together in a world-wide fellowship comes to us in a message just

received from the Far Eastern Division.

Indonesia has been for for several years with internal political conflict, and the problem of maintaining a unified organization, as well as a unified spirit, is no small one.

Recently V. T. Armstrong, from the Far Eastern Division, and D. S. Kime, from the Indonesian Union Mission, have been able to travel to Sumatra for the first time since before the war began. A conference has been held, and a reunion has been effected between the rest of the division and the group of nearly 1,500 Batak believers in Sumatra who have been under the direction of the acting mission superintendent, K. P. Tamboenan. It was evidently a good meeting, and we have reason to rejoice, as is shown by the following message:

"GREETINGS FROM SUMATRA CONFERENCE FACING RAPIDLY GROWING WORK WITH UNITY AND CONFIDENCE.'

"Signed: Armstrong, Kime, Tamboenan."

W. P. BRADLEY.

New Hospital in Burma

THE Daily Monitor and the New Times of Burma, English-language

newspapers published in Rangoon, carried down the center of their front pages full-column reports of the recent opening of our Adventist mission hospital. Copies of these news accounts, which reflect the warm welcome that the new hospital received, have just arrived from A. E. Rawson, press secretary for the Southern Asia Division.

The papers report speeches made by the Honorable Thakin Nu, prime minister of Burma, and United States Ambassador J. Klahr Huddle, who made his first public appearance in the country on this occasion. Mission Superintendent J. O. Wilson and Dr. C. J. Johannes, director of the new hospital, also participated in the cere-

Another doctor is expected to arrive in the near future to assist Dr. Johannes in the operation of this beautiful, new 60-bed hospital, which will eventually become a nurses' training center. J. R. FERREN.

Two-Million With the report of May 15, the Ingathering total for North America Mark Exceeded passed the two-million-dollar mark with \$2,003,143.28 reported at the end of the sixth week of the campaign. This represents a per capita average of \$8.98 per member. Six unions have passed their field goal. Work is being continued in many places, and it is hoped that the grand total will exceed two and a half million dollars. W. A. BUTLER.